LIBER BREVIOR

N° 813

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WITH RHYTHMIC SIGNS OF SOLESMES

DESCLEE CO. INC.
280 BROADWAY
NEW YORK 7 N.Y.
and
TOURNAI (Belgium)

GREGORIAN INSTITUTE OF AMERICA
2132 Jefferson Ave. - Toledo 2, Ohio

1954

Printed in Belgium

IMPRIMATUR.

Tornaci, die 30 Junii 1954.

✠ JULIUS LECOUVET,

Vic. Gen.

DESCLÉE & CO. Tournai (Belg.)

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TABLE OF MOVABLE FEASTS.

Year of Our Lord.	Letters denoting Sundays.	Golden Number.	Septuagesima Sunday.	Ash Wednesday.	Easter Sunday.	Ascension Thursday.	Whit-Sunday.	Corpus Christi.	Number of Sundays after Pent.	1st. Sunday of Advent.
1954	c	17	14 Febr.	3 Mar.	18 Apr.	27 May	6 June	17 June	24	28 Nov.
1955	b	18	6 Febr.	23 Febr.	10 Apr.	19 May	29 May	9 June	25	27 Nov.
1956	A g	19	29 Jan.	15 Febr.	1 Apr.	10 May	20 May	31 May	27	2 Dec.
1957	f	1	17 Febr.	6 Mar.	21 Apr.	30 May	9 June	20 June	24	1 Dec.
1958	e	2	2 Febr.	19 Febr.	6 Apr.	15 May	25 May	5 June	26	30 Nov.
1959	d	3	25 Jan.	11 Febr.	29 Mar.	7 May	17 May	28 May	27	29 Nov.
1960	c b	4	14 Febr.	2 Mar.	17 Apr.	26 May	5 June	16 June	24	27 Nov.
1961	A	5	29 Jan.	15 Febr.	2 Apr.	11 May	21 May	1 June	27	3 Dec.
1662	g	6	18 Febr.	7 Mar.	22 Apr.	31 May	10 June	21 June	24	2 Dec.
1963	f	7	10 Febr.	27 Febr.	14 Apr.	23 May	2 June	13 June	25	1 Dec.
1064	e d	8	26 Jan.	12 Febr.	29 Mar.	7 May	17 May	28 May	27	29 Nov.
1965	c	9	14 Febr.	3 Mar.	18 Apr.	27 May	6 June	17 June	24	28 Nov.
1966	b	10	6 Febr.	23 Febr.	10 Apr.	19 May	29 May	9 June	25	27 Nov.
1967	A	11	22 Jan.	8 Febr.	26 Mar.	4 May	14 May	25 May	28	3 Dec.
1968	g f	12	11 Febr.	28 Febr.	14 Apr.	23 May	2 June	13 June	25	1 Dec.
1969	e	13	2 Febr.	19 Febr.	6 Apr.	15 May	25 May	5 June	26	30 Nov.
1970	d	14	25 Jan.	11 Febr.	29 Mar.	7 May	17 May	28 May	27	29 Nov.
1971	c	15	7 Febr.	24 Febr.	11 Apr.	20 May	30 May	10 June	25	28 Nov.
1972	b A	16	30 Jan.	16 Febr.	2 Apr.	11 May	21 May	1 June	27	3 Dec.
1973	g	17	18 Febr.	7 Mar.	22 Apr.	31 May	10 June	21 June	24	2 Dec.
1974	f	18	10 Febr.	27 Febr.	14 Apr.	23 May	2 June	13 June	25	1 Dec.
1975	e	19	26 Jan.	12 Febr.	30 Mar.	8 May	18 May	29 May	27	30 Nov.
1976	d c	1	15 Febr.	3 Mar.	18 Apr.	27 May	6 June	17 June	24	28 Nov.
1977	b	2	6 Febr.	23 Febr.	10 Apr.	19 May	29 May	9 June	25	27 Nov.
1978	A	3	22 Jan.	8 Febr.	26 Mar.	4 May	14 May	25 May	28	3 Dec.
1979	g	4	11 Febr.	28 Febr.	15 Apr.	24 May	3 June	14 June	25	2 Dec.
1980	f e	5	3 Febr.	20 Febr.	6 Apr.	15 May	25 May	5 June	26	30 Nov.
1981	d	6	15 Febr.	4 Mar.	19 Apr.	28 May	7 June	18 June	24	29 Nov.
1982	c	7	7 Febr.	24 Febr.	11 Apr.	20 May	30 May	10 June	25	28 Nov.
1983	b	8	30 Jan.	16 Febr.	3 Apr.	12 May	22 May	2 June	26	27 Nov.
1984	A g	9	19 Febr.	7 Mar.	22 Apr.	31 May	10 June	21 June	24	2 Dec.
1985	f	10	3 Febr.	20 Febr.	7 Apr.	16 May	26 May	6 June	26	1 Dec.
1986	e	11	26 Jan.	12 Febr.	30 Mar.	8 May	18 May	29 May	27	30 Nov.
1987	d	12	15 Febr.	4 Mar.	19 Apr.	28 May	7 June	18 June	24	29 Nov.
1988	c b	13	31 Jan.	17 Febr.	3 Apr.	12 May	22 May	2 June	26	27 Nov.
1989	A	14	22 Jan.	8 Febr.	26 Mar.	4 May	14 May	25 May	28	3 Dec.

PREFACE TO THE VATICAN EDITION

OF THE ROMAN CHANT.

The place of honour in this Solesmes Edition of the Vatican Official text is given to the Vatican Preface. Its wise counsels and general Principles of Interpretation are embodied, elucidated and enlarged upon in the Rules given further on.

Holy Mother the Church has received from God the charge of training the souls of the faithful in all holiness, and for this noble end has ever made a happy use of the help of the sacred Liturgy. Wherein — in order that men's minds may not be sundered by differences, but that, on the contrary, the unity which gives vigour and beauty to the mystical body of Christ might flourish unimpaired — she has been zealous to keep the traditions of our forefathers, ever trying diligently to discover and boldly to restore any which might have been forgotten in the course of the ages.

Now among those things which most nearly touch the sacred Liturgy, being as it were interwoven therein and giving it splendour and impressiveness, the first place must be assigned to the Sacred Chant. We have, indeed, all learnt from experience that it gives a certain breadth to divine worship and uplifts the mind in wondrous wise to heavenly things. Wherefore the Church has never ceased to recommend the use of the Chant, and has striven with the greatest assiduity and diligence to prevent its decline from its pristine dignity.

To this end liturgical music must possess those characteristics which make it preeminently sacred and adapted to the good of souls. It must surely emphasise above all else the dignity of divine worship, and at the same time be able to express pleasantly and truly the sentiments of the christian soul. It must also be catholic, answering to the needs of every people, country and age, and combine simplicity with artistic perfection.

All these characteristics, however, are nowhere to be found in a higher degree than in Gregorian Chant — *the special Chant of the Roman Church, who has received it alone by inheritance from the Fathers, has kept it carefully thoughout the ages in her records, and commends it to the faithful as her own, ordering its exclusive use in certain parts of the Liturgy.* (Motu Proprio. Nov. 22. 1903. n. 3.)

Certainly in the course of time the Gregorian Chant incurred no small loss of purity. This was chiefly because the special rules of the Chant, as traditionally received from the Fathers, were either negligently overlooked or allowed to be altogether forgotten. Hence arose an evident decline in the spirit which is spoken of as "liturgical", and the "spirit of prayer", while at the same time the beauty and grace of the sacred melodies, if they did not wholly disappear, were certainly affected for the worse.

But the Sovereign Pontiff, Pius X — may his enterprise be crowned with good fortune and success! — emulating herein the zealous endeavours of his predecessors, determined and took measures to prevent any further decadence in the Gregorian Chant. Wherefore, in his Motu Proprio, issued on November 22nd, 1903, he accurately and clearly laid down the principles (surely the first step of reform) whereon the ecclesiastical Chant is based and whereby it is controlled; he gathered together at the same time the principal regulations of of the Church against the various abuses which had crept into the Chant in the

course of time. And then appeared the Decree of the Congregation of Sacred Rites, issued on January 8th, 1904, wherein clearer directions were give for the restoration of the Gregorian Chant.

Nevertheless it remained for the Roman Church and the other Churches which follow her Rite, to provide themselves with books containing the true melodies of the Gregorian Chant. His Holiness, Pius X, had this in view when, in his Motu Proprio, promulgated on April 25th, 1904, he declared: the Gregorian melodies were to be restored in their integrity and identity, after the authority of the earliest manuscripts, taking account of the legitimate tradition of past ages, as well as of the actual use of the Liturgy of to-day.

Guided by these rules and standards, those who had taken the task in hand at the bidding of the Pope set to work to revise the books then in use. The first thing they had to do was to undertake a thorough and well considered examination of the primitive manuscripts. This procedure was clearly a wise one; for documents of this kind are not merely to be esteemed on account of their antiquity, which unites them so closely to the beginnings of the Gregorian Chant, but chiefly because they were written in the very ages in which the Chant was most flourishing. For although the more remote the origin of the melodies and the longer they have been in use amongst the ancients, the more worthy they might be of finding a place in the new edition which was in hand, nevertheless, what gives them the right of being included is their religious and artistic flavour, and their power of giving suitable expression to liturgical prayer.

Therefore, in studying the manuscripts, this was the primary object which was kept in view: not indeed to admit off-hand, on the sole ground of antiquity, whatever happened to be most ancient, but, since the restoration of the ecclesiastical Chant had to depend not only on paleographical considerations, but also was to draw upon history, musical and Gregorian art, and even upon experience and upon the rules of the sacred liturgy, it was necessary to have regard to all of these things at the same time; lest a piece, composed perhaps with the learning of antiquity, should fall short in some of the other conditions, and do injury to Catholic tradition by depriving many centuries of the right of contributing something good, or even better than itself, to the patrimony of the Church. For it is by no means to be admitted that what we call the Gregorian tradition may be confined within the space of a few years; but it embraces all those centuries which cultivated the art of the Gregorian Chant with more or less zeal and proficiency. *The Church,* says the Holy Father in the Motu Proprio already mentioned, *has cultivated and fostered the progress of the arts unceasingly, allowing for the use of religion all things good and beautiful discovered by man in the course of the ages, provided that liturgical rules be observed.*

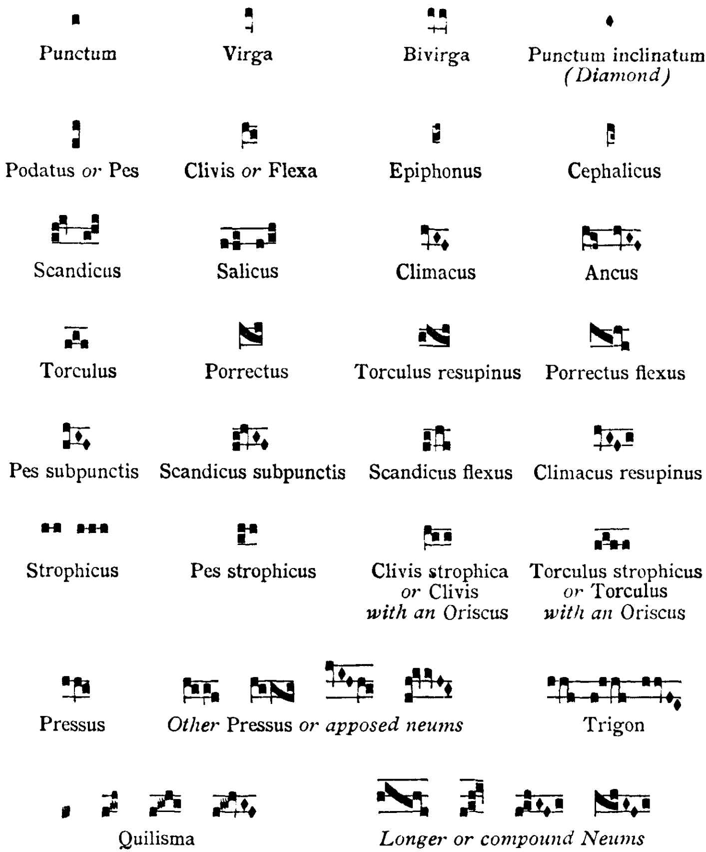
The work of the present edition has been carried out in accordance with these wise directions delivered by Our Most Holy Lord Pope Pius X.

The Church certainly gives freedom to all the learned to settle the age and condition of the Gregorian melodies, and to pass judgment upon their artistic skill. She only reserves to herself one right, to wit, that of supplying and prescribing to the Bishops and the faithful such a text of the sacred Chant as may contribute to the fitting splendour of divine worship and to the edification of souls, after being restored according to the traditional records.

Enough has already been said above to show how solidly based was the work so wisely undertaken of restoring the ancient and legitimate melodies of the Church to their integrity. But for the convenience of those who will be using the choir books edited in accordance with what has already been laid down, it is well to add here a few remarks about the proper notes and figures of the Gregorian Chant as well as about the right way of interpreting them.

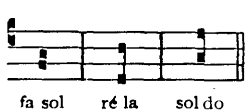
For the proper execution of the Chant, the manner of forming the notes and of linking them together, established by our forefathers and in constant and universal use in the Middle Ages, is of great importance and is recommended still

as the norm for modern editors. The following tables give the principal forms of these notes or neums along with their names:
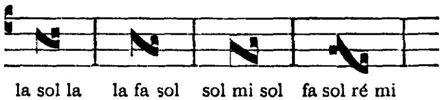


To avoid all error and doubt in the interpretation of the above notation, the following observations are to be noted:

1. Of the two notes of the *Podatus*, the lower one must be sung before the upper note immediately above it.

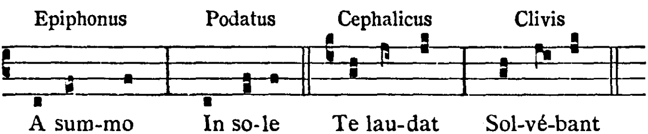


2. The heavy slanting line of the *Porrectus* stands for the two notes which it links together, so that the first note is given at the top of the line and the lower note at the lower end of the line :



3. The half-note, which terminates the *Cephalicus* and the *Epiphonus* , only occurs at the end of a syllable when the next syllable leads on to the combination of two vowels like a diphthong. as e. g... AU*tem*, EI*us*, *allel*UIA : or to the juxtaposition of several consonants, e. g. OMN*is*, *sa*NCT*us*. For in such cases the nature of the syllables obliges the voice, in passing from one to the other, to flow or become "liquescent", so that, being confined in the mouth, it does not seem to end, but to lose half its force rather than its duration. (Cf. Guido. *Microl*. Cf. XV.)

When, however, the nature of the syllables requires a sound which is not liquescent but emitted in full, the *Epiphonus* becomes a *Podatus*, the *Cephalicus* a *Clivis :*



It sometimes happens that two notes follow another higher note or *Virga* in the manner of a *Climacus;* they may then be liquescent, at any rate the last of them. In this case they are represented by two diamond shaped notes of smaller size , or they are changed into a *Cephalicus* following below the *Virga* . This kind of neum, which is akin to the *Climacus,* is called an *Ancus*.

4. When several simple notes as in the *Strophicus* or the *Pressus* or the like are in apposition, that is to say, so written on the same line as to be near one another, they must be sustained for a length of time in proportion to their number. There is, however, this difference between the *Strophicus* and the *Pressus,* that the latter should be sung with more intensity, or even, if it be preferred, *tremolo;* the former more softly, unless the tonic accent of the corresponding syllable require a stronger impulse.

5. There is another kind of *tremolo* note, i. e., the *Quilisma,* which appears in the chant like a "melodic blossom". It is called "*nota volubilis*" and "*gradata*", a note with a trill and gradually ascending. If one has not learnt how to execute these *tremolo* or shaken notes, or, knowing how to render them, has nevertheless to sing with others, he should merely strike the preceding note with a sharper impulse so as to refine the sound of the *Quilisma* rather than quicken it.

6. The tailed note which marks the top of the *Climacus*, *Clivis* and *Porrectus,* is a distinguishing characteristic of these neumatic forms as they have been handed down by our forefathers. This particular note often receives a stronger impulse, not because it is tailed, but because it is not joined to any preceding note, and therefore it gets a direct vocal impulse. The little line which

is sometimes drawn from one note to the next merely serves to bind the two together.
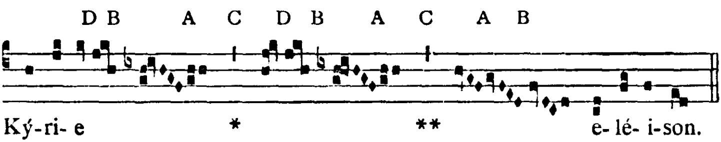
7. In themselves the descending diamond notes, which in certain neums follow the culminating note, have no *special* time-value. Their peculiar form and their slanting arrangement show their subordination to the culminating note, and must therefore be rendered by connecting the notes together.

Single neums, however their constituent parts may be combined in the writing, are to be sung as a single whole, in such wise that the notes which follow the first may appear to spring from it, making all the notes rise and flow from a single vocal impulse.

The reason which demands the joining together of the notes of the same neum, both in the musical text and in the singing of it, also requires that the neums should be marked off from one another alike for the eye and for the ear : and this is done in various ways according to various contexts.

1. When several neums correspond with several syllables, and the syllables are separately articulated, the neums are thereby divided. Then the neum adapted to each syllable changes its quality and strength by receiving a stronger accent if the syllable to which it belongs is strongly accented, but it is weaker if the nature of the corresponding syllable needs less emphasis.

2. When several neums are adapted to the same syllable, then the whole series is so divided into parts that some flow on almost, or altogether, linked to one another (see A below): whereas others are separated by a wider interval (B), or by a dividing line (C), and are sustained by a slight *ritenuto* of the voice (*mora vocis*) at the final syllable, a slight breathing being permitted if required :

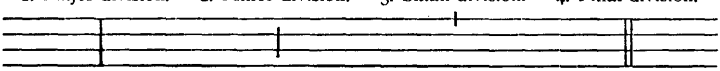


Observe that a tailed note, (D), immediately followed by a neum which it commands does not indicate a breathing but a rather longer pause.

According to the "golden rule", there must be no pause at the end of any neum followed immediately by a new syllable of the same word; by no means must there be a lengthening of sound still less a silent beat, for this would break up and spoil the diction.

In every piece of chant such divisions must be observed as the words or melodies require or allow. To assist singers various signs of musical punctuation are already in use in Chant books, according to the kind or extent of the various divisions or pauses : v. g.

1. Major division. 2. Minor division. 3. Small division. 4. Final division.



1. A major division or pause, also called a dividing pause, is made by giving a greater prolongation to the last notes and by taking a full breath.

2. A minor pause, or subdivisional pause, requires a lesser prolongation, and gives time for a short breath.

3. A brief pause or small division indicates a short sustaining of the voice, and permits, if necessary, the taking of a very short breath. Should the singer require to take breath at more frequent intervals, he may snatch one wherever the words or music allow an interstice, but he must never make any break in the words or neums themselves.

4. A double line closes either a piece of the Chant or one of its principal parts.

In books of Chant another *rôle* is also assigned to this double line : for it is used in addition to mark the place where, after the beginning, the whole choir takes up the singing, or where the chanting alternates and changes sides. But since this sort of sign incorporated in the midst of the musical text often does injury to the coherence of the Chant, it has been thought more fitting to replace it with an asterisk *, as may be seen in the above example of the *Kyrie eleison*.

There, and in similar places, a single asterisk will be found, to show that one side of the choir is to be followed by the other side singing alone; but a double asterisk ** will be seen where the full choir ought to take up the Chant, so as to end, as is right, with the combined voices of the whole choir.

It is to be noted that B-flat, when it occurs, only holds good as far as the next natural (♮), or dividing line, or new word.

When these points have been thoroughly understood, those who take part in divine worship should also learn all the rules of the Chant and be diligent in their observance, but in such a way that their mind is ever in accord with their voice.

First of all, care should be taken that the words to be sung are clearly and thoroughly understood. (Benedict XIV). For the Chant ought not to weaken but to improve the sense of the words. (St Bernard. *Ep. 312*).

In all texts, whether of lessons, psalmody or chants, the accent and rhythm of the word are to be observed as far as possible, for thus it is, that the meaning of the text is best brought out. (*Instituta Patrum.*)

Moreover, great care must be taken not to spoil the sacred melodies by unevenness in the singing. No neum or note should ever be unduly shortened or prolonged. The singing must be uniform, and the singers should listen to one another, making their pauses well together. When the musical movement is slower, the pause must be lengthened. In order that all the voices may be one, which is most essential, each singer should attempt in all modesty to allow his own voice to become merged in the volume of sound of the choir as a whole. Neither are those to be imitated who hurry the Chant thoughtlessly or who drag out the syllables heavily. But every melody, whether it be sung slowly or quickly, must be executed with fluency, roundness and in a melodious manner. (Hucbald. Nicetas. *Instit. Patrum.*)

The above rules have been drawn from the holy Fathers, some of whom learnt this way of singing from the Angels, while others received it from the teaching of the Holy Spirit speaking to their hearts in contemplation. If we set ourselves to practice these principles with diligence, we too shall appreciate the subtle charm of the Chant, singing to God in our heart and spirit and mind. (*Instituta Patrum.*)

Moreover, those whose duty it is to sing in the Church of God must also be well instructed in the rubrics of their office. Wherefore the principal rules with reference to the Gradual are given below.

RUBRICS FOR THE CHANT OF THE MASS.

I. When the Priest goes towards the altar, the cantors begin the Introit. On Ferias and Simples the Intonation is to be sung by one cantor as far as the sign *: on other Feasts and Sundays, there should be two cantors: but on Solemn Feasts there should be four, if as many as four are available. The Choir continues until the Psalm. The first part of the Verse of the Psalm as far as the asterisk, and the ℣. *Gloria Patri* are sung by the cantors, the full choir taking up the rest of the verse. Afterwards, the Introit as far as the Psalm is repeated by the full choir.

II. When the Antiphon is over, the choir sings the *Kyrie eleison* thrice, the *Christe eleison* thrice, and again the *Kyrie eleison* thrice, alternately with the cantors, or with the other half of the choir. But the last *Kyrie eleison* is divided into two or three parts, marked by a single or double asterisk. If there be only two parts, and hence only a single asterisk, the first part is sung by the cantors or by the first half of the choir, the second part by the full choir. If there are three parts, the first being marked by the simple asterisk, and the second by the double one, then, the first part is sung by the same side as in the former case: but the second part, which repeats the melody of the first part, is sung by the other half of the choir: and the third part is by both sides together. Sometimes there are even five parts: then the manner of dividing the alternations in the chanting is marked by the single or double dividing sign being several times inserted; what has been said above sufficiently explains the execution.

III. The priest alone in a clear voice gives the Intonation of the *Gloria in excelsis Deo,* and then *Et in terra pax hominibus,* etc., is continued by the choir divided into two parts, which answer each other, or else the full choir sings in alternation with the precentors. Then follows the response of the choir to the *Dominus vobiscum.*

IV. After the Epistle or Lesson one or two cantors give the Intonation of the Responsory, which is called the Gradual, as far as the sign *, and all, or at any rate the cantors chosen, conclude the chant with due care. Two sing the Verse of the Gradual, and, after the final asterisk, the full choir finishes it; or else, if the responsorial method is preferred, the full choir repeats the first part of the Responsory after the Verse is finished by the cantors or cantor.

If *Alleluia, Alleluia,* is to be said with the Verse, the first *Alleluia* is sung by one or two voices as far as the asterisk *: and then the choir repeats the *Alleluia,* continuing with the neum or jubilus which prolongs the syllable *a.* The cantors next sing the Verse, which is finished by the full choir, as before, beginning at the asterisk. When the Verse is finished, the cantor or cantors repeat the *Alleluia,* and the full choir sings only the closing neum.

After Septuagesima, the *Alleluia* and the following Verse are left out, and the Tract is sung, its Versicles being chanted alternately by the two sides of the choir answering each other, or else by the cantors and the full choir.

In Paschal Time, the Gradual is omitted and in its place the *Alleluia, Alleluia* is sung with its Verse as above. Then one *Alleluia* immediately follows, which must be begun by one or two cantors until the neum is reached, when it is not repeated, but finished by the full choir. The Verse and one *Alleluia* are sung at the end, in the manner above described.

The Sequences are sung alternately, either by the cantors and the choir, and or else by the alternate sides of the choir.

V. When the Gospel is finished, the priest gives the Intonation of the *Credo*, (if it is to be sung), the choir continuing with the *Patrem Omnipotentem*, the rest, according to custom, being sung either in full choir or alternately.

VI. The Offertory is begun by one, two or four cantors, in the same way as the Introit, and is finished by the full choir.

VII. When the Preface is finished, the choir goes on with the *Sanctus* etc., but exclusive of *Benedictus qui venit*. Then only is the Elevation of the Blessed Sacrament. Meanwhile the choir is silent and adores with the rest. After the Elevation the choir sings *Benedictus*.

VIII. After the Response at the *Pax Domini*, the *Agnus Dei* is sung thrice: either by the full choir, the Intonation being given by one, two or four cantors each time: or alternately, but in such a way as to have the *Dona nobis pacem*, or the word *sempiternam* in the Mass of the Dead, sung by the full choir.

After the Communion, the full choir sings the Antiphon which is thus named, the Intonation being sung by one, two or four cantors as in the case of the Introit.

IX. The priest or the deacon sings the *Ite Missa est*, or the *Benedicamus Domino*, and the choir answers with the *Deo gratias* in the same tone.

In the Mass of the Dead, the choir answers *Amen* to the *Requiescant in pace*.

RULES FOR INTERPRETATION.

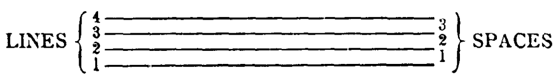
There are two notations in actual use in Plainsong: the square traditional notation and its modern transcription on the five-line stave; we put them side by side.

Musical notation, to be practical, must represent both melody and rhythm. Melodic signs or notes represent the relative pitch of sounds; rhythmic signs, the length of sounds and the rhythmic movement of the melody. The only notes used in Plainsong are those of the Diatonic Scale of Doh with the sole addition of the flat.

I. — The Stave, the Clef, the Guide, the Flat.

The Stave.

In the traditional notation the Stave is of four lines only; lines and spaces are counted upwards thus:

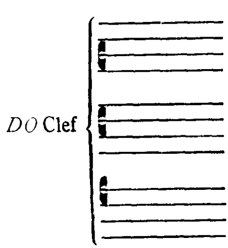


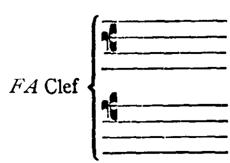
When, as in figured music, the notes go beyond the stave, small lines (leger lines) are added, but never more than one, above or below the stave.

The Clef.

The Clef written at the beginning of the stave gives the name and place of the notes on the stave. There are two clefs in use : the *Do* Clef : marking the place of the *Do*; the *Fa* Clef : marking the place of the Fa.

These are simply the archaic forms of C and F. The *Do* clef is placed sometimes on the second line, often on the third line and very often on the fourth line. The *Fa* Clef is placed, as a rule, on the third line, rarely on the fourth line (e. g. : offert. *Veritas,* p. 401).

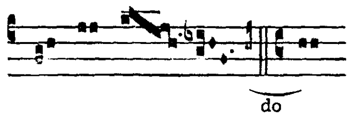




This shifting of the Clef is merely to enable melodies of different range to be written on the stave. Once the note indicated by the Clef is known, the reading of the other notes is only a matter of practice. For the fluent reading of Plainsong and the transposition of the melody at sight, the Tonic Sol-fa system is invaluable — almost indispensable — for the ordinary reader.

The Guide.

At the end of each stave line is a sign called the Guide indicating in advance the first note on the following stave. This sign is also used in the course of the same line when the extended range of the melody requires for its writing on the stave a change in the place of the Clef. Here the guide shows, in relation to the previous notation, the actual pitch of the first note after the change.

Example : 

In this example the *Doh* following the change is sung at the same pitch as the *Doh* of the Guide; there is a change of Clef only, not a change of pitch. See Antiph. *Cum appropinquaret*, p. 201, in which a change in the position of the Clef occurs three times.

The Flat.

In the Vatican Edition the Flat holds good: *a)* for a whole word; *b)* as far as the first bar line — even quarter-bar — which occurs after it. The Ta returns to its natural state with a new word, after any bar-line and, of course, whenever a natural (♮) is placed before it. In a few pieces the Flat is placed near the Clef on each section of the stave; it then makes flat every Te or B in the piece unless contradicted by a natural.

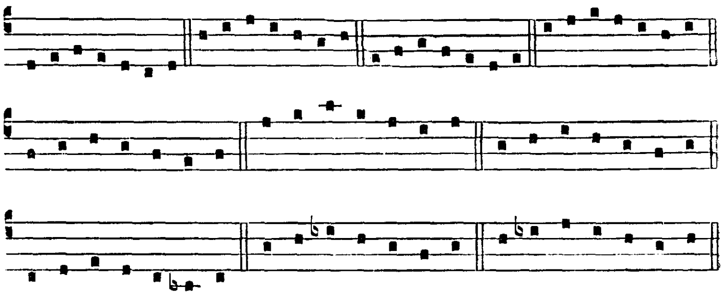
II. — The Modes, the Choice of Pitch, Bar-Lines.

For the benefit of those accustomed to modern music only, and in order to avoid any misunderstanding in the reading of Plainsong, a few remarks may here be made on the Modes, the choice of Pitch, and Bar-lines.

The Modes.

In modern music there are only two Modes or Scales in general use : the Major Scale built upon *Do*, and the Minor Scale built upon *La* as the key note. The various keys in which these two Scales can be played or sung, affect only the pitch of the notes; they remain the same Scales, only at a different pitch. A cursory glance at the Plainsong melodies, whether in the old or in the modern notation, might easily give the impression that they are in the Scale of *Do*. Indeed they are read and treated as such by the ordinary singer. But this is only an optical or auricular illusion which a further glance at the tonic, or the characteristic intervals would dispel. While it is true to say that the melodies use only the material of the diatonic Scale of *Do*, (with the important exception of B♭), we must not therefore conclude that they are necessarily or even frequently in the Scale or Mode of *Do*. The numeral placed at the beginning of each piece would tell us otherwise. Apart altogether from the question of transposition, each note in this simple material of the scale of *Do*, can become in its turn a modal tonic, provisional or final, regardless of where the semitone falls. Hence — if we also mention the difference of range and the modulations — a variety in mode or scale of which even the medieval theory of eight Modes gives an imperfect idea. In this respect the resourcefulness and variety of Plainsong far outstrip modern music. The following example in which each little formula makes us hear a different modal tonic and gives the impression of a different

Mode or Scale, illustrates, with the simple material of the Scale of *Do*, this richness and variety :



The Pitch.

It must be clearly understood that in Plainsong the notation is not and was never meant to indicate the absolute but only the relative pitch of the melodic intervals. The two Clefs of *Do* and *Fa*, and their different positions, have no other aim than to make possible or easier the writing of the melodies on the stave. Often these clefs could be interchanged, their positions could be different, as, in fact, is the case in the Manuscripts of Plainsong. It must, therefore, be well understood that the notes read on the stave are to be sung at the pitch which is within the compass of the singers, according to the size of the building, and the special character of the piece.

Bar-Lines.

It will be noticed that the bar-lines of modern music do not occur in Plainsong. This does not mean that there is no time or measure, but that there is no time or measure in the modern sense, and that there is no "strong beat" or "accent" occuring at regular intervals. Plainsong is an entirely different idiom. Its time like its rhythm is free — a free interlacing of binary and ternary groups (of course at the discretion not of the singers but of the composer) which, like the prose text which they clothe, glide along freely, in order and variety, forming periods with sections and phrases of unequal length and importance.

III. — The name, shape and value of notes, and the names of neums or groups.

A. — Single notes. — with or without rhythmic signs.
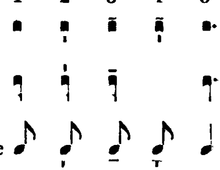
Two kinds of notes only are used as single notes i. e. notes standing alone :

1 2 3 4 5

1. The square Punctum

2. The Virga

The Modern transcription of these



Explanation :

Column 1. In this column, the single notes without rhythmic signs have the value of a quaver in modern music. And as in modern music we usually have two or three quavers to the beat, so likewise in Plainsong, we have two or three single notes forming a compound beat or rhythmic group.

Three rhythmic signs may be added to these single notes; hence in

Column 2. The vertical episema, (a) which marks the beginning of a compound beat and the rhythmic step of the movement, (see further on § VI).

Column 3. The horizontal episema which indicates a slight lengthening of the note. This stroke may also cover a whole group, but in such cases, the lengthening must not be too marked, in order to maintain the rhythmic unity of the group.

As regards the value of the lengthening, a good rule is: the oftener it occurs, the less we must mark it and vice versa. Notice also that, while the note lengthened by the horizontal episema may often be strong from its position in the melody or text, more frequently perhaps it must be weak; intensity is not inherent in any rhythmic sign.
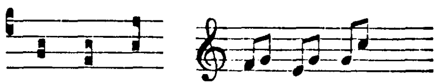
Column 4. Here both the vertical and the horizontal episema are attached to the same note, thus indicating at once the beginning of a rhythmic group and a slight lengthening during which the voice dies away in order to mark the conclusion of a small melodic phrase.

Column 5. Here the dot doubles the note which precedes it.

B. — NEUMS OR GROUPS OF TWO NOTES.

1. Ascending :

Podatus
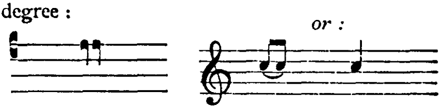


2. Descending :

Clivis



3. On the same degree :

Bivirga
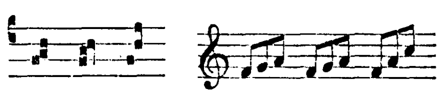


Distropha



C. — NEUMS OR GROUPS OF THREE NOTES.

1. Ascending :
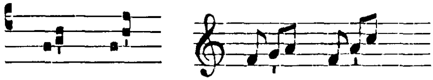
a) *Scandicus*



(a) **Episema,** a Greek word, meaning mark or sign.

b) *Salicus*

1st form : always with a vertical episema under the 2nd note :
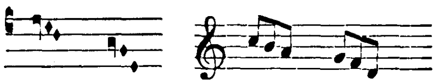


2nd form : with the two first notes on the same degree : (a)
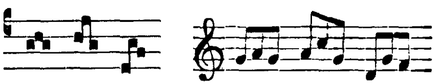


2. Descending :

Climacus
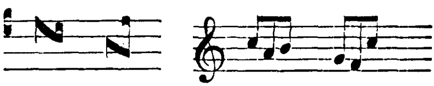


3. With the 2nd note of the group higher than the two others :

Torculus
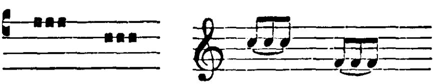


Lower than the two others :

Porrectus
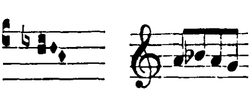


4. On the same degree :

Tristropha



D. — Compound neums or groups of more than three notes.
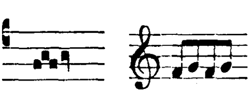
Pes or Podatus sub-bipunctis
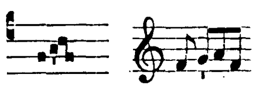


Porrectus flexus
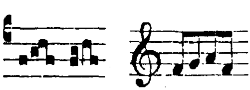


Torculus resupinus
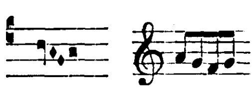


Salicus flexus



Scandicus flexus



Climacus resupinus

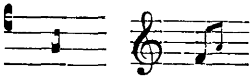


(a) For practical purposes this second form of Salicus will be treated as a pressus (see note on this group).

E. — Special neums or groups.

1. — Liquescent neums or groups. (a)

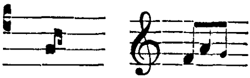
Epiphonus or liquescent Podatus



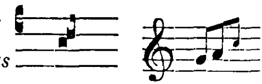
Liquescent Porrectus



Liquescent Torculus



Liquescent Scandicus
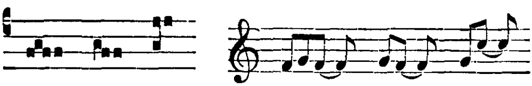


Cephalicus or liquescent clivis
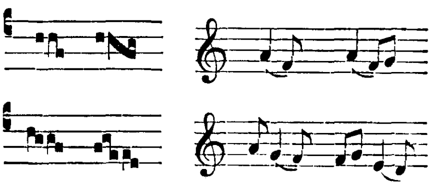


Ancus or liquescent Climacus
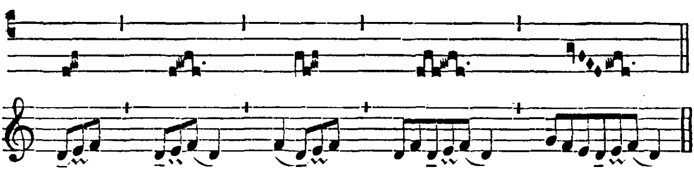


2. — Oriscus.



3. — Pressus.



4. — Quilisma.
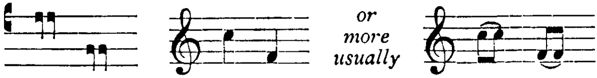


IV. — Remarks on some of the above notes or groups.

1. Each note in Plainsong, whether isolated or in a group, whatever be its shape, has the same value, the value of a quaver in figured music; followed by a dot, its value is equivalent to a crochet. Evenness and regularity of the notes is the first and essential condition of a good rendering of the chant. In syllabic chant no syllable or note must break this regularity, yet here especially the light,

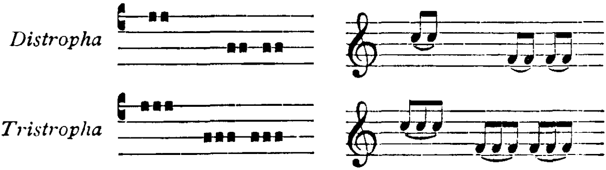
(a) We mention the strange names of these groups for the sake of completeness; there is nothing otherwise mysterious about them. They are sung in the ordinary way (See further, Liquescent Notes).

uplifted accent of the words must give life, variety and movement to the singing. In neumatic pieces (those with groups) care must be taken to keep the exact relative value of the simple, double and triple notes. Very frequently a single note immediately preceding a long note and, still more, a single note between two long ones, is not given its full value; the same fault occurs in the case of the last note of a group leading to another group.
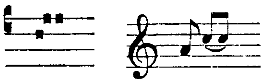
2. The *virga* is sometimes repeated; it is then called a *bivirga* or double virga which is represented in modern notation by a crochet or two tied quavers. For example :



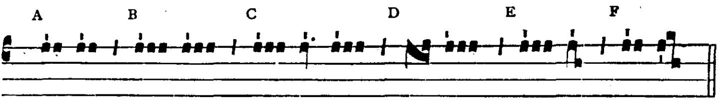
3. The *apostropha* is never used alone; it may occur twice (distropha) or thrice (tristropha), and these again may be repeated :
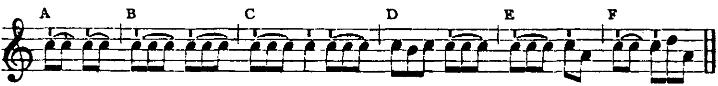


The Tristropha is frequently met with in this form :



Formerly each of these two or three notes was characterised by a slight stress or impulse of the voice; in practice, we advise the joining of the notes in one sound. These double or triple notes, especially when repeated, may be sung with a slight crescendo or decrescendo according to their position in the word of the text or in the melodic line. A gentle and delicate repercussion (i. e. a fresh layer of sound) is needed at the beginning of each distropha or tristropha (cf. next example A. B. C. D.), as well as on the first note of any group which begins on the same degree as the strophicus. (Cf. examples E. F.). In the following examples the place of this repercussion is marked by the vertical episema, but usually the rule will be known.
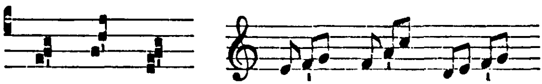




4. *The podatus:* two notes, the lower of which is sung first; the higher note should be sung gently, and gracefully rounded off. If the *podatus* forms part of the upward movement of the melody and comes on the accented syllable of a word, its first note must receive a marked impulse.

5. *Scandicus and climacus:* these groups may be made up of three, four, five, or more notes. Care must be taken to have regularity in these groups, especially not to slide the descending diamond notes of the Climacus, which, notwithstanding their shape, have exactly the same value as the Virga at the beginning of the group.

6. *The salicus:* this group, as a rule of three notes, may also be made up of four or five notes. Not to be confused with the Scandicus, it can be recognised by the vertical episema placed *under* one of the notes which make up the group. The note thus marked should be emphasised and lengthened, just as in the case of the note which precedes the quilisma. (see 13) :

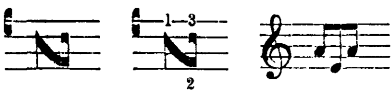


If in an ascending group the vertical épisema is placed *over* one of the notes it indicates a rather important ictus which should be brought out in the rendering. In the case of a group giving *an interval of a fifth,* the upper note whenever marked with the vertical episema should be notably lengthened :



7. *The torculus:* three notes, perfectly equal in length, the top one gently rounded off.

8. *The porrectus:* three notes, the first two of which are placed at the extremities of the thick oblique stroke :
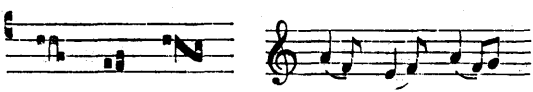


9. *The flexus, resupinus, subbipunctis, subtripunctis:* for practical purposes these need not be studied; they are technical traditional names for compound groups which are rhythmically divided and sung according to the ordinary rules. (see further on § VI).

10. *Liquescent notes:* these are printed in smaller type but this does not affect their duration nor their execution, except in that they must be sung lightly. They occur when two vowels form a diphthong (*au*tem, *eu*ge), or at the junction of certain consonants (Hosa*nn*a, to*ll*is, mu*nd*i, etc.) or to introduce the semi-consonants *j* or *i* (e*j*us, allelu*i*a).

11. *Oriscus:* a note placed at the end of a group, on the same degree, and very often at the end of a Torculus (see table of Neums); it forms a double note with the preceding one and should be treated lightly.

12. *Pressus:* two notes placed side by side on the same degree, the second of which is the first of a group. This may occur in two ways :
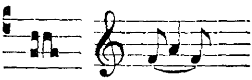
a) By a *punctum* being placed just before the first note of a group :



In the MSS some of these groups are not a *Pressus*, but Solesmes treats them as such in view of the notation of the Vatican Edition.

b) By the juxtaposition of two neums, the last note of the first being on the same degree as the first note of the second.
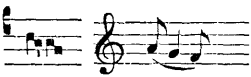
Podatus and Clivis



Climacus and Clivis



Clivis and Clivis



Scandicus and Climacus



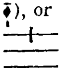
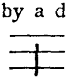
The two notes placed side by side in the Gregorian notation combine when sung to form one note of double length; in the *pressus*, the ictus is placed on the first of these two notes.

13. *The quilisma:* this jagged note is always preceded and followed by one or several notes (see examples in the table of neums); its value is the same as that of other notes, but it must always be rendered lightly. The note immediately *before* the quilisma should be notably lengthened, and be the most emphasised of the whole group even when preceded by a double note.

V. — Pauses, Breathing.

A single note has exactly the same value, in intensity and duration, as the syllable to which it is united. The approximate value of a syllable may be reckoned as a quaver.

Like speech, a Plainsong melody may be divided into periods, sections, and phrases, in which the last note or the last two notes of each division are lengthened. And as in speech, so here also, pauses must be in proportion to the importance of the rhythmic divisions. The ending of each division should always be softened; if a division ends with two double notes, the last should be the more notably softened, and no fresh impulse of the voice should be noticed on it.
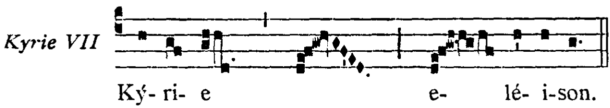
1. The endings of short unimportant phrases do not, as a rule, allow the taking of breath; these are marked by the two episema attached to a punctum (square or diamond), or more rarely by a dotted note (■. ♦.), sometimes followed by a quarter  or half bar. .
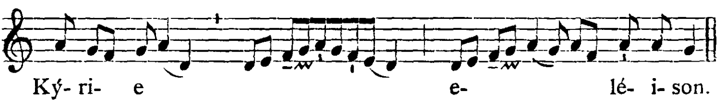
2. More important groups, forming small sections, are indicated in the same way; these are always followed by a quarter or half bar.

Often however, these quarter or half bars, especially in the shorter antiphons, merely indicate the rhythmic subdivision, and no breath should be taken.
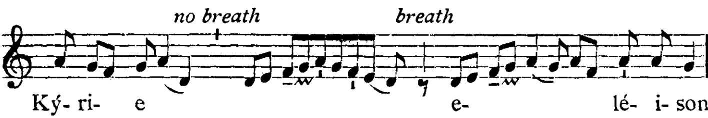
3. The end of a section properly so called, which is made up as a rule of two or more phrases, is indicated by a half bar. Here it is generally necessary to take breath, yet without break in the movement; hence the dotted note before the bar must necessarily be shortened slightly — almost to half its value.

Example:





which must be rendered in this way:



4. Finally the close of a whole period is marked either by a full bar, or by a double bar at the end of the piece, or at the end of an important division of the piece. Here breath must be taken and a longer pause be made. In the modern notation this pause is indicated by a quaver rest which is placed before or after the bar line, in accordance with the rhythm of the phrase following.

In pieces normally sung by alternating choirs (as in the *Kyrie, Gloria, Credo* etc), the double bar indicates a change of Choir. In such cases the pause will vary according to its importance in the melody and the text.

5. *The Comma* allows only a rapid breath without break in the movement, hence during the value of the preceding note :



6. Though breath need not necessarily be taken at every bar-line, yet, on the other hand, in the more elaborate pieces (graduals, alleluia, offertories) it is sometimes necessary and indeed excellent to breathe between the bars marked in the book. It is impossible to give minute rules for doing this correctly. All that need be said here is that breath must be taken in such cases *a)* without interrupting the rhythmic movement and regularity, or changing the value of the notes, *b)* according to the melodic phrasing, hence at the end of small melodic groups, *c)* at a long note, if possible, in order to allow more time for breathing.

7. The end of the Intonation and the entry of the choir are marked by a star in the verbal text. A dotted note or horizontal episema indicates the rhythmic punctuation suited to each case; sometimes the melodic sense admits of no pause; then all punctuation marks are omitted.

VI. — Notes on rhythm, the vertical episema, rhythmic step or alighting point.
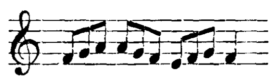
Rhythm in singing is a movement of the voice wherein it successively rises and falls. It is in the well-ordered succession of such movements that rhythm essentially consists. In its elementary form, the rise or *arsis* is the beginning of
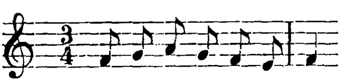
a rhythmic unit or movement; the fall or *thesis* its end. The rhythmic fall or *thesis* will necessarily occur on every second or third note in the course of the melody — like the fall in every second or third syllable of the words which accompany it. Hence the impossibility of two such falls occurring in immediate succession, unless, of course, the first be a note of double value. But notice carefully that these steps or falls form in an ascending movement the arsic part, or rise, of the larger rhythm, just as every step one takes in climbing up a hill goes to the general movement upward. This whole movement upward is known as the arsic part of the larger rhythm. Similarly when the movement is downward, every rhythmic rise or arsis of the voice forms part of the descent of the larger rhythm, just as in walking down a hill the regularly uplifted foot is part of the downward movement. This whole movement downward is known as the thetic part of the larger rhythm.
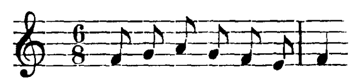
For the proper execution of Plainsong it is therefore necessary to be able to recognise the place of each rhythmic step, ictus, or alighting point, in order to secure order, regularity, and life. The following rules indicate the notes of the melody which must receive the rhythmic ictus:

RULE. 1. ALL NOTES ISOLATED, OR IN A GROUP, WHICH ARE MARKED WITH THE VERTICAL EPISEMA.

In figured music the compound beats or simply the beats (usually binary or ternary) are made clear in the notation, either by the grouping of the notes, or by the regularity of the time chosen and marked at the beginning of the piece.

Thus : 



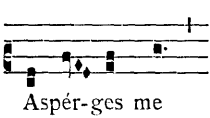


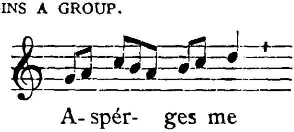
Very often both these means are employed at the same time. When, however, we have no indication of time, no time-bars as in Plainsong, and no groups nor long notes, we shall be obliged to mark the beginning of the beat, ictus, rhythmic step, or alighting point, each time the notation does not mark it for us. This is the rôle of the vertical episema. And just as in figured music, certain beats are strong, others weak, others weaker still, so in Plainsong, the ictus or rhythmic step will be strong or weak according to its position in the melody and text.

RULE. 2. ALL SUSTAINED NOTES : *distropha, tristropha, bivirga, pressus, oriscus, dotted notes, and the note before a quilisma.*

It should be noticed that although a note lengthened by an *horizontal episema* generally receives the ictus or rhythmic step, this need not be always the case. (Example : the word *corda* in the Alleluia : *Veni Sancte.* p. 273).

RULE. 3. ANY NOTE WHICH BEGINS A GROUP.

Example : 



If we have to deal with composite neums, it is generally easy to resolve them into the simple groups of two or three notes of which they are composed. Notice only

that, in this case, the Virga should be considered as the beginning of a new group :



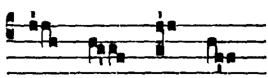
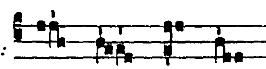
This third rule holds good only when it does not clash with rules 1 or 2.

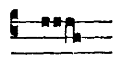
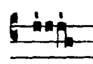
a) Example in which rule 1 takes precedence:



In a salicus of three notes, the note marked with the *vertical episema* must also be lengthened as though it were marked with a *horizontal episema* (Cf. above : Salicus). Were it not for the difficulty of writing it, the latter would have been used instead.

b) Another example in which rule 2 prevails is the case of the *Pressus* or the *Oriscus*. Here the first of the two notes forming the double note is the place of the ictus or rhythmic step. Elsewhere it would be on the first note of the group.

Example :  *and not :* 

In this connection it should be noticed that the following :  is not a Pressus preceded by a punctum :  but a Distropha followed by a Clivis : 

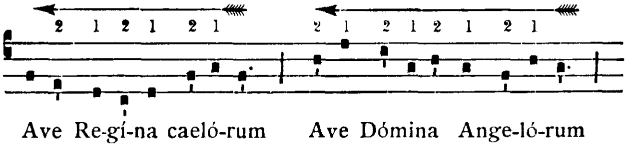
As regards this last example it should be remembered that a repercussion (or fresh layer of voice) is required each time a note affected by the ictus is of the same degree as the one immediately preceding it.

Briefly then, the ictus or rhythmic step placed on the beginning of each group is dislodged by a Pressus, or Oriscus, or by the vertical episema already marked in the text.

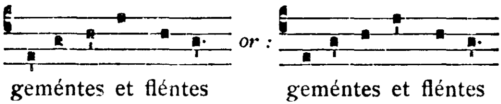
If, in applying the three rules given above, we meet with some passages containing more than three single notes from one ictus to the next, we shall have to put in between, as a stepping stone, an ictus of subdivision. If we have four notes, this of course will give 2+2; if we have five notes we shall divide them : either 2+3 or 3+2, according to what seems to be suggested by the melody or text, and to be the more natural arrangement.

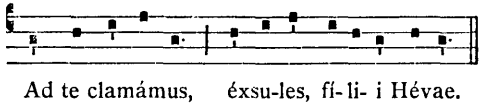
In syllabic passages in which there is no vertical episema, and no long note or group appears, we shall decide for ourselves in one or other of the following ways :

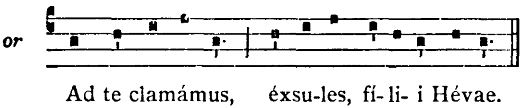
1. Either by counting back two by two, starting from the last certain ictus of each section :

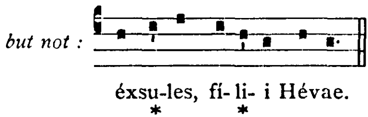


2. Or by following the melody, and preferring, first the endings of the words, secondly the accented syllables, while avoiding as much a possible the weak penultimate syllables. This is often the more excellent way for those who are musically alert.









The acceptance of these principles governing the ictus does not necessarily imply agreement with their application in every instance. For the sake of uniformity, however, it is advisable to adhere to the current rhythmic grouping.

IMPORTANT NOTE. — As we have already said, the dynamic value or strength of the ictus or rhythmic step varies considerably. Sometimes it is strong, sometimes weak; everything depends on the syllable to which it corresponds and the position it occupies in the melody (a). The fact therefore that this intensity varies is a proof that the ictus belongs not to the dynamic but to the rhythmic order; its being and influence are contributed and felt by elements from the melody and the text. The expression " the ictus is more in the mind than in the voice", has sometimes been misunderstood. The meaning will, perhaps, be clearer if we say that it is felt and intimated by tone of voice rather than expressed by any material emphasis. When in addition to the independence of rhythm and intensity, we consider that the Latin accent is light, lifted up and

(a) It is well known that from the text point of view the syllable or syllables after the accent must be relatively weak, while from the melodic point of view the great rule is : a slight and gentle crescendo in the ascending, and a similar decrescendo in the descending parts. This must always be done without sharp contrasts or exaggeration of any kind.

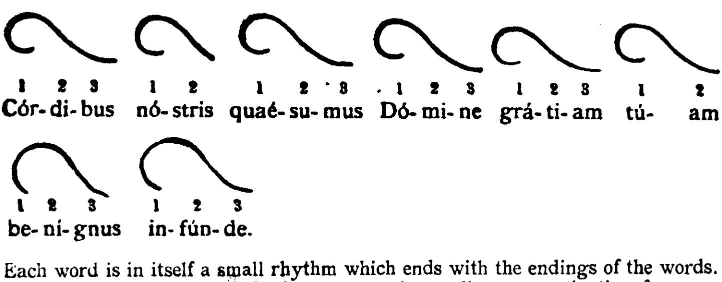
rounded off like an arch, is not heavy or strongly stressed, is arsic and not thetic, we shall not be surprised to meet frequently in Plainsong accented syllables outside and independent of the ictus or rhythmic step. (a) Indeed the Plainsong masterpieces of the golden age clearly assert this independence. And this is perfectly musical, in full accord with the genius of the Latin language and the Roman pronunciation and accentuation so much desired by Pius X. To place the ictus or rhythmic step always and necessarily on the accented syllable, as modern musicians are wont to do in another idiom, would be, we maintain, to spoil the rhythm and melody, accent and words of our venerable melodies.

VII. — The basis of plainsong rhythm.

We have already defined the rhythm of Plainsong as a movement of the voice wherein it rises and falls in orderly fashion. It is a free interlacing of binary and ternary groups of notes so well balanced as to convey to, and produce in the mind a sense of order in the midst of variety. We constantly meet with this order in variety in all forms of art, indeed in nature itself. It is the mind's delight. Rhythm of every kind moves stepwise, but not necessarily with fixed mechanical regularity. All that is essential to it is proportion, balanced movement and repose, rise and fall, the due correlation and interdependence of parts producing a harmonious whole. Such is free rhythm, the rhythm of Plainsong.

The Plainsong composers — much less the interpreters — did not create this rhythm; they found it in outline, already in existence, in the Latin prose text which their music is intended to clothe and adorn. We must never lose sight of the fact that Plainsong is vocal Latin music, for this is the key to the understanding of its rhythmic and melodic structure. It has been grafted on, and has sprung out of, the natural rhythm and melody of the Latin words, phrases, sections, and periods for which it has been written.

In the Latin word the accented syllable is the vital arsic element; the final and weak penultimate syllables are soft, relatively weak, and thetic. Thus there is movement and repose, rhythm of an elementary kind in every word. Words of two syllables often intermingle with those of three syllables, thereby giving variety and interest to the rhythm of the text. e. g.



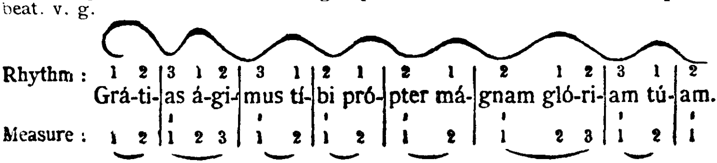
Each word is in itself a small rhythm which ends with the endings of the words. A succession of these small rhythms creates the small measure, the time from one

(a) The light and arsic character so essential to the Latin accent must always be brought out even when it coincides with the rhythmic ictus. When, as often happens, a single note is put on the accented syllable and a number of notes is put on the weak penultimate syllable, it is very important to round off and bring out gently the arsic character of the accent, v. g.

Introit XVIII after Pentecost.
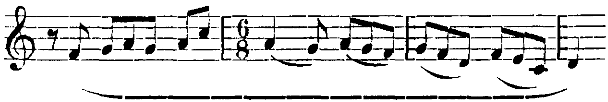
Introit Requiem.

thesis, step or ictus, to the next; the group of notes thus created forms a compound beat. v. g.



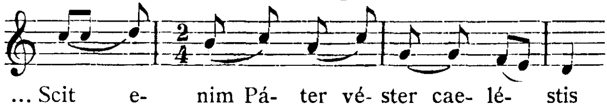
Just as is 6-8 time e. g. three quavers form a beat, so in Plainsong the individual notes of the small measure — the notes from one ictus to the next — group themselves two by two or three by three and are treated like slurred notes in modern music. On the violin they would be played "in one bow". These small measures are again stitched into and form part of the larger grouping in the general design which must never be lost sight of :

Taken from Allelúia *Jústus germinábit*

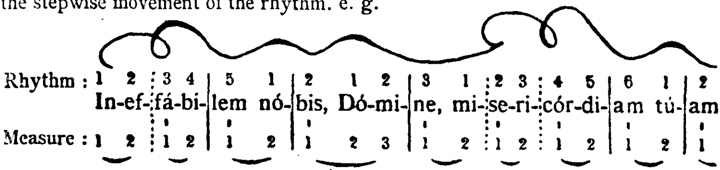


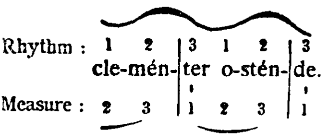
Another example with words, in which we find $\frac{2}{4}$ time :

Taken from Ant. *Nolíte sollíciti ésse*



Hence the fall or thesis of each rhythm is the beginning of each little measure or each compound beat. The interlacing of words of two and three syllables determines the corresponding interlacing of binary and ternary measures or beats. If, as often happens, we have more than three syllables in a word, groups for example of four, five, six or seven syllables, these as in music will naturally be divided into the simple elements of two and three, keeping thereby the stepwise movement of the rhythm. e. g.





There is yet another element of rhythm. In reading the text, we observe (though they are not given in the MSS) the various punctuation marks and pauses which are necessary not only for the meaning of the text but also for the appreciation of the larger rhythm. The melody which is designed for the text is also divided into periods, sections, and phrases, each with its due pause and with its last note or notes lengthened and softened. These divisions, marked in all modern Editions (but not in the MSS) by the different bar lines, correspond to the

natural phrasing of the text both musical and verbal, and are an indispensable condition of the wider rhythm. Again, in the verbal text there are further rhythmic subdivisions and groupings left unmarked in the text which nevertheless must be felt by the reader and intimated by tone of voice rather than by any material emphasis. Similarly, in the melodic text, there are rhythmic subdivisions and groupings which are more difficult to recognise and define. These again must be felt by the singer and intimated in the voice. In certain cases they are marked by the vertical episema in the Solesmes Editions, but marked or unmarked they must be taken account of by everybody; they are an extension of the principle at work in the introduction of bar lines. They give a foothold, balance and cohesion to the rhythm, and are implied in the natural rhythm of the words, or the rhythm of the melody, or the rhythmic indications of the manuscript.

Thus we see the principle which governs the rhythm of Plainsong. Once found in, and taken from, the Latin text, it has been applied instinctively by the Gregorian composer to the whole Gregorian art. But the composer is an artist, not a mechanic; the verbal text is the take-off of his flight. The melodic order has often suggested or imposed a rhythmic grouping independent of the words taken by themselves. The composer's artistic genius, as we see in the manuscripts, has often stressed certain notes, and in this way suggested such and such a rhythmic grouping. Because of its connection with the melodic element, the verbal rhythm has, at the same time, developed into musical rhythm with its own laws of tonality, modality and beauty, until, in the more ornate pieces, we have musical rhythm only. But this rhythm always keeps its freedom, a freedom determined on each occasion by the natural rhythm of the words, the actual elements of the melody or the indications of the Manuscripts.

VIII. — The reading and pronunciation of liturgical latin.

Plainsong being vocal and Latin music, neither its rhythm nor its melody can be rightly appreciated or sung apart from the meaning of the text, the correct pronunciation of the words, and their proper grouping into phrases. In other words, there must be good diction. No Choir should attempt to sing a melody before reading the text correctly and fluently. Nor is a knowledge of music sufficient; one must somehow understand the Latin text and its liturgical content and cultivate a kindred spirit in order to interpret aright the accompanying melody.

For good diction we must also cultivate a rhythmic sense; verbal rhythm and accent are of first-rate importance. It must always be remembered that while the accented syllable is the vigorous, life-giving, arsic element in a Latin word, the final and weak penultimate syllables are always soft, relatively weak, and thetic. Thus there is movement and repose, rise and fall — rhythm of an elementary kind — in every Latin word.

e. g. :



Pá- ter nó- ster, Dó-mi-nus, ad te

Ordinarily, in a Latin sentence, words of two syllables freely interlace with those of three syllables, and form a larger rhythm which is the charm of the well-balanced Latin prose of our great classical Collects (see § VII).



e. g. : Dó- mi- ne sán- cte, Pá- ter o- mni- pot- ens, ae- tér- ne Dé- us.
1 2 3 1 2 1 2 1 2 1 2 1 2 3 1 2

In good Latin diction — listen to a Roman Professor lecturing in Latin — the tonic accent stands out clearly, is lifted up lightly, rounded off and slightly lengthened, yet has the time-value of a single, not of a double note in music. Thus there is no flat, dull monotony which is indeed the *execution* (so gruesome to those listening) of many a venerable Plainsong Recitative. Good diction means good phrasing also, and the intelligent use of the Phraseological Accent. For just as the tonic accent gives cohesion and life to the word, so the phraseological accent draws together the separate words into groups, and gives a tonic prominence and influence to the important word, phrase, and pause. Thus the listeners are made to understand the text; they feel that the reader understands it also.

The correct pronunciation of Latin words, vowels and consonants is a rock of offence to many people. We are not here concerned with the delicate question of pronunciation in the Classical period, but only with the pronunciation of the living liturgical Latin of the Church. Our aim, in compliance with the wishes of his holiness Pius X, is to pronounce and speak Latin in the Roman Style so eminently suitable to Plainsong. For our purposes the vitally important element in this style is the rich, open, warm sounds of the vowels A and U. The other elements will, to be sure, receive our close attention; this one is primary and indispensable. Sing a piece of Plainsong, opening the mouth well, bringing out fully these vowel sounds; the effect is delightful, we realize immediately what a splendid difference they make. We must be careful also to give every syllable its full value, and not to slur over or clip off the weak penultimate syllable in a word. It is a common age-long fault (which has formed many words in French and Italian) to do this, and pronounce e. g. *Domine* as if it were *Domne* and *dextera* as if it were *dextra*. Very often, as if to prevent this, the early composers of Plainsong put a bunch of notes on such weak syllables, to the scandal of some moderns, who will confuse length with stress and accent.

Many have never learned the Roman pronunciation or know it imperfectly. Besides its great importance in Plainsong it makes for that uniformity which inspired the Vatican Edition itself; *Unus Cultus, Unus Cantus.* We therefore give a list of the correct pronunciation of the vowels and consonants to which reference can be made in case of doubt; it is advisable to peruse it from time to time.

Vowels and Diphthongs.

Each vowel has one sound; a mixture or sequence of sounds would be fatal to good Latin pronunciation; this is far more important than their exact length.

It is of course difficult to find in English the exact equivalent of the Latin vowels. The examples given here will serve as an indication; the real values can best be learned by ear.

A is pronounced as in the word *father*, never as in the word *can*. We must be careful to get this open, warm sound, especially when *A* is followed by *M* or *N* as in *Sanctus, nam*, etc.

E is pronounced as in *red, men, met;* never with the suspicion of a second sound as in *Ray*.

I is pronounced as ee in *feet,* never as i in *milk,* or *tin.*

O is pronounced as in *for*, never as in *go*.

U is pronounced as oo in *moon*, never as **u** in *custom*.

Y is pronounced and treated as the Latin I.

The pronunciation given for **i**, **o**, **u**, gives the approximate *quality* of the sounds, which may be long or short; care must be taken to bring out the accent of the word.

e. g. *mártyr* = *márteer*.

As a general rule when two vowels come together each keeps its own sound and constitutes a separate syllable.

e. g. *diéi* is *di-é-i; fílii* is *fí-li-i; eórum* is *e-ó-rum*.

This applies to **OU** and **AI** :

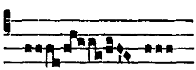
e. g. *prout* is *pro-oot; coutúntur* = *co-oo-toón-toor; áit* is *áh-eet*.

But notice that **AE** and **OE** are pronounced as one sound, like **E** above,

e. g. *caelum*.

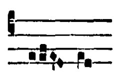
In **Au, Eu, Ay** the two vowels form one syllable but both vowels must be distinctly heard. The principle emphasis and interest belongs to the first which must be sounded purely. If on such a syllable several notes are sung, the vocalisation is entirely on the first vowel, the second being heard only on the last note at the moment of passing to the following syllable.

Examples : *Lauda, Euge, Raymundus*.

Offert. 

Láu- da

Rendered thus : Lá- *u*da

Ant. 

Eu- ge

Rendered thus : E- *u*ge

EI is similarly treated only when it occurs in the interjection :

Hei = *Hei*, otherwise *Méi* = *Mé-i*, etc.

U preceded by **Q** or **NG** and followed by another vowel as in words like *qui* and *sanguis*, keeps its normal sound and is uttered as one syllable with the vowel which follows : *qui, quae, quod, quam, sanguis*. But notice that *cui* forms two syllables, and is pronounced as *koo-ee*. In certain Hymns, on account of the metre, this word has to be treated as one syllable (Cf. *Major Bethlem cui contigit*. Lauds for the Epiphany).

Consonants.

The consonants must be articulated with a certain crispness; otherwise the reading becomes unintelligible, weak and nerveless.

C coming before **e, ae, oe, i, y** is pronounced like *ch* in *Church*.

e. g. *caelum* = *che-loom; Cecília* = *che-cheé-lee-a*.

CC before the same vowels is pronounced *T-ch*.

e. g. *ecce* = *et-che; síccitas* = *seét-chee-tas*.

SC before the same vowels is pronounced like *Sh* in *shed*.

e. g. *Descéndit* = *de-shén-deet*.

Except for these cases *C* is always pronounced like the English *K*.

e. g. *cáritas* = *káh-ree-tas*.

CH is always like *K* (even before **E** or **I**).
e. g. *Cham* = *Kam*, *máchina* = *má-kee-na*.

G before e, ae, oe, i, y, is soft as in *generous*.
e. g. *mági, génitor, Regína.*

Otherwise **G** is hard as in *government*.
e. g. *Gubernátor, Vígor, Ego.*

GN has the softened sound given to these letters in French and Italian.
e. g. *agneau, Signor, Monsignor.*

The nearest English equivalent would be **N** followed by **y**.
e. g. *Ah-nyoh, Regnum* = *Reh-nyoom; Magníficat* = *Mah-nyeé-fee-caht.*

H is pronounced **K** in the two words *nihil (nee-keel)* and *mihi*, *(mee-kee)* and their compounds. In ancient books these words are often written *nichil* and *michi*. In all other cases **H** is mute.

J often written as **I**, is treated as **Y**, forming one sound with the following vowel.
Jam = *yam; alleluia* = *allelóoya; major* = *ma-yor.*

R : when with another consonant, care must be taken not to omit this sound. It must be slightly rolled on the tongue v. g. *carnis.*

Care must be taken not to modify the quality of the vowel in the syllable preceding the *R* :

e. g. *Kýrie :* Do not say *Kear-ee-e* but *Kée-ree-e*
Sápere : Do not say *Sah-per-e* but *Sáh-pe-re*
Dilígere : Do not say *Dee-lee-ger-e* but *Dee-lée-ge-re*

S is hard as in the English word *sea* but is slightly softened when coming between two vowels.
e. g. *misericórdia.*

TI standing before a vowel and following any letter (except **S. X. T.**) is pronounced *tsee.*

e. g. *PaTIénTIa* = *Pa-t-see-én-t-see-a.*
GráTIa = *Grá-t-see-a.*
ConstitúTIo = *Con-stee-tú-t-see-o.*
LaetíTIa = *Lae-tée-t-see-a.*

Otherwise the **T** is like the English *T*.

TH always simply **T.** *Thómas, cathólicam.*

X is pronounced *ks*, slightly softened when coming between two vowels.
e. g. *exércitus.*

XC before e, ae, oe, i, y = **KSH.**
e. g. *Excélsis* = *ek-shél-sees.*

Before others vowels **XC** has the ordinary hard sound of the letters composing it.
e. g. **KSC** *excussórum* = *eks-coos-só-room.*

Y in Latin is reckoned among the vowels and is sounded like **I.**

Z is pronounced *dz*. *zizánia.*

All the rest of the consonants **B, D, F, K, L, M, N, P, Q, V** are pronounced as in English.
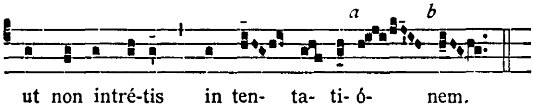
Double Consonants must be clearly sounded

e. g. *Bello* = *bel-lo*, not the English *bellow*
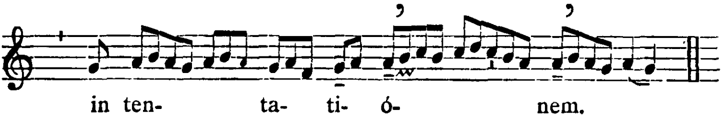
Examples : *Abbas, Joánnem, Innocens, piissime, terra.*

In the pronunciation and singing of a word the " Golden Rule " must always be kept :

" Never take breath just before a fresh syllable of a word ".

Example : 

A person who is unable to sing this phrase from the quarter-bar to the end in one breath, must be careful not to breathe just before a fresh syllable (at *a* or *b*). The lesser evil would be to breath *after* the long note and off its value :



THE ORDINARY OF THE MASS

The Priest : In nómine Pátris, et Fílii, et Spíritus Sáncti. Amen.

Ant. Introíbo ad altáre Déi.

The Servers : ℟. Ad Déum qui laetíficat juventútem méam.

Psalm 42.

JUdica me Déus, et discérne cáusam méam de génte non sáncta : ab hómine iníquo et dolóso érue me.

S. Quia tu es Déus fortitúdo méa : quare me repulísti, et quare trístis incédo, dum afflígit me inimícus?

P. Emítte lúcem túam, et veritátem túam : ípsa me deduxérunt, et adduxérunt in móntem sánctum túum et in tabernácula túa.

S. Et introíbo ad altáre Déi : ad Déum qui laetíficat juventútem méam.

P. Confitébor tíbi in cíthara, Déus, Déus méus : quare trístis es ánima méa, et quare contúrbas me?

S. Spéra in Déo, quóniam adhuc confitébor ílli : salutáre vúltus méi, et Déus méus.

P. Glória Pátri, et Fílio, et Spirítui Sancto.

S. Sicut érat in princípio, et nunc, et semper et in saécula saeculórum. Amen.

P. Introíbo ad altáre Déi.

℟. Ad Déum qui laetíficat juventútem méam.

℣. Adjutórium nóstrum in nómine Dómini.

℟. Qui fécit caélum et térram.

¶ *In Masses for the Dead and in Masses of the Time from Passion Sunday to Holy Saturday exclusive, the Psalm* Júdica me *is omitted, and also the repetition of the Antiphon.*

P. Confíteor Déo omnipoténti, etc.

The Servers :

Misereátur túi omnípotens Déus, et dimíssis peccátis túis, perdúcat te ad vítam aetérnam. — *P.* ℟. Amen.

The Servers :

Confíteor Déo omnipoténti, beátae Maríae semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístae, sanctis Apóstolis Pétro et Páulo, ómnibus sánctis, et tíbi páter, quia peccávi nimis cogitatióne, vérbo et ópere : méa cúlpa, méa cúlpa, méa máxima cúlpa. Ideo précor beátam Maríam semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sánctos Apóstolos Pétrum et Páulum, omnes sánctos, et te páter, oráre pro me ad Dóminum Déum nóstrum.

The Priest :

Misereátur véstri omnípotens Déus, et dimíssis peccátis véstris, perdúcat vos ad vítam aetérnam.

℟. Amen.

Indulgéntiam, absolutiónem et remissiónem peccatórum nostrórum tríbuat nóbis omnípotens et miséricors Dóminus. ℟. Amen.

℣. Déus tu convérsus vivificábis nos.

℟. Et plebs túa laetábitur in te.

℣. Osténde nóbis Dómine misericórdiam túam.

℟. Et salutáre túum da nóbis.

℣. Dómine exáudi oratiónem méam.

℟. Et clámor méus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu túo.

Orémus.

AUfer a nobis, quaésumus Dómine, iniquitátes nostras : ut ad Sancta sanctórum puris mereámur méntibus introíre. Per Christum Dóminum nostrum. Amen.

Orámus te, Dómine, per mérita sanctórum tuórum, quorum relíquiae hic sunt, et ómnium sanctórum : ut indulgére dignéris ómnia peccáta mea. Amen.

The Priest reads the Introit. Then he says alternately with the servers :

Kýrie eléison. Kýrie eléison. Kýrie eléison.

Chríste eléison. Chríste eléison. Chríste eléison.

Kýrie eléison. Kýrie eléison. Kýrie eléison.

GLória in excélsis Déo. Et in térra pax homínibus bónae voluntátis. Laudámus te. Benedícimus te. Adorámus te. Glorificámus te. Grátias ágimus tíbi propter mágnam glóriam túam. Dómine Déus, Rex caeléstis, Déus Páter omnípotens. Dómine Fíli unigénite Jésu Chríste. Dómine Déus, Agnus Déi, Fílius Pátris. Qui tóllis peccáta múndi, miserére nóbis. Qui tóllis peccáta múndi, súscipe deprecatiónem nóstram. Qui sédes ad déxteram Pátris, miserére nóbis. Quóniam tu sólus sánctus. Tu sólus Dóminus. Tu sólus altíssimus, Jésu Chríste. Cum Sáncto Spíritu, in glória Déi Pátris. Amen.

℣. Dóminus vobíscum. ℟. Et cum spíritu túo.

The Collect or Collects are next said; then the Epistle, Gradual, Tract or Allelúia, *and the Sequence if there be one.*

The Priest then says :

MUnda cor meum, ac lábia mea, omnípotens Deus, qui lábia Isaíae Prophétae cálculo mundásti igníto : ita me tua grata miseratióne dignáre mundáre, ut sanctum Evangélium tuum digne váleam nuntiáre. Per Christum Dóminum nostrum. Amen.

Jube Dómine benedícere.

Dóminus sit in corde meo, et in lábiis meis : ut digne et competénter annúntiem Evangélium suum. Amen.

℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

✠ Inítium *or* Sequéntia sancti Evangélii secúndum *N.*

℟. Glória tíbi Dómine.

After the Gospel : Laus tíbi, Chríste.

CRédo in únum Déum, Pátrem omnipoténtem, factórem caéli et térrae, visibílium ómnium et invisibílium. Et in únum Dóminum Jésum Chrístum, Fílium Déi unigénitum. Et ex Pátre nátum ante ómnia saécula. Déum de Déo, lúmen de lúmine, Déum vérum de Déo véro. Génitum, non fáctum, consubstantiálem Pátri : per quem ómnia fácta sunt. Qui propter nos hómines, et propter nóstram salútem descéndit de caélis. Et incarnátus est de Spíritu Sáncto ex María Vírgine : ET HOMO FACTUS EST. Crucifíxus étiam pro nóbis sub Póntio Piláto : pássus, et sepúltus est. Et resurréxit tértia die, secúndum Scriptúras. Et ascéndit in caélum : sédet ad déxteram Pátris. Et íterum ventúrus est cum glória judicáre vívos et mórtuos : cújus régni non érit fínis. Et in Spíritum Sanctum Dóminum, et vivificántem : qui ex Pátre, Filióque procédit. Qui cum Pátre, et Fílio simul adorátur, et conglorificátur : qui locútus est per Prophétas. Et únam, sánctam, cathólicam et apostólicam Ecclésiam. Confíteor únum baptísma in remissiónem peccatórum. Et exspécto resurrectiónem mortuórum. Et vítam ventúri saéculi. Amen.

℣. Dóminus vobíscum. ℟. Et cum spíritu túo.

Orémus.

Having read the Offertory Antiphon, the Priest says :

SUscipe sancte Pater, omnípotens aetérne Deus, hanc immaculátam hóstiam, quam ego indígnus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerabílibus peccátis, et offensiónibus, et negligéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus christiánis, vivis atque defúnctis : ut mihi et illis profíciat ad salútem in vitam aetérnam. Amen.

Deus, qui humánae substántiae dignitátem mirabíliter condidísti, et mirabílius reformásti : da nobis per hujus aquae et vini mystérium, ejus divinitátis esse consórtes, qui humanitátis nostrae fíeri dignátus est párticeps, Jesus Christus Fílius tuus Dóminus noster : Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus : per ómnia saécula saeculórum. Amen.

Offérimus tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam : ut in conspéctu divínae majestátis tuae, pro nostra et totíus mundi salúte cum odóre suavitátis ascéndat. Amen.

In spíritu humilitátis, et in ánimo contríto suscipiámur a te, Dómine : et sic fiat sacrifícium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

Veni sanctificátor omnípotens aetérne Deus : et bénedic hoc sacrifícium tuo sancto nómini praeparátum.

Psalm 25.

LAvábo inter innocéntes manus meas : et circúmdabo altáre tuum, Dómine.

Ut áudiam vocem laudis : et enárrem univérsa mirabília tua.

Dómine, diléxi decórem domus tuae : et locum habitatiónis glóriae tuae.

Ne perdas cum ímpiis, Deus, ánimam meam : et cum viris sánguinum vitam meam.

In quorum mánibus iniquitátes sunt : déxtera eórum repléta est munéribus.

Ego autem in innocéntia mea ingréssus sum : rédime me, et miserére mei.

Pes meus stetit in dirécto . ın ecclésiis benedícam te, Dómine.

Glória, etc.

Súscipe sancta Trínitas hanc oblatiónem, quam tibi offérimus ob memóriam passiónis, resurrectiónis, et ascensiónis Jesu Christi Dómini nostri : et in honórem beátae Maríae semper Vírginis, et beáti Joánnis Baptístae, et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium sanctórum : ut illis profíciat ad honórem, nobis autem ad salútem : et illi pro nobis intercédere dignéntur in caelis, quorum memóriam ágimus in terris. Per eúmdem Christum Dóminum nostrum. Amen.

ORáte fratres : ut meum ac vestrum sacrifícium acceptábile fiat apud Deum Patrem omnipoténtem.

℟. Suscípiat Dóminus sacrifícium de mánibus túis, ad láudem et glóriam nóminis súi, ad utilitátem quoque nóstram, totiúsque Ecclésiæ súae sánctae.

The Priest says Amen, *and then the Secrets. He then says :*

COMMON PREFACE.

¶ *The Proper Prefaces are found after the Ordinary of the Mass.*

PER ómnia saécula saeculórum. ℟. Amen. ℣. Dóminus vobíscum. ℟. Et cum spíritu túo. ℣. Sursum córda. ℟. Habémus ad Dóminum. ℣. Grátias agámus Dómino Déo nóstro. ℟. Dígnum et jústum est.

Vere dignum et justum est, aequum et salutáre, nos tibi semper, et ubíque grátias ágere : Dómine sancte, Pater omnípotens, aetérne Deus : per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Caeli, caelorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas, deprecámur, súpplici confessióne dicéntes.

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt caeli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

CANON OF THE MASS.

TE ígitur, clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum, súpplices rogámus, ac pétimus, uti accépta hábeas, et benedícas haec dona, haec múnera, haec sancta sacrifícia illibáta, in primis, quae tibi offérimus pro Ecclésia tua sancta cathólica : quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum : una cum fámulo tuo Papa nostro *N.* et Antístite nostro *N.* et ómnibus orthodóxis, atque cathólicae et apostólicae fídei cultóribus.

Meménto, Dómine, famulórum famularúmque tuárum, *N.* et *N.*; et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus : vel qui tibi ófferunt hoc sacrifícium laudis, pro se, suísque ómnibus : pro redemptióne animárum suárum, pro spe salútis, et incolumitátis suae : tibíque reddunt vota sua aetérno Deo, vivo et vero.

Communicántes, et memóriam venerántes, in primis gloriósae semper Vírginis Maríae, Genitrícis Dei et Dómini nostri Jesu Christi :

During the Octave of Christmas :

Communicántes, et diem (noctem) sacratíssimum (-am) celebrántes, quo (qua) beátae Maríae intemeráta virgínitas huic mundo édidit Salvatórem : sed et memóriam venerántes, in primis ejúsdem gloriósae semper Vírginis Maríae, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi :

During the Octave of the Epiphany :

Communicántes, et diem sacratíssimum celebrántes, quo Unigénitus tuus in tua tecum glória coaetérnus, in veritáte carnis nostrae visibíliter corporális appáruit : sed et memóriam venerántes, in primis gloriósae semper Vírginis Maríae, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi :

During the Octave of Easter :

Communicántes, et diem (noctem) sacratíssimum (-am) celebrántes Resurrectiónis Dómini nostri Jesu Christi secúndum carnem : sed et memóriam venerántes, in primis gloriósae semper Vírginis Maríae, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi :

During the Octave of the Ascension :

Communicántes, et diem sacratíssimum celebrántes, quo Dóminus noster, unigénitus Fílius tuus, unítam sibi fragilitátis nostrae substántiam in glóriae tuae déxtera collocávit : sed et memóriam venerántes, in primis gloriósae semper Vírginis Maríae, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi :

During the Octave of Pentecost :

Communicántes, et diem sacratíssimum Pentecóstes celebrántes, quo Spíritus Sanctus Apóstolis innúmeris linguis appáruit : sed et memóriam venerántes, in primis gloriósae semper Vírginis Maríae, Genitrícis Dei et Dómini nostri Jesu Christi :

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sed et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréae, Jacóbi, Joánnis, Thomae, Jacóbi, Philíppi, Bartholomaéi, Matthaéi, Simónis et Thaddaéi : Lini, Cleti, Cleméntis, Xysti, Cor-

nélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmae et Damiáni : et ómnium Sanctórum tuórum; quorum méritis, precibúsque concédas, ut in ómnibus protectiónis tuae muniámur auxílio. Per eúmdem Christum Dóminum nostrum. Amen.

Hanc ígitur oblatiónem servitútis nostrae, sed et cunctae famíliae tuae,

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During the Octaves of Easter and Pentecost :

quam tibi offérimus pro his quoque, quos regeneráre dignátus es ex aqua et Spíritu Sancto, tríbuens eis remissiónem ómnium peccatórum,

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quaésumus Dómine, ut placátus accípias : diésque nostros in tua pace dispónas, atque ab aetérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

Quam oblatiónem tu Deus in ómnibus, quaésumus, benedíctam, adscríptam, ratam, rationábilem, acceptabilémque fácere dignéris : ut nobis Corpus, et Sanguis fiat dilectíssimi Fílii tui Dómini nostri Jesu Christi.

Qui prídie quam paterétur, accépit panem in sanctas ac venerábiles manus suas, et elevátis óculis in caelum, ad te Deum Patrem suum omnipoténtem, tibi grátias agens, benedíxit, fregit, dedítque discípulis *suis, dicens : Accípite, et manducáte* ex hoc omnes.

HOC EST ENIM CORPUS MEUM.

Simili modo postquam coenátum est, accípiens et hunc praeclárum Cálicem in sanctas ac venerábiles manus suas : item tibi grátias agens, benedíxit dedítque discípulis suis, dicens : Accípite et bíbite ex eo omnes.

HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI : MYSTERIUM FIDEI : QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Haec quotiescúmque fecéritis, in mei memóriam faciétis.

Unde et mémores, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui Dómini nostri tam beátae passiónis, nec non et ab ínferis resurrectiónis, sed et in caelos gloriósae ascensiónis : offérimus praeclárae majestáti tuae de tuis donis, ac datis, hóstiam puram, hóstiam sanctam, hóstiam immaculátam, Panem sanctum vitae aetérnae, et Cálicem salútis perpétuae.

Supra quae propítio ac seréno vultu respícere dignéris : et accépta habére, sícuti accépta habére dignátus es múnera púeri tui justi Abel, et sacrifícium Patriárchae nostri Abrahae : et quod tibi óbtulit summus sacérdos tuus Melchísedech, sanctum sacrifícium, immaculátam hóstiam.

Súpplices te rogámus, omnípotens Deus : jube haec perférri per manus sancti Angeli tui in sublíme altáre tuum in conspéctu divínae majestátis tuae : ut quotquot, ex hac altáris participatióne, sacrosánctum Fílii tui Corpus, et Sánguinem sumpsérimus, omni benedictióne caelésti et grátia repleámur. Per eúmdem Christum Dóminum nostrum. Amen.

Meménto étiam, Dómine, famulórum, famularúmque tuárum *N.* et *N.*, qui nos praecessérunt cum signo fídei, et dórmiunt in somno pacis.

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigérii, lucis et pacis, ut indúlgeas, deprecámur. Per eúmdem Christum Dóminum nostrum. Amen.

Nobis quoque peccatóribus fámulis tuis, de multitúdine miseratiónum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus : cum Joánne, Stéphano, Matthía, Bárnaba, Ignátio Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Caecília, Anastásia, et ómnibus Sanctis tuis : intra quorum nos consórtium, non aestimátor mériti, sed véniae, quaésumus, largítor admítte. Per Christum Dóminum nostrum. Per quem haec ómnia, Dómine, semper bona creas, sanctíficas, vivíficas, benedícis, et praestas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipoténti, in unitáte Spíritus Sancti omnis honor et glória.

Per ómnia saécula saeculórum. ℟. Amen.

Orémus.

Praecéptis salutáribus móniti, et divína institutióne formáti, audémus dícere :

PAter nóster, qui es in caélis : Sanctificétur nómen túum : Advéniat régnum túum : Fíat volúntas túa, sicut in caélo, et in térra. Pánem nóstrum quotidiánum da nóbis hódie : et dimítte nóbis débita nóstra, sicut et nos dimíttimus debitóribus nóstris. Et ne nos indúcas in tentatiónem. ℟. Sed líbera nos a málo. *The Priest says silently :* Amen.

Líbera nos, quaésumus Dómine, ab ómnibus malis, praetéritis, praeséntibus, et futúris : et intercedénte beáta et gloriósa semper Vírgine Dei Genitríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris : ut ope misericórdiae tuae adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum. Qui tecum vivit et regnat in unitáte Spíritus Sanctis Deus.

Per ómnia saécula saeculórum. ℟. Amen.

Pax Dómini sit semper vobíscum. ℟. Et cum spíritu túo.

Haec commíxtio et consecrátio Córporis et Sánguinis Dómini nostri Jesu Christi fiat accipiéntibus nobis in vitam aetérnam. Amen.

Agnus Déi, qui tóllis peccáta múndi : miserére nóbis.

Agnus Déi, qui tóllis peccáta múndi : miserére nóbis.

Agnus Déi, qui tóllis peccáta múndi : dóna nóbis pácem.

In Masses for the Dead, the words miserére nóbis, *are replaced by* dóna éis réquiem, *and the word* sempitérnam *is added the third time; also, the first of the following Prayers is omitted.*

DOmine Jesu Christe, qui dixísti Apóstolis tuis : Pacem relínquo vobis, pacem meam do vobis : ne respícias peccáta mea, sed fidem Ecclésiae tuae : eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris : qui vivis et regnas Deus per ómnia saécula saeculórum. Amen.

Dómine Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spíritu Sancto, per mortem tuam mundum vivificásti : líbera me per hoc sacrosánctum Corpus et Sánguinem tuum ab ómnibus iniquitátibus meis et univérsis malis : et fac me tuis semper inhaerére mandátis, et a te numquam separári permíttas : qui cum eódem Deo Patre, et Spíritu Sancto vivis et regnas Deus in saécula saeculórum. Amen.

Percéptio Córporis tui, Dómine Jesu Christe, quod ego indígnus súmere praesúmo, non mihi provéniat in judícium et condemnatiónem : sed pro tua pietáte prosit

mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam: qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. Amen.

Panem caeléstem accípiam, et nomen Dómini invocábo.

Dómine, non sum dignus ut intres sub tectum meum : sed tantum dic verbo, et sanábitur ánima mea.

Córpus Dómini nostri Jesu Christi custódiat ánimam meam in vitam aetérnam. Amen.

Quid retríbuam Dómino pro ómnibus quae retríbuit mihi? Cálicem salutáris accípiam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

Sanguis Dómini nostri Jesu Christi custódiat ánimam meam in vitam aetérnam. Amen.

Quod ore súmpsimus, Dómine, pura mente capiámus : et de múnere temporáli fiat nobis remédium sempitérnum.

Corpus tuum, Dómine, quod sumpsi, et Sanguis, quem potávi, adhaéreat viscéribus meis : et praesta; ut in me non remáneat scélerum mácula, quem pura et sancta refecérunt sacraménta : Qui vivis et regnas in saécula saeculórum. Amen.

After the last Postcommunion :

℣. Dóminus vobíscum. ℟. Et cum spíritu túo.

Ite, míssa est, *vel* Benedicámus Dómino. ℟. Déo grátias.

In Masses for the Dead : Requiéscant in páce. ℟. Amen.

Pláceat tibi, sancta Trínitas, obséquium servitútis meae : et praesta; ut sacrifícium, quod óculis tuae majestátis indígnus óbtuli, tibi sit acceptábile, mihíque, et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.

Benedícat vos omnípotens Deus, Páter, et Fílius, ✠ et Spíritus Sánctus. ℟. Amen.

In Masses for the Dead, this final Blessing is not given.

℣. Dóminus vobíscum. ℟. Et cum spíritu túo.

✠ Inítium sancti Evangélii secúndum Joánnem. ℟. Glória tíbi, Dómine.

IN princípio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípio apud Deum. Omnia per ipsum facta sunt : et sine ipso factum est nihil, quod factum est : in ipso vita erat, et vita erat lux hóminum : et lux in ténebris lucet, et ténebrae eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat lux vera, quae illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem fílios Dei fíeri, his qui credunt in nómine ejus, qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitávit in nobis : et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis. ℟. Deo grátias.

PROPER PREFACES.

The Preface for a feast is said also within the Octave, even on feasts which occur during that Octave, unless such feasts have a proper Preface.

At Christmas and on the Feast of Corpus Christi.

Vere dignum et justum est, aequum et salutáre, nos tibi semper, et ubíque grátias ágere : Dómine sancte, Pater omnípotens, aetérne Deus. Quia per incarnáti Verbi mystérium, nova mentis nostrae óculis lux tuae claritátis infúlsit : ut dum visibíliter Deum cognóscimus, per hunc in invisibílium amórem rapiámur. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia caeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes.

At the Epiphany.

Vere dignum et justum est..., aetérne Deus. Quia, cum Unigénitus tuus in substántia nostrae mortalitátis appáruit, nova nos immortalitátis suae luce reparávit. Et ídeo, etc.

In Lent.

Vere dignum et justum est, aequum et salutáre..., aetérne Deus. Qui corporáli jejúnio vítia cómprimis, mentem élevas, virtútem largíris et praémia : per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt potestátes. Caeli, caelorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas, deprecámur, súpplici confessióne dicéntes.

At Masses of the Passion or of the Holy Cross.

Vere dignum et justum est, aequum et salutáre..., aetérne Deus. Qui salútem humáni géneris in ligno crucis constituísti : ut unde mors oriebátur, inde vita resúrgeret : et qui in ligno vincébat, in ligno quoque vincerétur : per Christum Dóminum nostrum. Per quem, etc.

At Eastertide.

Vere dignum et justum est, aequum et salutáre : Te quidem Dómine omni témpore, sed in hac potíssimum die (*or* in hoc potíssimum) gloriósius praedicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriéndo destrúxit, et vitam resurgéndo reparávit. Et ídeo, etc.

At the Ascension.

Vere dignum et justum est, aequum et salutáre..., aetérne Déus: per Christum Dóminum nostrum. Qui post resurrectiónem suam ómnibus discípulis suis maniféstus appáruit, et ipsis cernéntibus est elevátus in caelum, ut nos divinitátis suae tribúeret esse partícipes. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia caeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes.

At Whitsuntide.

Vere dignum et justum est, aequum et salutáre..., aetérne Déus: per Christum Dóminum nostrum. Qui ascéndens super omnes caelos, sedénsque ad déxteram tuam, promíssum Spíritum Sanctum (hodiérna die) in fílios adoptiónis effúdit. Quaprópter profúsis gáudiis, totus in orbe terrárum mundus exsúltat. Sed et supérnae Virtútes, atque angélicae Potestátes hymnum glóriae tuae cóncinunt, sine fine dicéntes.

On the Feast of the Blessed Trinity and on Sundays throughout the year.

Vere dignum et justum est, aequum et salutáre..., aetérne Deus. Qui cum Unigénito Fílio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus : non in uníus singularitáte persónae, sed in uníus Trinitáte substántiae. Quod enim de tua glória, reveláte te, crédimus, hoc de Fílio tuo, hoc de Spíritu Sancto, sine differéntia discretiónis sentímus. Ut in confessióne verae, sempiternaéque Deitátis, et in persónis propríetas, et in esséntia únitas, et in majestáte adorétur aequálitas. Quam laudant Angeli, atque Archángeli, Chérubim quoque ac Séraphim : qui non cessant clamáre quotídie, una voce dicéntes.

On the Feast of the Most Sacred Heart of Jesus.

Vere dignum et justum est, aequum et salutáre, nos tibi semper, et ubíque grátias ágere : Dómine sancte, Pater omnípotens, aetérne Deus : Qui Unigénitum tuum in cruce pendéntem láncea mílitis transfígi voluísti, ut apértum Cor, divínae largitátis sacrárium, torréntes nobis fúnderet miseratiónis et grátiae, et quod amóre nostri flagráre nunquam déstitit, piis esset réquies et poeniténtibus patéret salútis refúgium. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia caeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes.

On the Feast of Christ, our King.

Vere dignum et justum est, aequum et salutáre..., aetérne Deus. Qui unigénitum Fílium tuum Dóminum nostrum Jesum Christum, Sacerdótem aetérnum et universórum Regem, óleo exsultatiónis un-

xísti : ut seípsum in ara crucis, hóstiam immaculátam et pacíficam ófferens, redemptiónis humánae sacraménta perágeret : et suo subjéctis império ómnibus creatúris, aetérnum et universále regnum, imménsae tuae tráderet Majestáti : regnum veritátis et vitae; regnum sanctitátis et grátiae; regnum justítiae, amóris et pacis. Et ídeo, etc.

On Feasts and at Votive Masses of the Blessed Virgin Mary.

Vere dignum et justum est, aequum et salutáre..., aetérne Deus. Et te in *** beátae Maríae semper Vírginis collaudáre, benedícere, et praedicáre. Quae et Unigénitum tuum Sancti Spíritus obumbratióne concépit : et virginitátis glória permanénte, lumen aetérnum mundo effúdit, Jesum Christum Dóminum nostrum. Per quem, etc.

On Feasts and at Votive Masses of St. Joseph.

Vere dignum et justum est..., aetérne Deus : Et te in Festivitáte (in Veneratióne) beáti Joseph débitis magnificáre praecóniis, benedícere et praedicáre. Qui et vir justus, a te Deíparae Vírgini Sponsus est datus : et fidélis servus ac prudens, super Famíliam tuam est constitútus : ut Unigénitum tuum, Sancti Spíritus obumbratióne concéptum, patérna vice custodíret, Jesum Christum Dóminum nostrum. Per quem, etc.

On Feasts of the Apostles.

Vere dignum et justum est, aequum et salutáre : Te Dómine supplíciter exoráre, ut gregem tuum, pastor aetérne, non déseras : sed per beátos Apóstolos tuos contínua protectióne custódias. Ut iísdem rectóribus gubernétur, quos óperis tui vicários eídem contulísti praeésse pastóres. Et ídeo, etc.

At Masses for the Dead.

Vere dignum et justum est, aequum et salutáre..., aetérne Deus, per Christum Dóminum nostrum. In quo nobis spes beátae resurrectiónis effúlsit : ut quos contrístat certa moriéndi condítio, eósdem consolétur futúrae immortalitátis promíssio. Tuis enim fidélibus, Dómine, vita mutátur, non tóllitur : et dissolúta terréstris hujus incolátus domo, aetérna in caelis habitátio comparátur. Et ídeo, etc.

PROPER PREFACES FOR CERTAIN DIOCESES.

Preface of Advent.

Vere dignum et justum est, aequum et salutáre, nos tibi semper et ubíque grátias ágere, Dómine sancte, Pater omnípotens, aetérne Deus, per Christum Dóminum nostrum; quem pérdito hóminum géneri Salvatórem miséricors et fidélis promisísti, cujus véritas instrúeret ínscios, sánctitas justificáret ímpios, virtus adjuváret infírmos. Dum ergo prope est ut véniat quem missúrus es, et dies affúlget liberatiónis nostrae, in hac promissiónum tuárum fide piis gáudiis exsultámus. * Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónis bus, cumque omni milítia caeléstie exércitus, hymnum glóriae tua : cánimus, sine fine dicéntes Sanctus, etc.

Preface of the Blessed Sacrament.

(Maundy Thursday — Corpus Christi — Votive Masses).

Vere dignum et justum est, aequum et salutáre, nos tibi semper et ubíque grátias ágere, Dómine sancte, Pater omnípotens, aetérne Deus, per Christum Dóminum nostrum, verum aeternúmque Pontíficem, et solum sine peccáti mácula sacerdótem : qui in novíssima coena formam sacrifícii perénnis instítuens, hóstiam se tibi primum óbtulit, et primus dócuit offérri : cujus carne pro nobis immoláta dum páscimur, roborámur, et fuso sánguine dum potámur, ablúimur. * Et ídeo, etc.

Preface of the Dedication of Churches.

Vere dignum et justum est, aequum et salutáre, nos tibi semper et ubíque grátias ágere, Dómine sancte, Pater omnípotens, aetérne Deus; qui hanc oratiónis domum quam aedificávimus, bonórum ómnium largítor inhábitas; et Ecclésiam, quam ipse fundásti, incessábili operatióne sanctíficas. Haec est enim vere domus oratiónis, visibílibus aedifíciis adumbráta : templum habitatiónis glóriae tuae, sedes incommutábilis veritátis, sanctuárium aetérnae caritátis. Haec est arca quae nos a mundi eréptos dilúvio, in portum salútis indúcit. Haec est dilécta et única sponsa, quam acquisívit Christus sánguine suo, quam vivíficat spíritu suo : cujus in sinu, renáti per grátiam tuam, lacte verbi páscimur, pane vitae roborámur, misericórdiae tuae subsídiis confovémus. Haec fidéliter in terris, sponso adjuvánte, mílitat; et perénniter in caelis, ipso coronánte, triúmphat. * Et ídeo, etc.

Preface of the Feasts of all Saints and of Patron Saints.
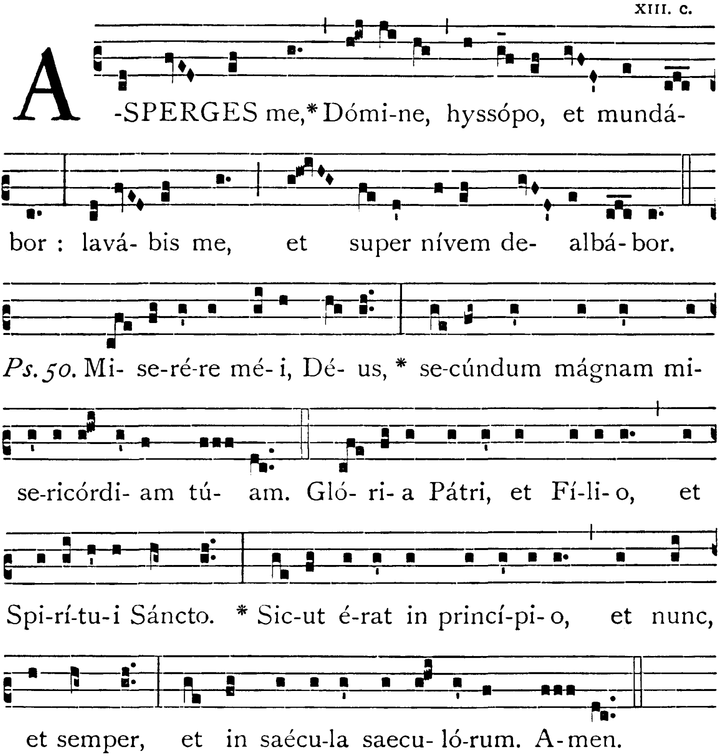
Vere dignum et justum est, aequum et salutáre, nos tibi semper et ubíque grátias ágere, Dómine sancte, Pater omnípotens, aetérne Deus, qui glorificáris in concílio sanctórum, et eórum coronándo

mérita, corónas dona tua; qui nobis in eórum praebes et conversatióne exémplum, et communióne consórtium, et intercessióne subsídium : ut tantam habéntes impósitam nubem téstium, per patiéntam currámus ad propósitum nobis certámen, et cum eis percipiámus immarcescíbilem glóriae corónam; per Jesum Christum Dóminum nostrum. Per quem Majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes, Caeli, caelorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas deprecámur, súpplici confessióne dicéntes : Sanctus, etc.

THE ORDINARY CHANTS OF THE MASS

The Asperges.

OUTSIDE PASCHAL TIME. ANT. 7.
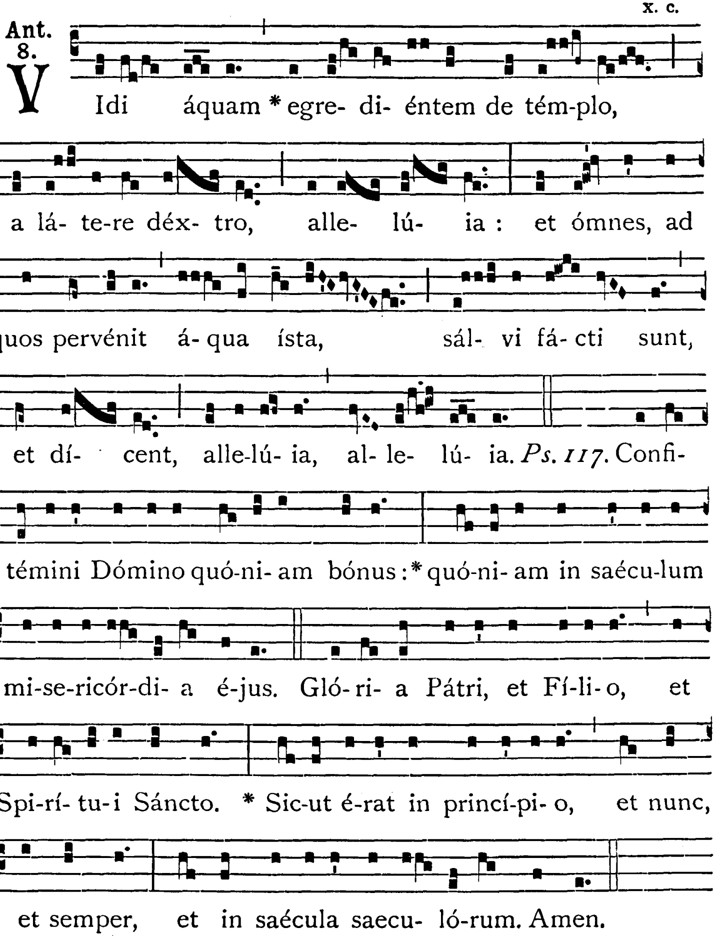


Repeat the Ant. Aspérges me.

¶ *On Passion Sunday and Palm Sunday, the* Glória Pátri *is not said, but the Antiphon* Aspérges me *is repeated immediately after the Psalm.*

IN PASCHAL TIME

i. e. from Easter Sunday till Whitsun inclusive.



Repeat the Ant. Vidi áquam.

℣. Osténde nóbis, Dómine, misericórdiam túam. *(In Paschal Time add :* Allelúia).

℟. Et salutáre túum da nóbis. *(In Paschal Time add :* Allelúia.)

℣. Dómine exáudi oratiónem méam.

℟. Et clámor méus ad te véniat

℣. Dóminus vobíscum.

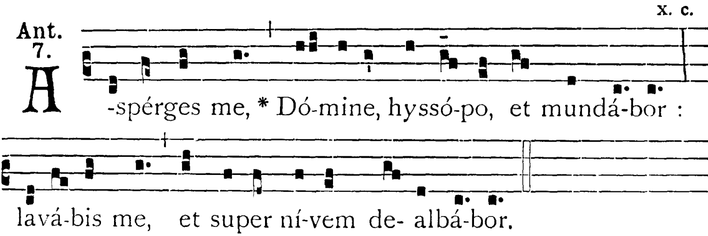
℟. Et cum spíritu túo.

Orémus. *Prayer.*

EXáudi nos, Dómine sancte, Pater omnípotens, aetérne Deus : et míttere dignéris sanctum Angelum tuum de caelis; qui custódiat, fóveat, prótegat, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. ℟. Amen.
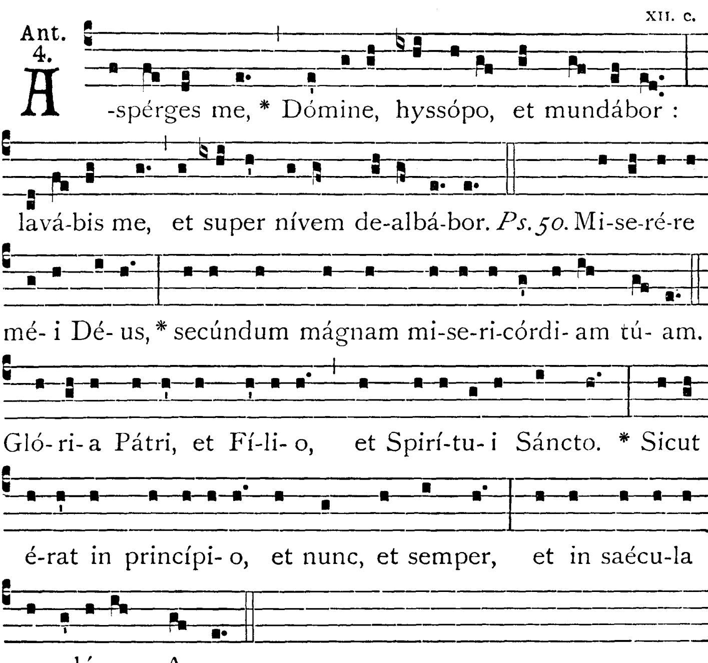
OTHER CHANTS *ad libitum.*

I.



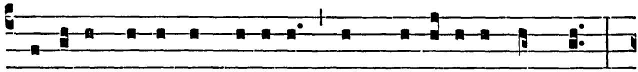
Ps. Miserére *as before.*

II.

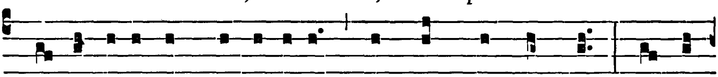


Tones of the ℣. « Gloria Patri » at the Introit of the Mass.

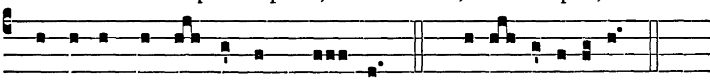
1.



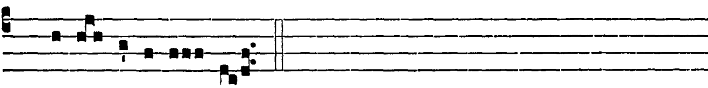
GLó-ri-a Pátri, et Fí-li-o, et Spi-rí-tu-i Sáncto. *



Sic-ut é-rat in princí-pi-o, et nunc, et semper, et in



saécu-la saecu- ló-rum. A-men. *or* E u o u a e.

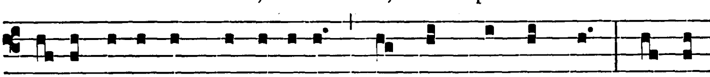


or E u o u a e.

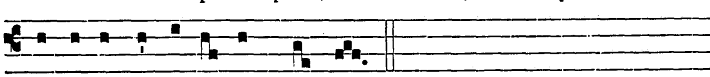
2.



GLó-ri- a Pátri, et Fí-li-o, et Spi-rí-tu-i Sáncto. *

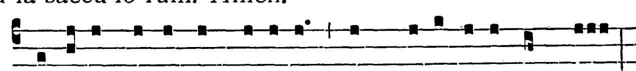


Sic-ut é-rat in princí-pi-o, et nunc, et semper, et in

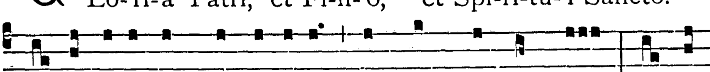


saécu-la saecu-ló-rum. Amen.

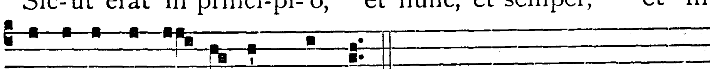
3.
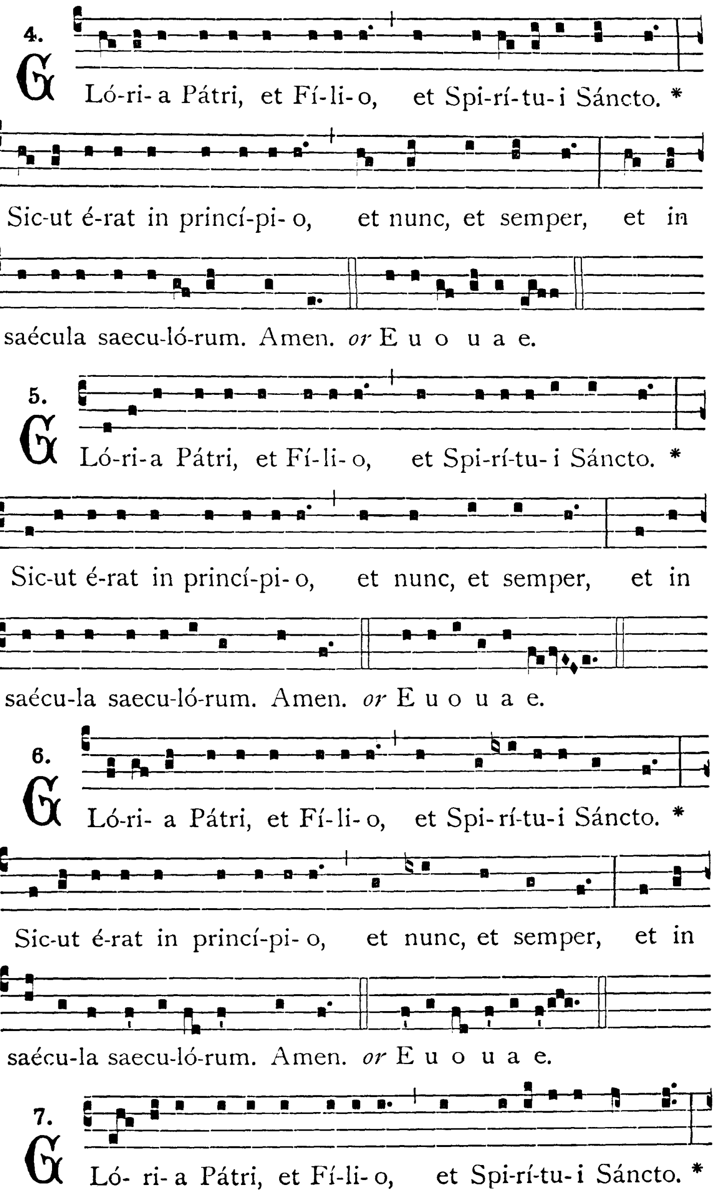


GLó-ri-a Pátri, et Fí-li-o, et Spi-rí-tu-i Sáncto. *

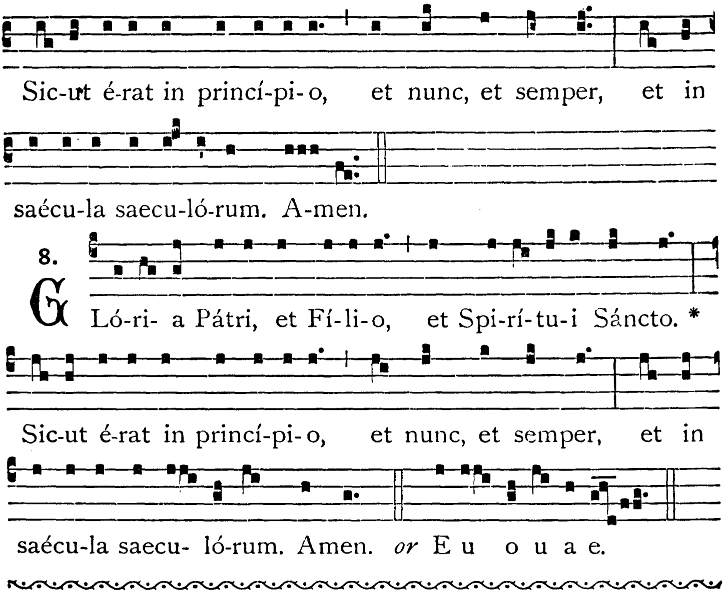


Sic-ut érat in princí-pi-o, et nunc, et semper, et in



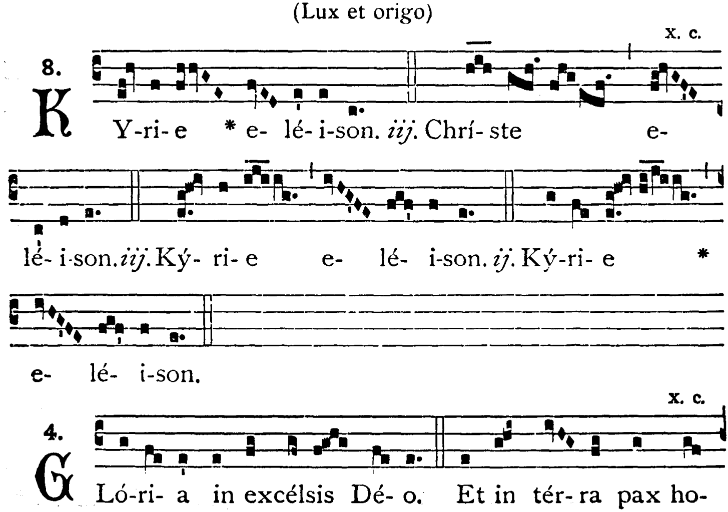
saécu-la saecu- ló-rum. Amen.

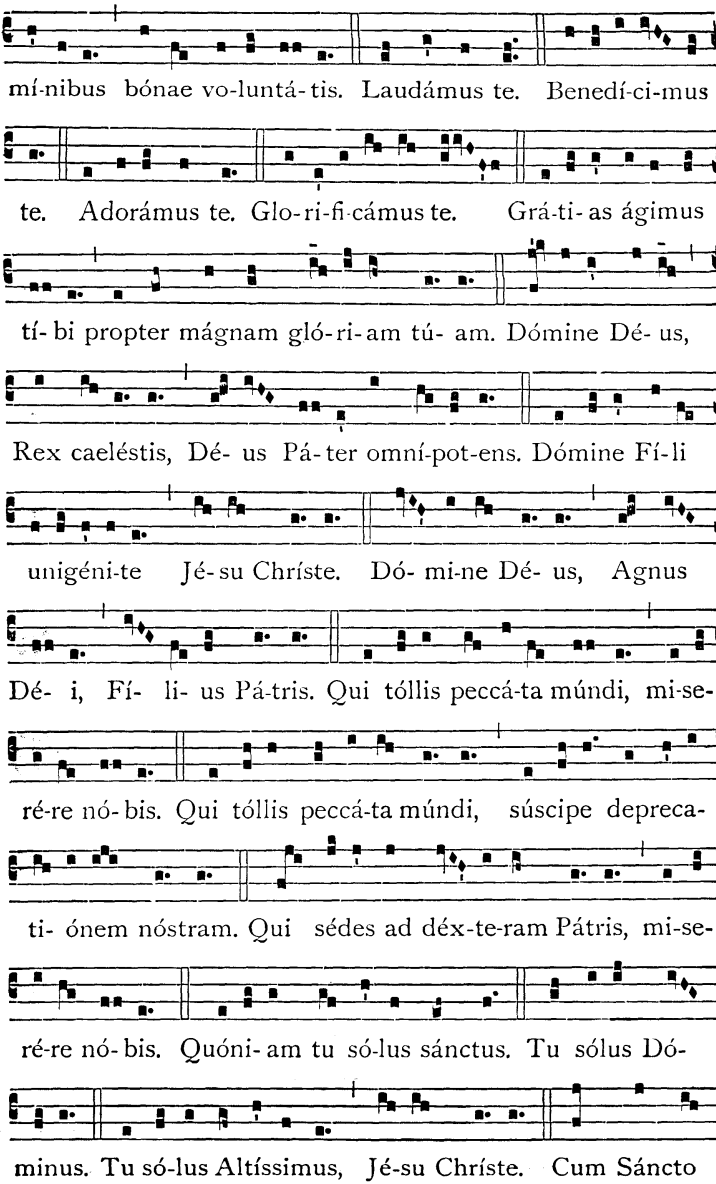

4.
GLó-ri- a Pátri, et Fí-li- o, et Spi-rí-tu- i Sáncto. *
Sic-ut é-rat in princí-pi- o, et nunc, et semper, et in
saécula saecu-ló-rum. Amen. or E u o u a e.
5.
GLó-ri- a Pátri, et Fí-li- o, et Spi-rí-tu- i Sáncto. *
Sic-ut é-rat in princí-pi- o, et nunc, et semper, et in
saécu-la saecu-ló-rum. Amen. or E u o u a e.
6.
GLó-ri- a Pátri, et Fí-li- o, et Spi-rí-tu-i Sáncto. *
Sic-ut é-rat in princí-pi- o, et nunc, et semper, et in
saécu-la saecu-ló-rum. Amen. or E u o u a e.
7.
GLó- ri- a Pátri, et Fí-li- o, et Spi-rí-tu- i Sáncto. *

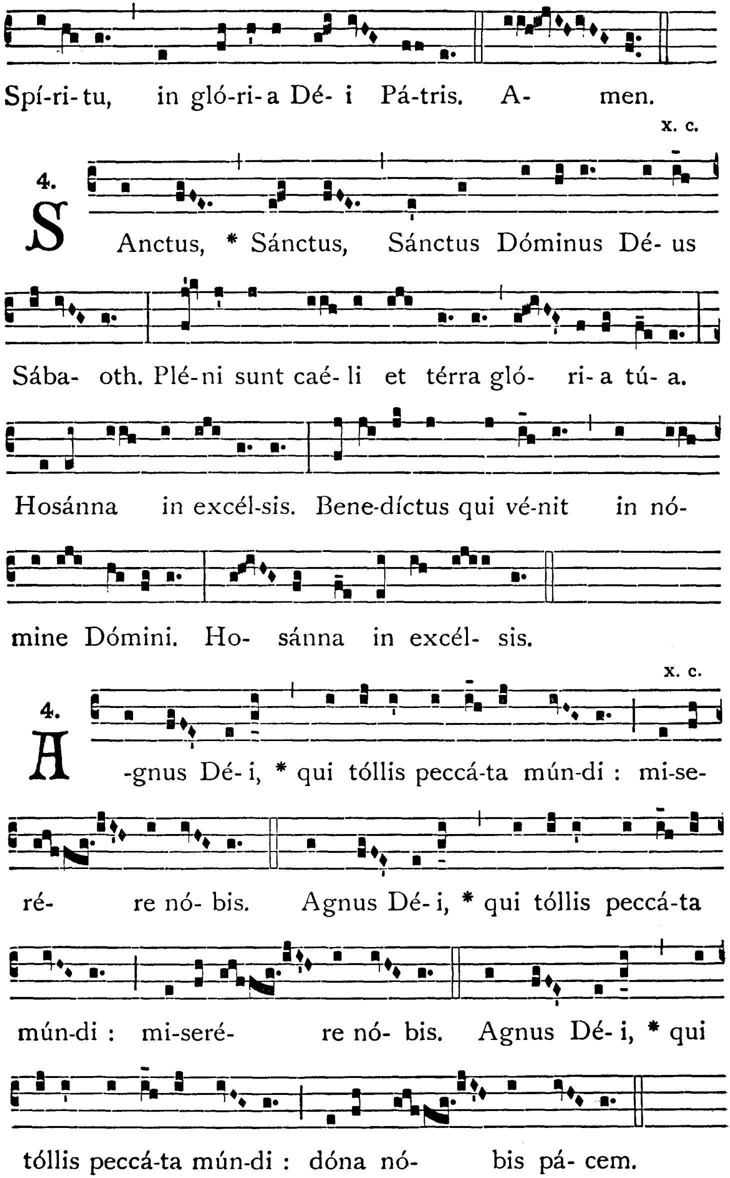


I. — In Paschal Time.

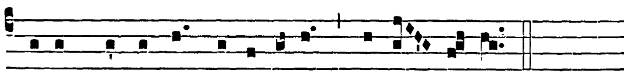
(Lux et origo)



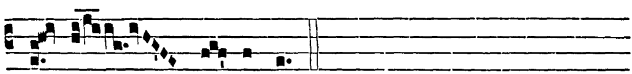

mí-nibus bónae vo-luntá-tis. Laudámus te. Benedí-ci-mus
te. Adorámus te. Glo-ri-fi-cámus te. Grá-ti-as ágimus
tí-bi propter mágnam gló-ri-am tú- am. Dómine Dé- us,
Rex caeléstis, Dé- us Pá-ter omní-pot-ens. Dómine Fí-li
unigéni-te Jé-su Chríste. Dó- mi-ne Dé- us, Agnus
Dé- i, Fí- li- us Pá-tris. Qui tóllis peccá-ta múndi, mi-se-
ré-re nó-bis. Qui tóllis peccá-ta múndi, súscipe depreca-
ti- ónem nóstram. Qui sédes ad déx-te-ram Pátris, mi-se-
ré-re nó-bis. Quóni-am tu só-lus sánctus. Tu sólus Dó-
minus. Tu só-lus Altíssimus, Jé-su Chríste. Cum Sáncto


Spí-ri-tu, in gló-ri-a Dé- i Pá-tris. A- men.
x. c.
4.
S Anctus, * Sánctus, Sánctus Dóminus Dé- us
Sába- oth. Plé-ni sunt caé- li et térra gló- ri- a tú- a.
Hosánna in excél-sis. Bene-díctus qui vé-nit in nó-
mine Dómini. Ho- sánna in excél- sis.
x. c.
4.
A -gnus Dé- i, * qui tóllis peccá-ta mún-di : mi-se-
ré- re nó- bis. Agnus Dé- i, * qui tóllis peccá-ta
mún-di : mi-seré- re nó- bis. Agnus Dé- i, * qui
tóllis peccá-ta mún-di : dóna nó- bis pá- cem.

From Holy Saturday till Easter Saturday inclusive.

8.

I - te, míssa est, alle-lú-ia, alle- lú- ia.
Dé- o grá- ti- as, alle-lú-ia, alle- lú- ia.
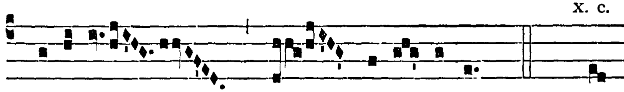
From Low Sunday till Whit-Saturday inclusive.

7.

I - te, mís-sa est.
Dé- o grá- ti- as.

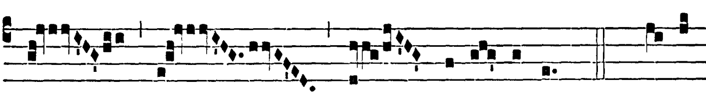
II. — For Solemn Feasts. 1.

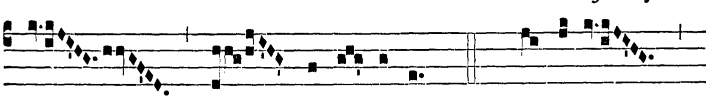
(Kyrie fons bonitatis)

x. c.

3.

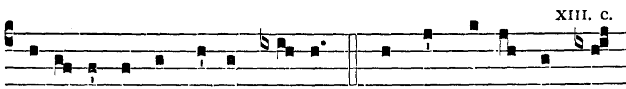
KYri-e * e-lé- i-son. *iij.* Chrí-
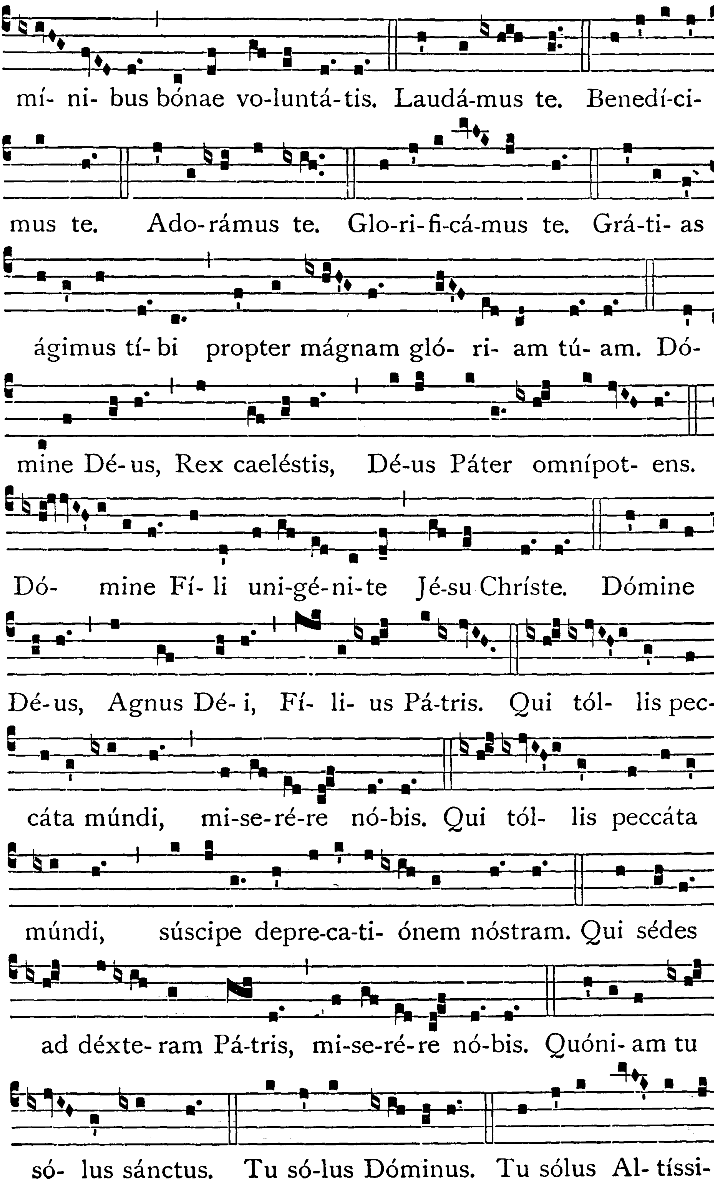

ste e-lé- i-son. *iij.* Ký-ri-

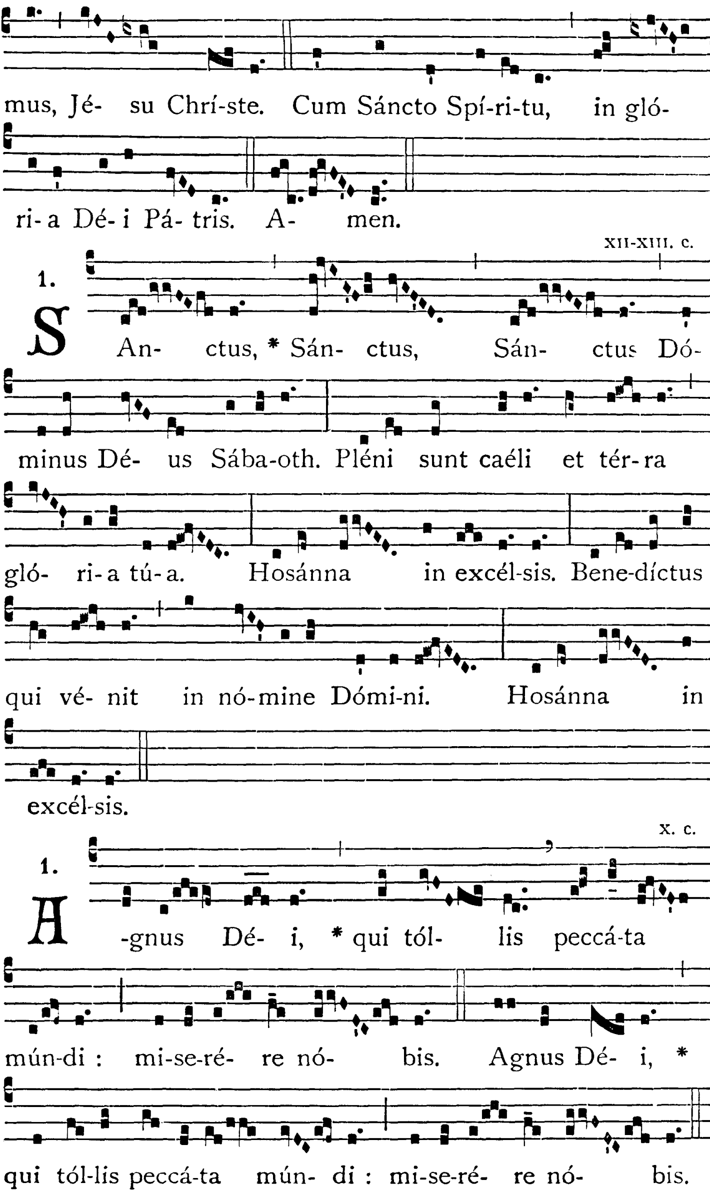

e e-lé- i-son. *ij.* Ký- ri- e *


** e-lé- i-son.
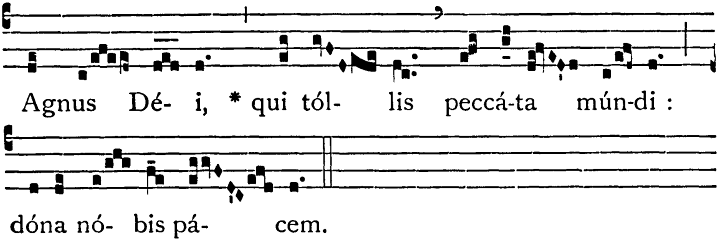
xiii. c.

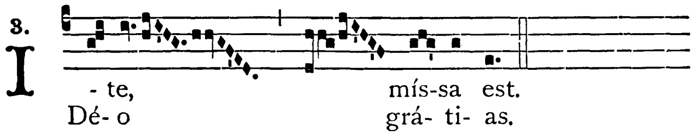
1.

GLó-ri- a in excélsis Dé- o. Et in térra pax ho-


mí- ni- bus bónae vo-luntá-tis. Laudá-mus te. Benedí-ci-
mus te. Ado-rámus te. Glo-ri-fi-cá-mus te. Grá-ti- as
ágimus tí- bi propter mágnam gló- ri- am tú- am. Dó-
mine Dé- us, Rex caeléstis, Dé-us Páter omnípot- ens.
Dó- mine Fí- li uni-gé-ni-te Jé-su Chríste. Dómine
Dé-us, Agnus Dé- i, Fí- li- us Pá-tris. Qui tól- lis pec-
cáta múndi, mi-se-ré-re nó-bis. Qui tól- lis peccáta
múndi, súscipe depre-ca-ti- ónem nóstram. Qui sédes
ad déxte- ram Pá-tris, mi-se-ré-re nó-bis. Quóni- am tu
só- lus sánctus. Tu só-lus Dóminus. Tu sólus Al- tíssi-

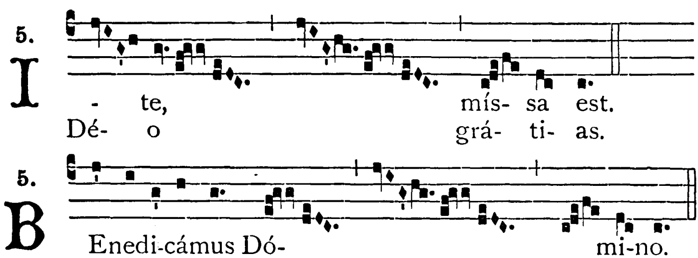


mus, Jé- su Chrí-ste. Cum Sáncto Spí-ri-tu, in gló-
ri-a Dé-i Pá- tris. A- men.
XII-XIII. c.
1.
S Anctus, * Sán- ctus, Sán- ctus Dó-
minus Dé- us Sába-oth. Pléni sunt caéli et tér-ra
gló- ri-a tú-a. Hosánna in excél-sis. Bene-díctus
qui vé- nit in nó-mine Dómi-ni. Hosánna in
excél-sis.
X. c.
1.
A -gnus Dé- i, * qui tól- lis peccá-ta
mún-di : mi-se-ré- re nó- bis. Agnus Dé- i, *
qui tól-lis peccá-ta mún- di : mi-se-ré- re nó- bis.



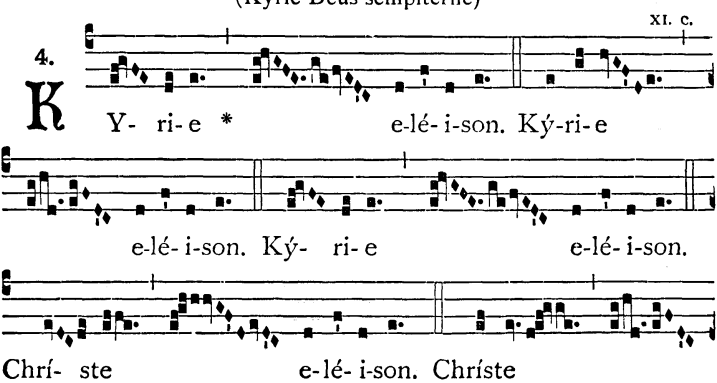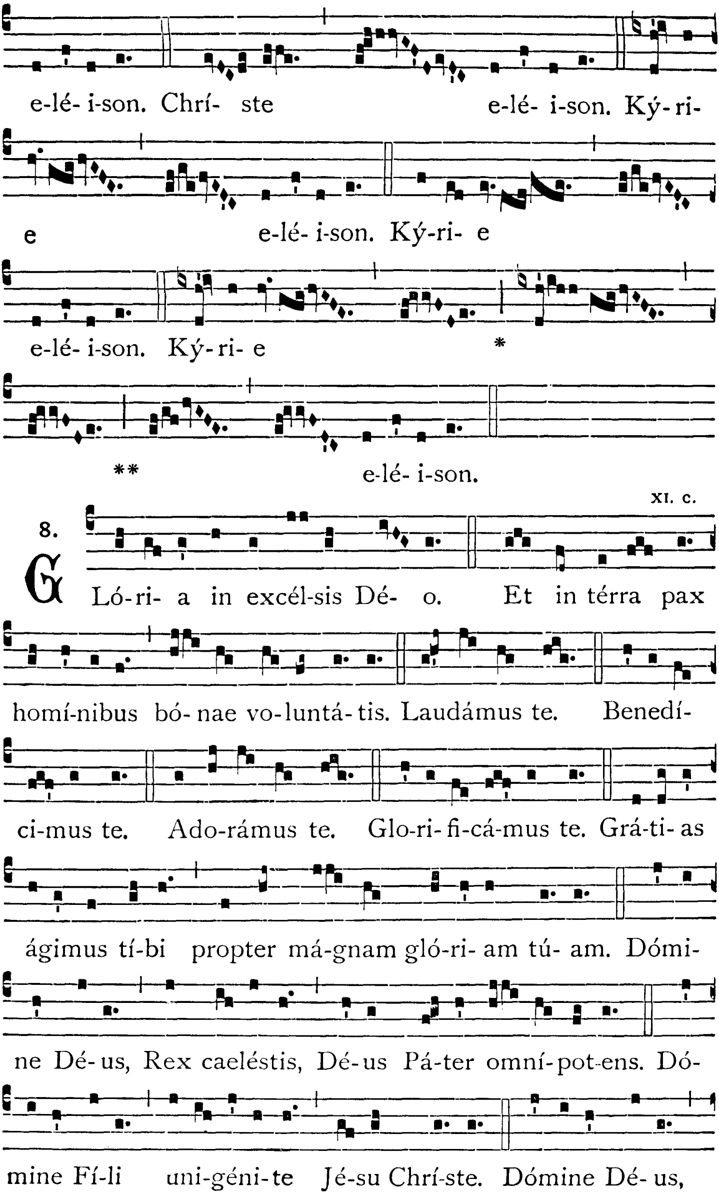


Or, more usually :
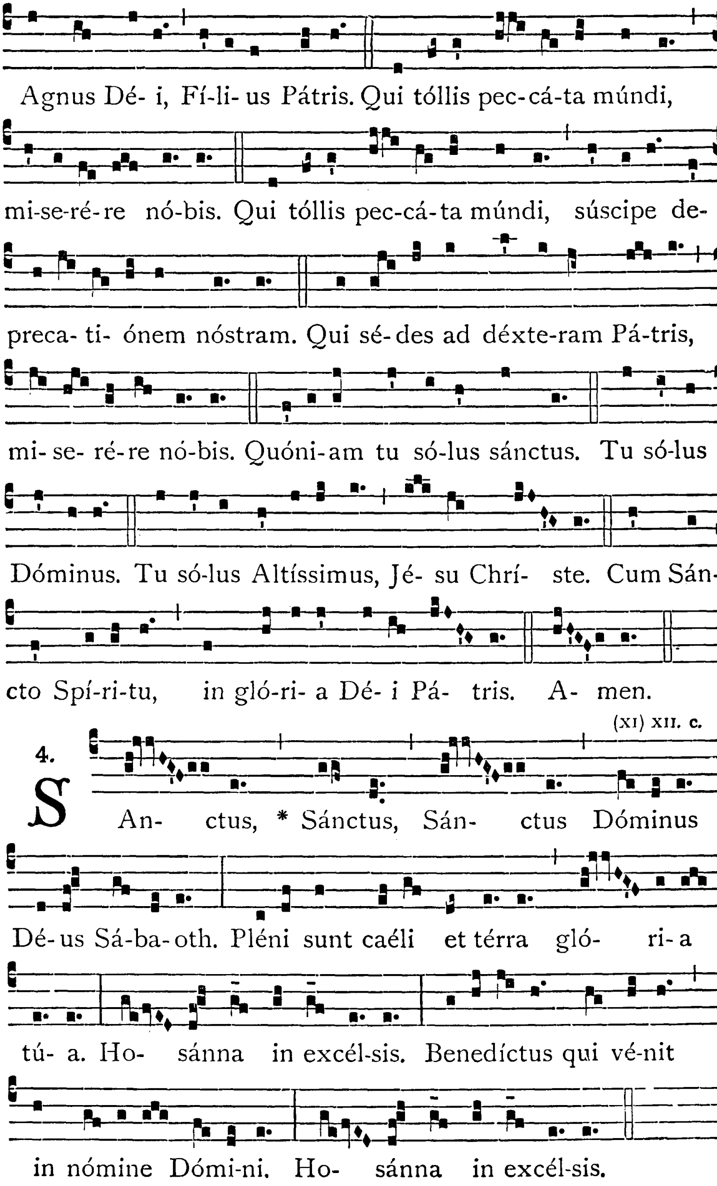


III. — For Solemn Feasts. 2.
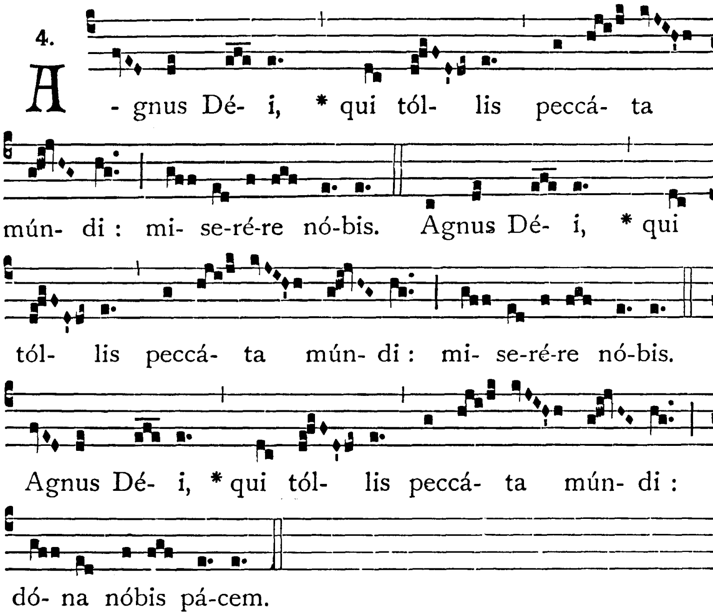
(Kyrie Deus sempiterne)




e-lé- i-son. Chrí- ste e-lé- i-son. Ký-ri-
e e-lé- i-son. Ký-ri- e
e-lé- i-son. Ký-ri- e *
** e-lé- i-son.
XI. c.
8.
G Ló-ri- a in excél-sis Dé- o. Et in térra pax
homí-nibus bó- nae vo-luntá- tis. Laudámus te. Benedí-
ci-mus te. Adorámus te. Glo-ri- fi-cá-mus te. Grá-ti- as
ágimus tí-bi propter má-gnam gló-ri- am tú- am. Dómi-
ne Dé- us, Rex caeléstis, Dé-us Pá-ter omní-pot-ens. Dó-
mine Fí-li uni-géni-te Jé-su Chrí-ste. Dómine Dé- us,


Agnus Dé- i, Fí-li- us Pátris. Qui tóllis pec-cá-ta múndi,
mi-se-ré-re nó-bis. Qui tóllis pec-cá-ta múndi, súscipe de-
preca- ti- ónem nóstram. Qui sé-des ad déxte-ram Pá-tris,
mi- se- ré-re nó-bis. Quóni-am tu só-lus sánctus. Tu só-lus
Dóminus. Tu só-lus Altíssimus, Jé- su Chrí- ste. Cum Sán-
cto Spí-ri-tu, in gló-ri- a Dé- i Pá- tris. A- men.
(XI) XII. c.
4.
S An- ctus, * Sánctus, Sán- ctus Dóminus
Dé-us Sá-ba-oth. Pléni sunt caéli et térra gló- ri-a
tú- a. Ho- sánna in excél-sis. Benedíctus qui vé-nit
in nómine Dómi-ni. Ho- sánna in excél-sis.

XI-XII. c.

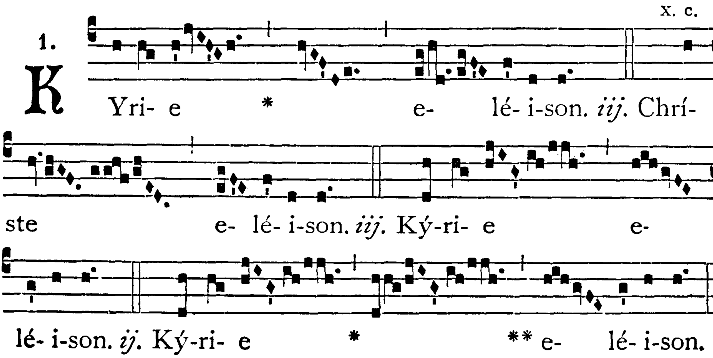


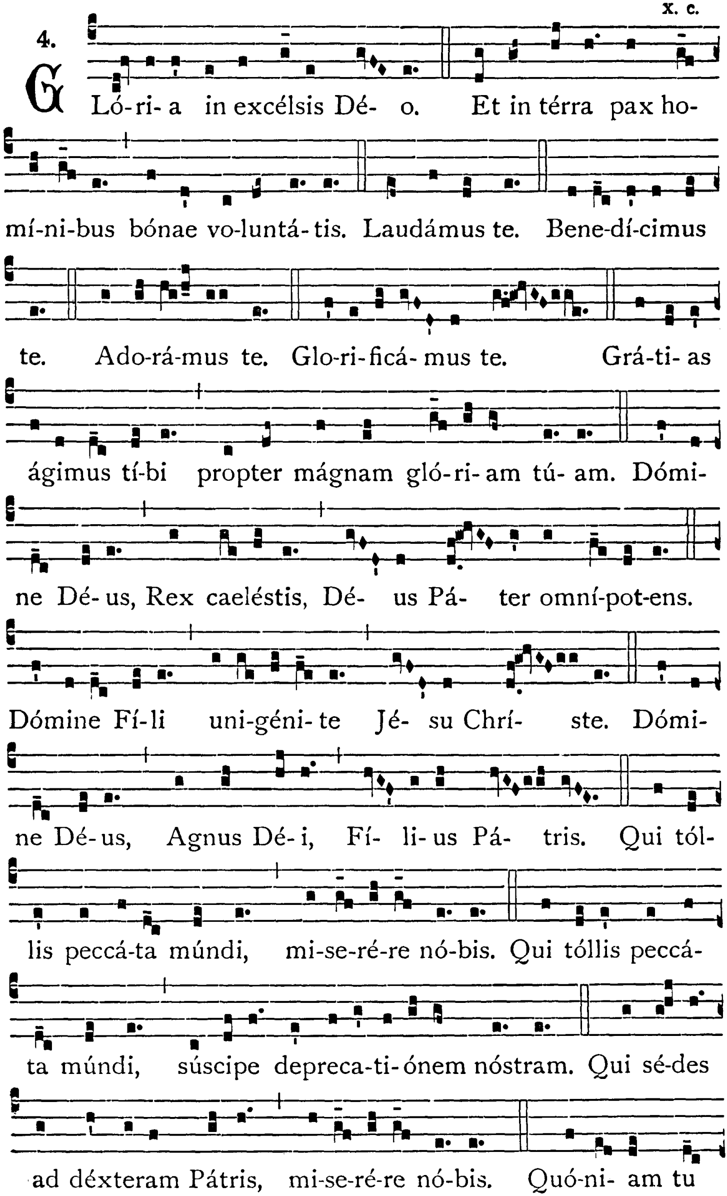
Ite Míssa est *or* Benedicámus Dómino *as at the end of the preceding Mass.*

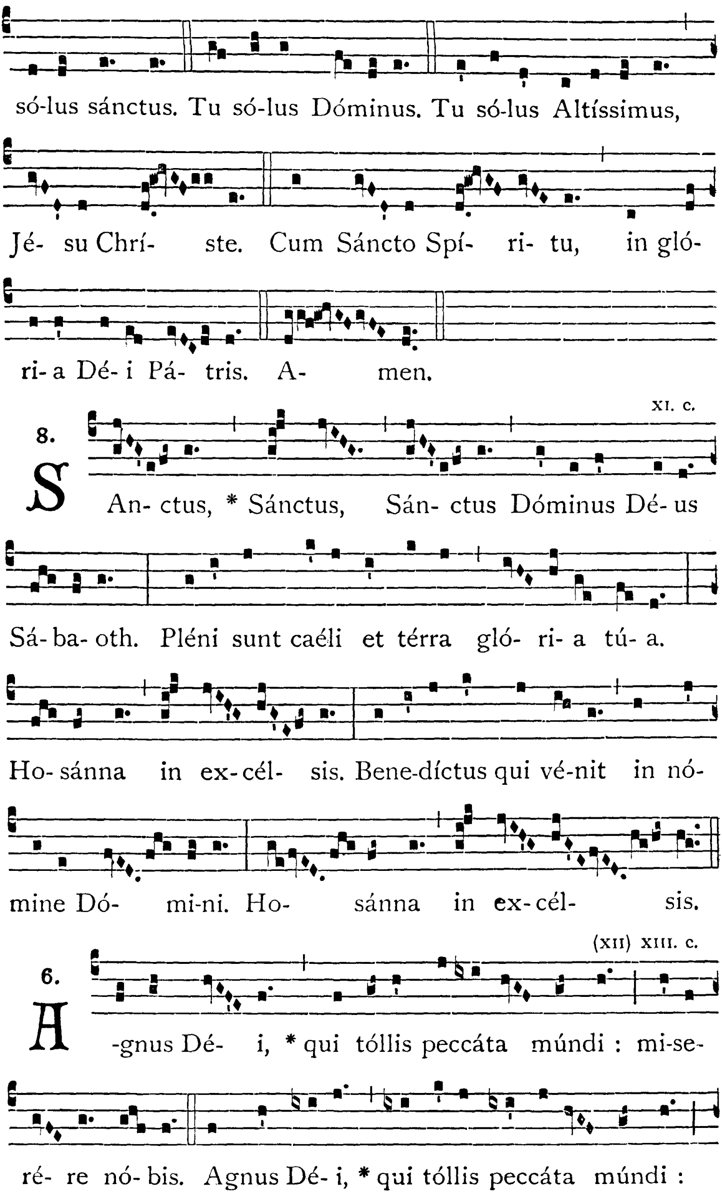
IV. — For Doubles. 1.

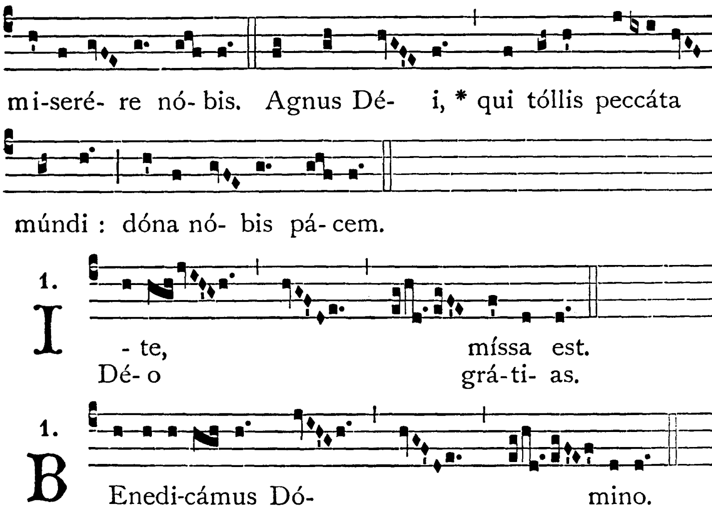
(Cunctipotens Genitor Deus)

X. c.



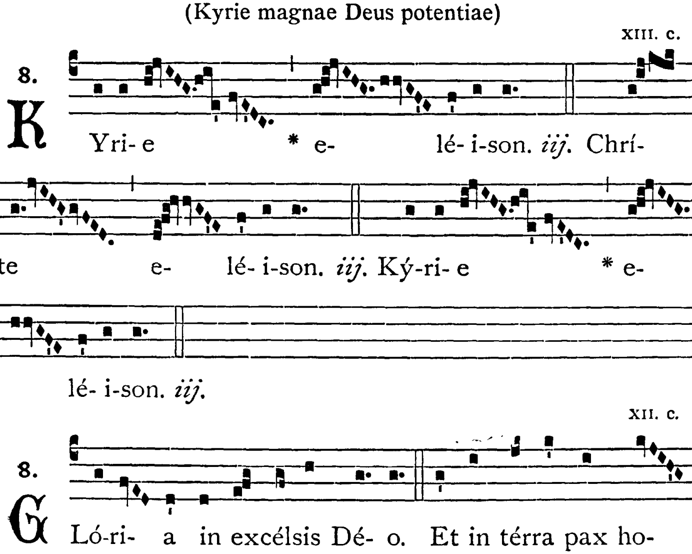

x. c.
4.
Glóri- a in excélsis Dé- o. Et in térra pax ho-
mí-ni-bus bónae vo-luntá- tis. Laudámus te. Bene-dí-cimus
te. Ado-rá-mus te. Glo-ri-ficá- mus te. Grá-ti- as
ágimus tí-bi propter mágnam gló-ri- am tú- am. Dómi-
ne Dé- us, Rex caeléstis, Dé- us Pá- ter omní-pot-ens.
Dómine Fí-li uni-géni- te Jé- su Chrí- ste. Dómi-
ne Dé- us, Agnus Dé- i, Fí- li- us Pá- tris. Qui tól-
lis peccá-ta múndi, mi-se-ré-re nó-bis. Qui tóllis peccá-
ta múndi, súscipe depreca-ti- ónem nóstram. Qui sé-des
ad déxteram Pátris, mi-se-ré-re nó-bis. Quó-ni- am tu

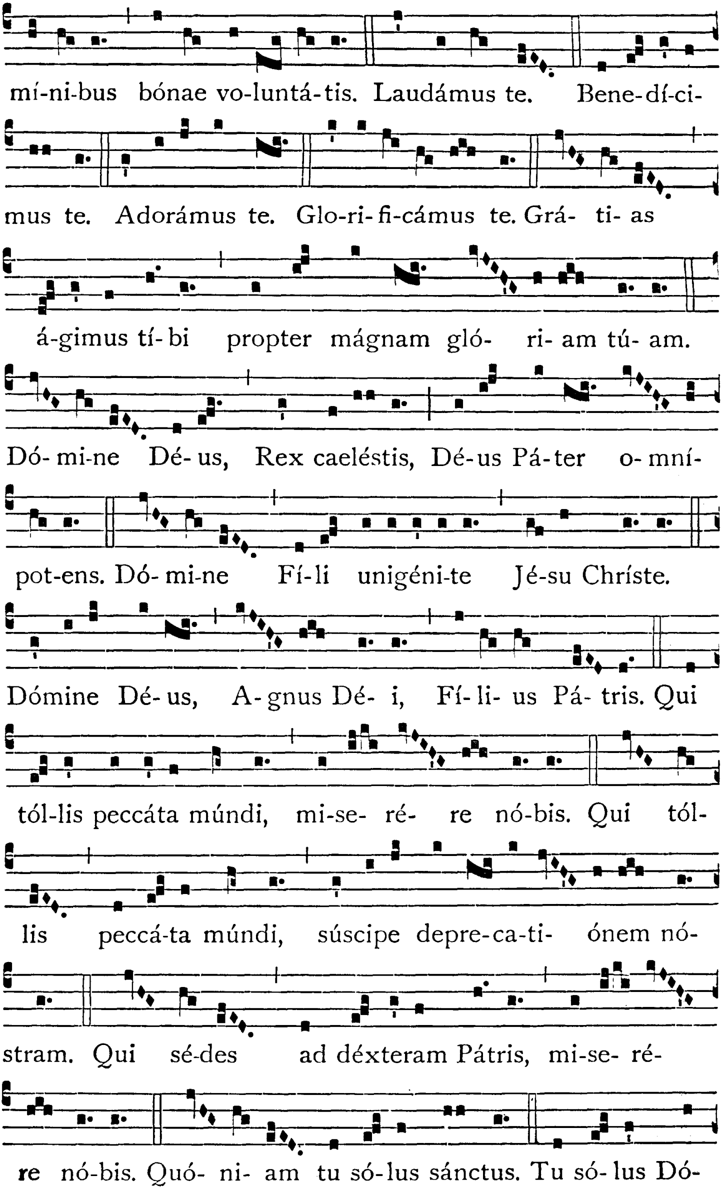

só-lus sánctus. Tu só-lus Dóminus. Tu só-lus Altíssimus,
Jé- su Chrí- ste. Cum Sáncto Spí- ri- tu, in gló-
ri- a Dé- i Pá- tris. A- men.
xi. c.
8.
SAn- ctus, * Sánctus, Sán- ctus Dóminus Dé- us
Sá- ba- oth. Pléni sunt caéli et térra gló- ri- a tú- a.
Ho- sánna in ex- cél- sis. Bene-díctus qui vé-nit in nó-
mine Dó- mi-ni. Ho- sánna in ex- cél- sis.
(xii) xiii. c.
6.
A -gnus Dé- i, * qui tóllis peccáta múndi : mi-se-
ré- re nó- bis. Agnus Dé- i, * qui tóllis peccáta múndi :
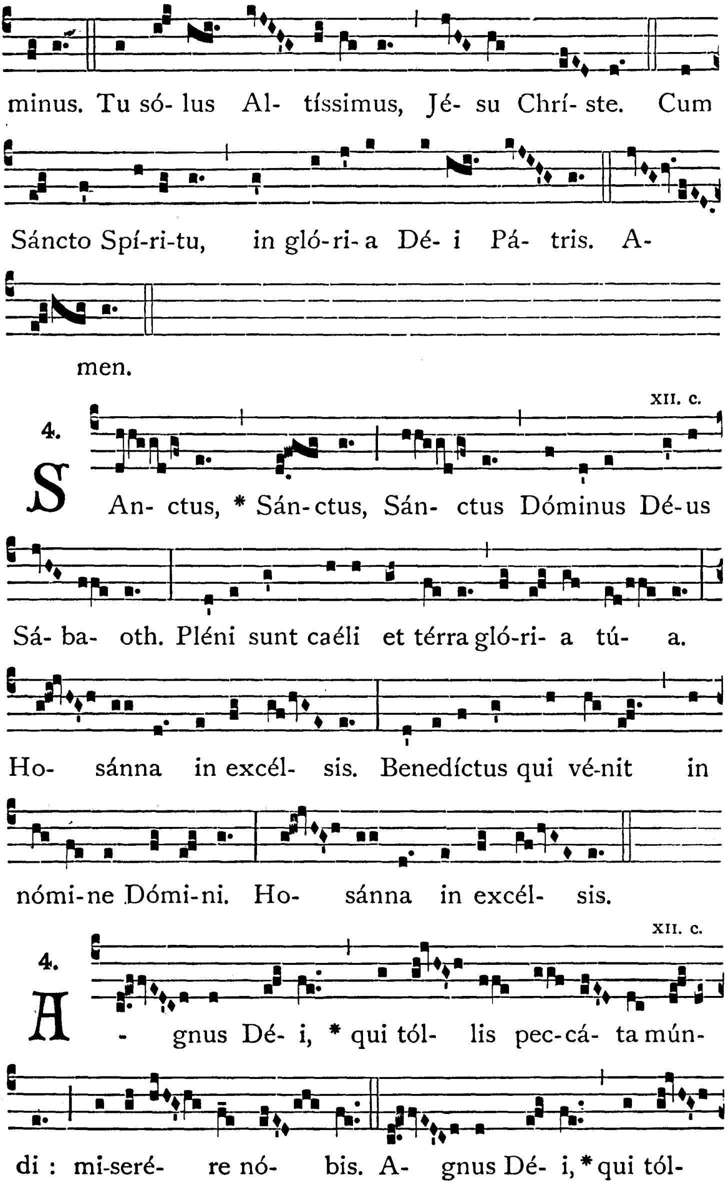


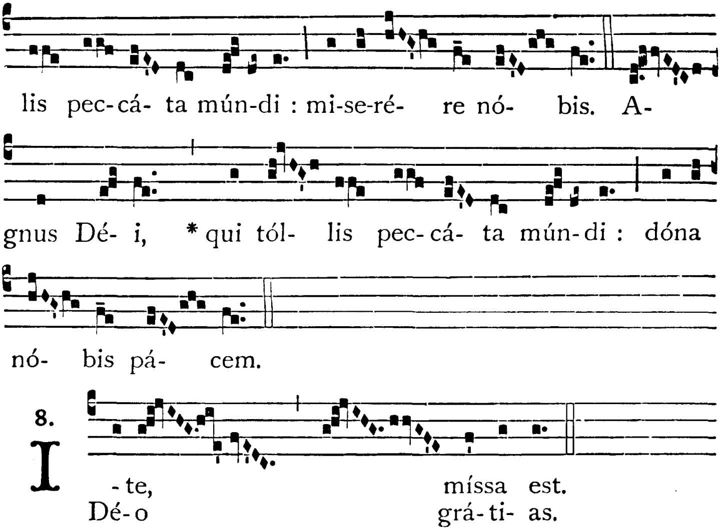
V. — For Doubles. 2.

(Kyrie magnae Deus potentiae)
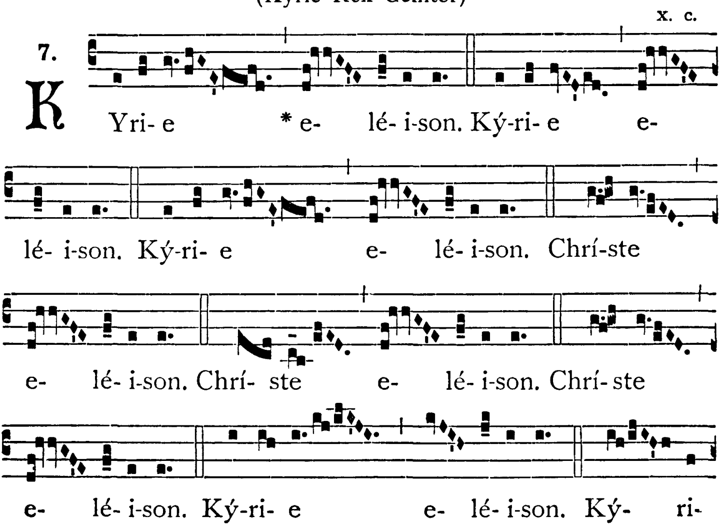



mí-ni-bus bónae vo-luntá-tis. Laudámus te. Bene-dí-ci-
mus te. Adorámus te. Glo-ri-fi-cámus te. Grá- ti- as
á-gimus tí-bi propter mágnam gló- ri- am tú- am.
Dó- mi-ne Dé- us, Rex caeléstis, Dé-us Pá-ter o- mní-
pot-ens. Dó- mi-ne Fí-li unigéni-te Jé-su Chríste.
Dómine Dé- us, A- gnus Dé- i, Fí- li- us Pá- tris. Qui
tól-lis peccáta múndi, mi-se- ré- re nó-bis. Qui tól-
lis peccá-ta múndi, súscipe depre-ca-ti- ónem nó-
stram. Qui sé-des ad déxteram Pátris, mi-se- ré-
re nó-bis. Quó- ni- am tu só-lus sánctus. Tu só- lus Dó-
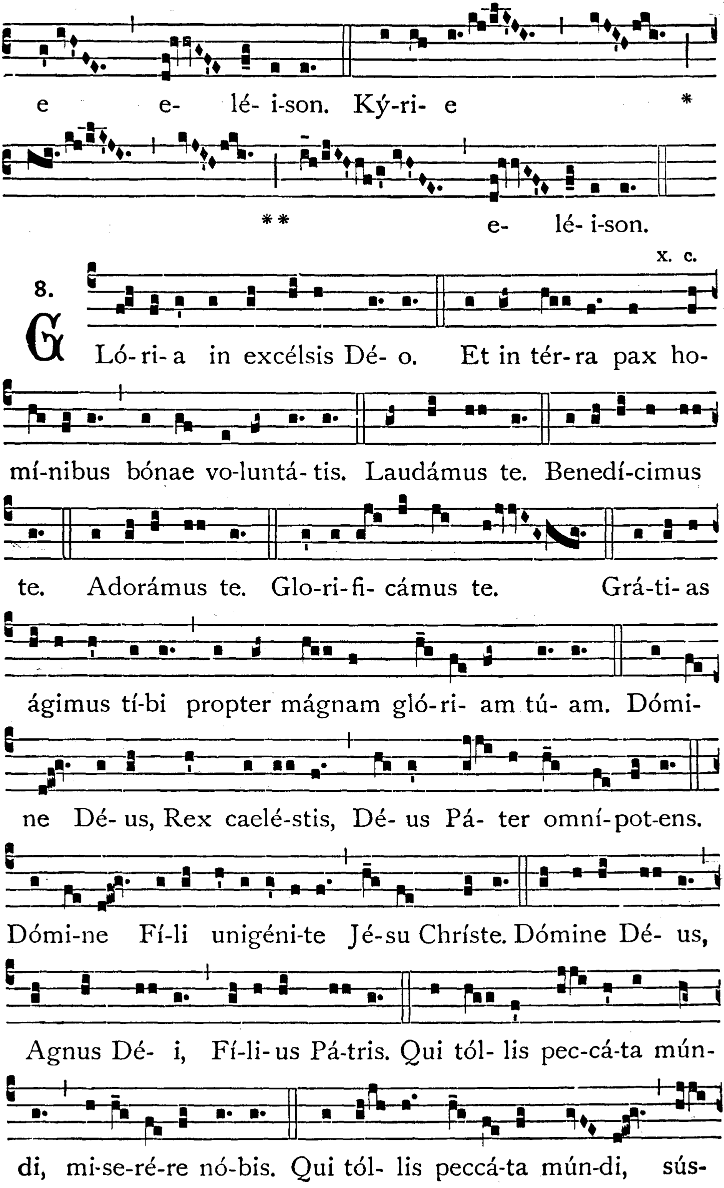

minus. Tu só- lus Al- tíssimus, Jé- su Chrí- ste. Cum
Sáncto Spí-ri-tu, in gló-ri- a Dé- i Pá- tris. A-
men.
XII. c.
4.
SAnctus, * Sán-ctus, Sán- ctus Dóminus Dé-us
Sá- ba- oth. Pléni sunt caéli et térra gló-ri- a tú- a.
Ho- sánna in excél- sis. Benedíctus qui vé-nit in
nómi-ne Dómi-ni. Ho- sánna in excél- sis.
XII. c.
4.
A - gnus Dé- i, * qui tól- lis pec-cá- ta mún-
di : mi-seré- re nó- bis. A- gnus Dé- i, * qui tól-
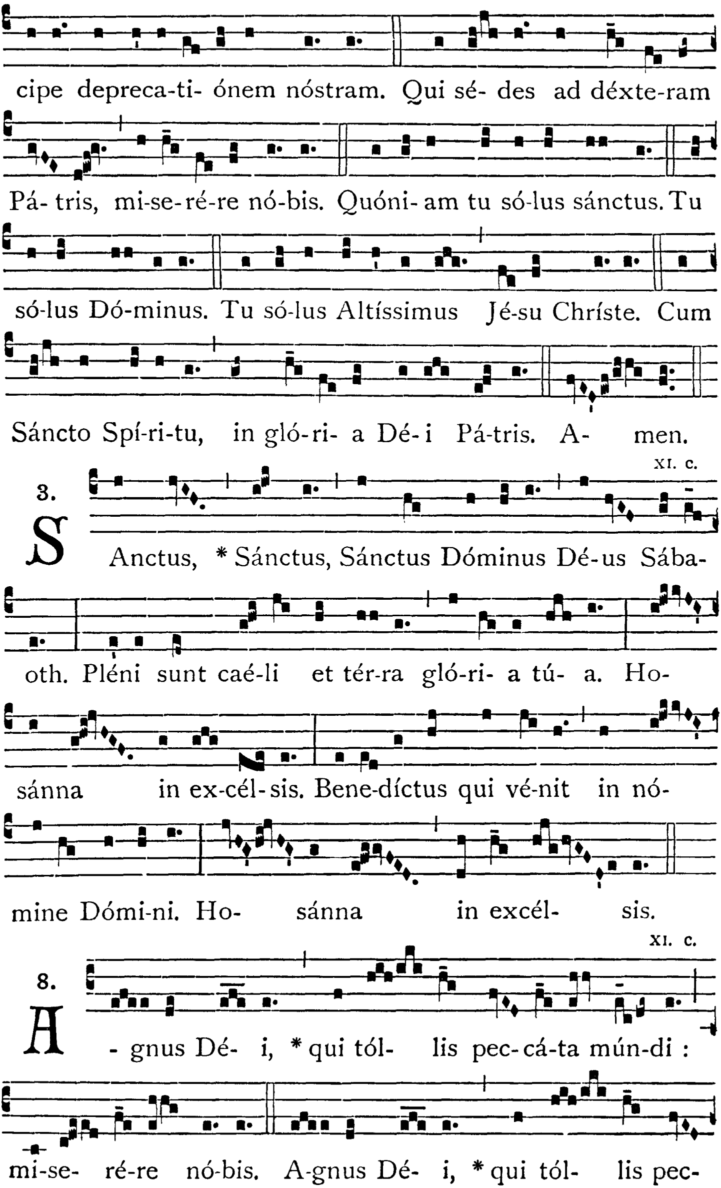


VI. — For Doubles. 3.

(Kyrie Rex Genitor)

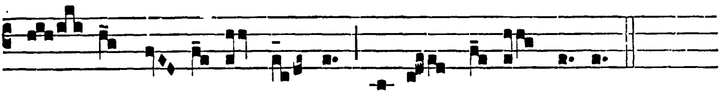



e e- lé- i-son. Ký-ri- e *
** e- lé- i-son.
x. c.
8.
GLó-ri-a in excélsis Dé- o. Et in tér-ra pax ho-
mí-nibus bónae vo-luntá- tis. Laudámus te. Benedí-cimus
te. Adorámus te. Glo-ri-fi- cámus te. Grá-ti- as
ágimus tí-bi propter mágnam gló-ri- am tú- am. Dómi-
ne Dé- us, Rex caelé-stis, Dé- us Pá- ter omní-pot-ens.
Dómi-ne Fí-li unigéni-te Jé-su Chríste. Dómine Dé- us,
Agnus Dé- i, Fí-li-us Pá-tris. Qui tól- lis pec-cá-ta mún-
di, mi-se-ré-re nó-bis. Qui tól- lis peccá-ta mún-di, sús-


cipe depreca-ti- ónem nóstram. Qui sé- des ad déxte-ram
Pá- tris, mi-se-ré-re nó-bis. Quóni- am tu só-lus sánctus. Tu
só-lus Dó-minus. Tu só-lus Altíssimus Jé-su Chríste. Cum
Sáncto Spí-ri-tu, in gló-ri- a Dé- i Pá-tris. A- men.
XI. c.
3.
SAnctus, * Sánctus, Sánctus Dóminus Dé-us Sába-
oth. Pléni sunt caé-li et tér-ra gló-ri- a tú- a. Ho-
sánna in ex-cél- sis. Bene-díctus qui vé-nit in nó-
mine Dómi-ni. Ho- sánna in excél- sis.
XI. c.
8.
A- gnus Dé- i, * qui tól- lis pec- cá-ta mún-di :
mi-se- ré-re nó-bis. A-gnus Dé- i, * qui tól- lis pec-

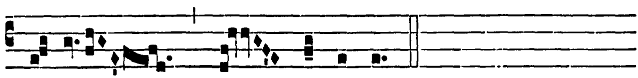


cá-ta mún-di : mi-se- ré-re nó-bis. A-gnus Dé- i, * qui



tól- lis pec-cá-ta mún-di : dóna nó-bis pá-cem.

8.



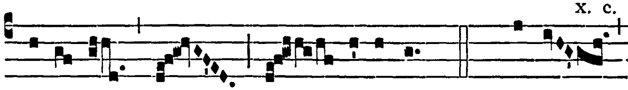
I - te, míssa est.
Dé- o grá-ti- as.

VII. — For Doubles. 4.

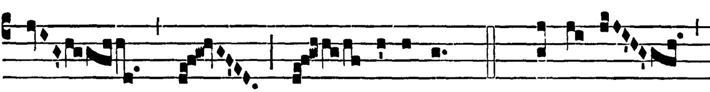
(Kyrie Rex splendens)

x. c.
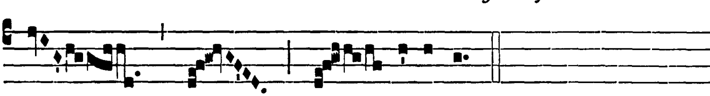
8.



K Yri- e * e- lé- i-son. *iij.* Chríste



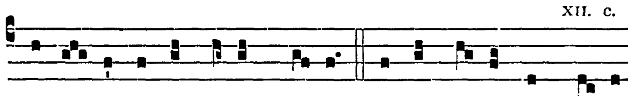
e- lé- i-son. *iij.* Ký-ri- e



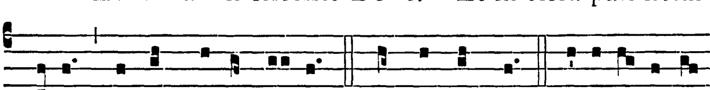
* e- lé- i-son. *iij.*

xii. c.
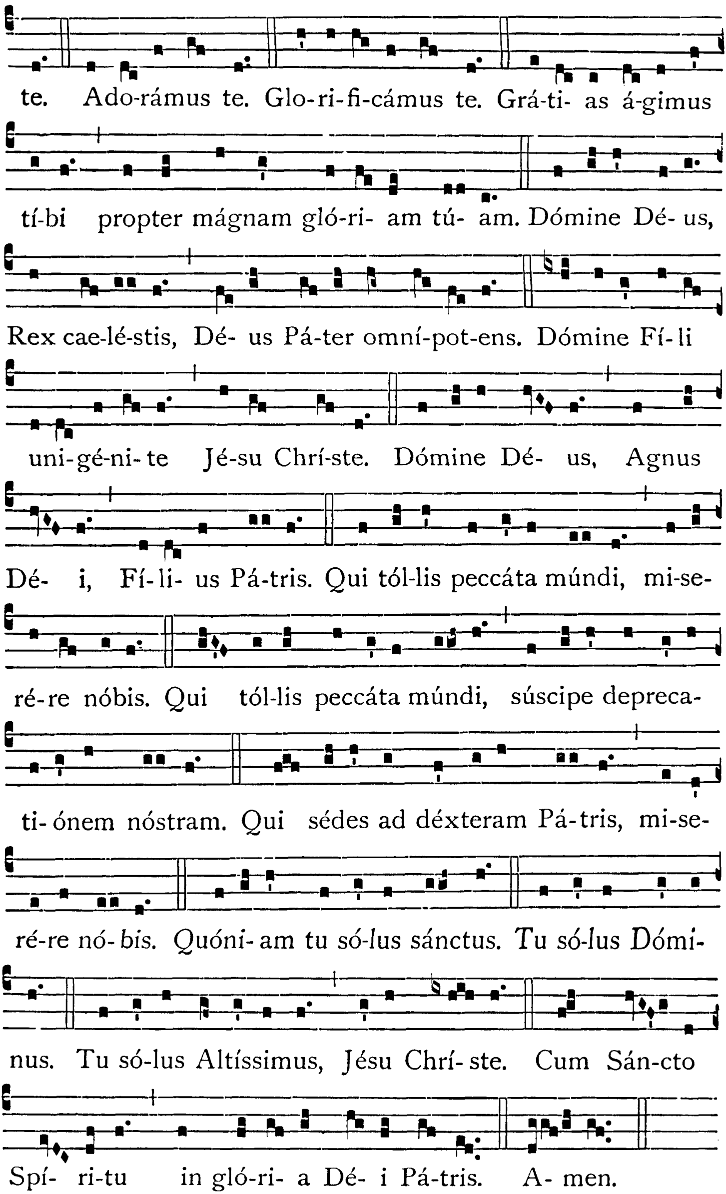
6.



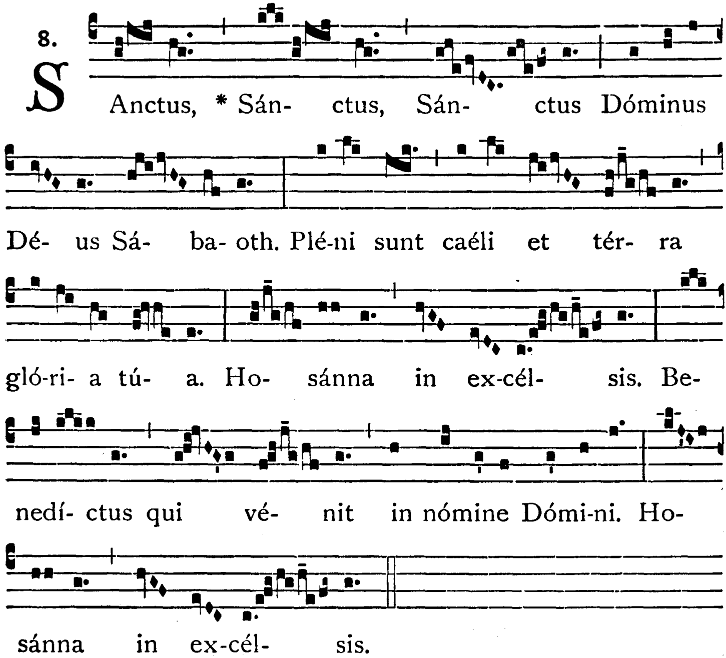
G Ló-ri- a in excélsis Dé- o. Et in térra pax homí-
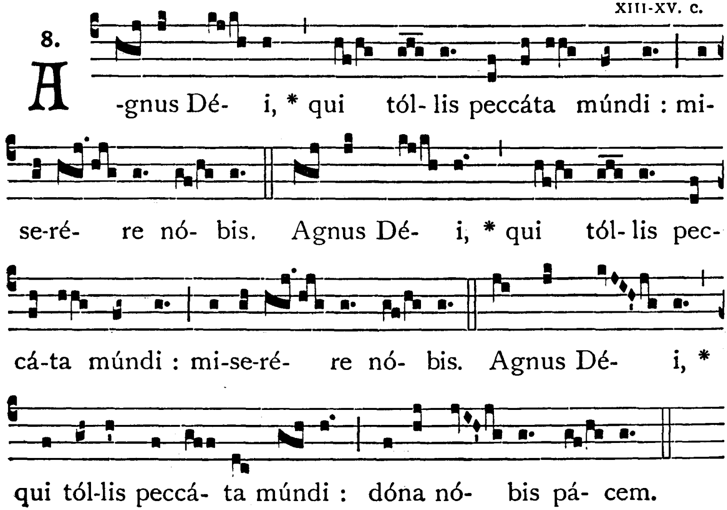


nibus bónae vo-luntá- tis. Laudámus te. Benedí-cimus


te. Ado-rámus te. Glo-ri-fi-cámus te. Grá-ti- as á-gimus
tí-bi propter mágnam gló-ri- am tú- am. Dómine Dé- us,
Rex cae-lé-stis, Dé- us Pá-ter omní-pot-ens. Dómine Fí- li
uni-gé-ni- te Jé-su Chrí-ste. Dómine Dé- us, Agnus
Dé- i, Fí- li- us Pá-tris. Qui tól-lis peccáta múndi, mi-se-
ré-re nóbis. Qui tól-lis peccáta múndi, súscipe depreca-
ti- ónem nóstram. Qui sédes ad déxteram Pá-tris, mi-se-
ré-re nó- bis. Quóni- am tu só-lus sánctus. Tu só-lus Dómi-
nus. Tu só-lus Altíssimus, Jésu Chrí- ste. Cum Sán-cto
Spí- ri-tu in gló-ri- a Dé- i Pá-tris. A- men.
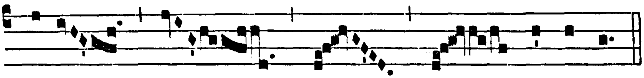
XI. c.


8.
SAnctus, * Sán- ctus, Sán- ctus Dóminus
Dé- us Sá- ba- oth. Plé-ni sunt caéli et tér- ra
gló-ri- a tú- a. Ho- sánna in ex-cél- sis. Be-
nedí- ctus qui vé- nit in nómine Dómi-ni. Ho-
sánna in ex-cél- sis.

XIII-XV. c.


8.
A-gnus Dé- i, * qui tól- lis peccáta múndi : mi-
se-ré- re nó- bis. Agnus Dé- i, * qui tól- lis pec-
cá-ta múndi : mi-se-ré- re nó- bis. Agnus Dé- i, *
qui tól-lis peccá- ta múndi : dóna nó- bis pá- cem.

8.
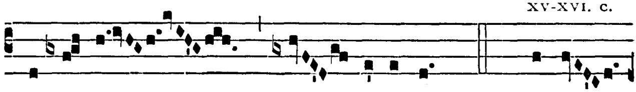


I -te, míssa est.
Dé-o grá-ti- as.

VIII. — For Doubles. 5.

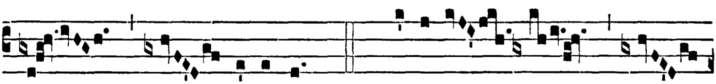
(De Angelis)

XV-XVI. c.

5.



K Y-ri- e * e- lé- i-son. *iij.* Chríste



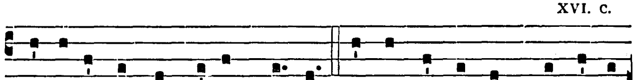
e- lé- i-son. *iij.* Ký-ri- e e-
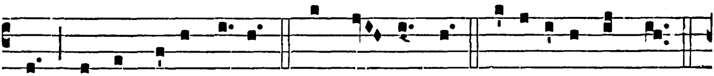


lé- i-son. *ij.* Ký-ri- e * ** e- lé- i-son.

XVI. c.

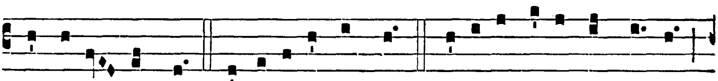
5.



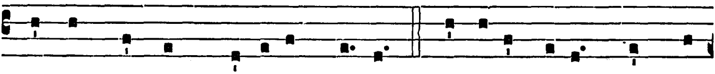
G Ló-ri- a in excélsis Dé- o. Et in térra pax homí-ni-
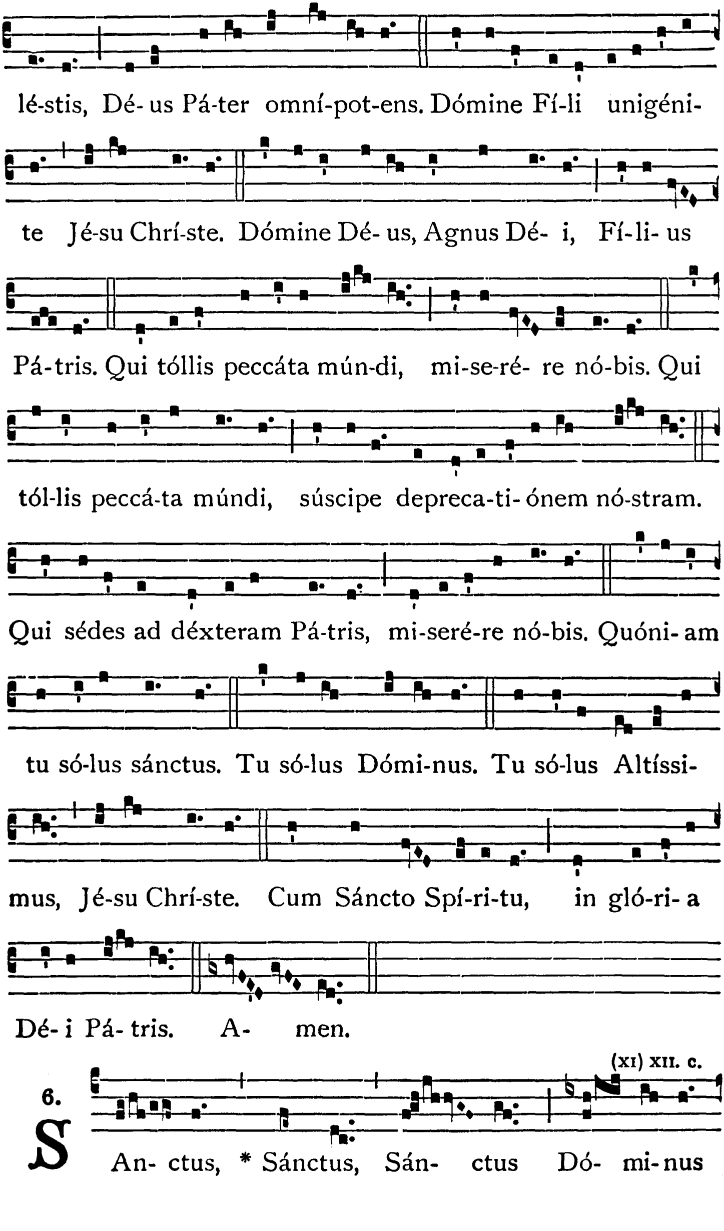


bus bónae vo-luntá-tis. Laudá-mus te. Benedí-cimus te.
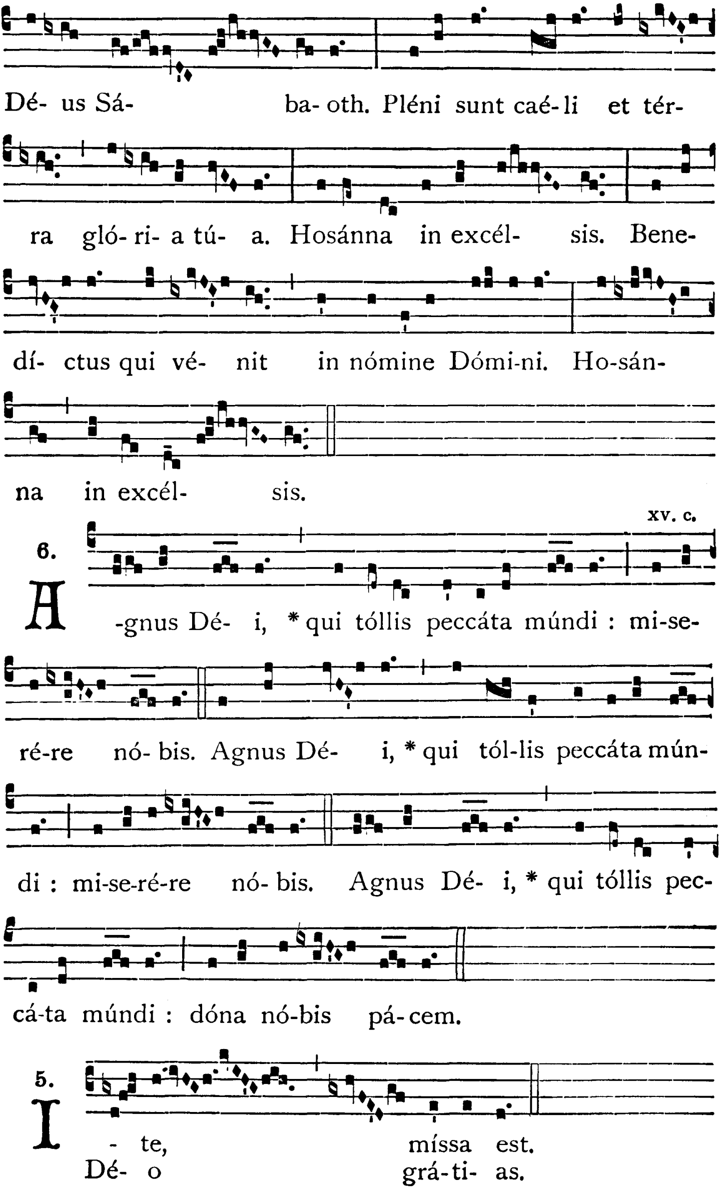


Ado-rá-mus te. Glo-ri-ficámus te. Grá-ti- as ágimus tí- bi

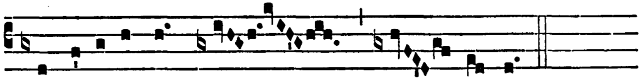


propter mágnam gló-ri- am tú- am. Dómine Dé- us, Rex cae-


lé-stis, Dé- us Pá-ter omní-pot-ens. Dómine Fí-li unigéni-
te Jé-su Chrí-ste. Dómine Dé- us, Agnus Dé- i, Fí-li- us
Pá-tris. Qui tóllis peccáta mún-di, mi-se-ré- re nó-bis. Qui
tól-lis peccá-ta múndi, súscipe depreca-ti- ónem nó-stram.
Qui sédes ad déxteram Pá-tris, mi-seré-re nó-bis. Quóni- am
tu só-lus sánctus. Tu só-lus Dómi-nus. Tu só-lus Altíssi-
mus, Jé-su Chrí-ste. Cum Sáncto Spí-ri-tu, in gló-ri- a
Dé- i Pá- tris. A- men.
(XI) XII. c.
6.
SAn- ctus, * Sánctus, Sán- ctus Dó- mi-nus


Dé- us Sá- ba- oth. Pléni sunt caé- li et tér-
ra gló- ri- a tú- a. Hosánna in excél- sis. Bene-
dí- ctus qui vé- nit in nómine Dómi-ni. Ho-sán-
na in excél- sis.
XV. c.
6.
Agnus Dé- i, * qui tóllis peccáta múndi : mi-se-
ré-re nó- bis. Agnus Dé- i, * qui tól-lis peccáta mún-
di : mi-se-ré-re nó- bis. Agnus Dé- i, * qui tóllis pec-
cá-ta múndi : dóna nó-bis pá- cem.
5.
I - te, míssa est.
Dé- o grá-ti- as.

5.
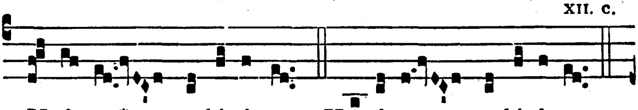


B Enedicámus Dó- mi-no.

IX. — For Feasts of the Blessed Virgin. 1.
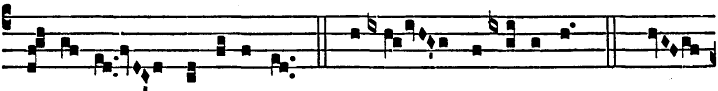
(Cum jubilo)

XII. c.
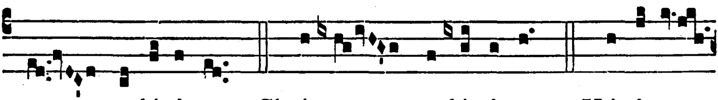
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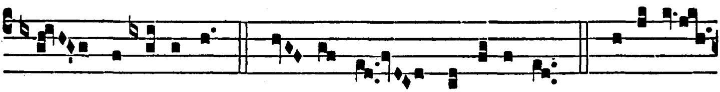


K Y-ri- e * e-lé- i-son. Ký-ri-e e-lé- i-son.
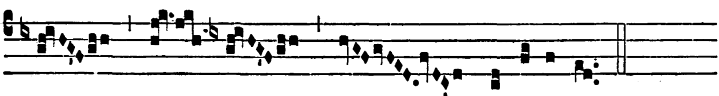


Ký-ri- e e-lé- i- son. Chrí-ste e- lé- i-son. Chrí-



ste e-lé- i-son. Chrí-ste e-lé- i-son. Ký-ri-e



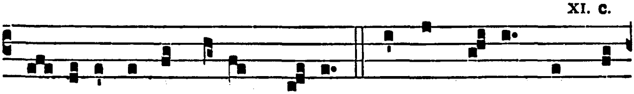
e-lé- i-son. Ký- ri- e e-lé- i-son. Ký-ri-e



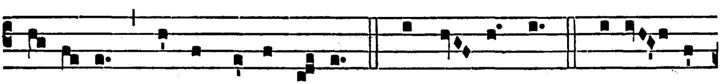
* ** e-lé- i-son.

XI. c.

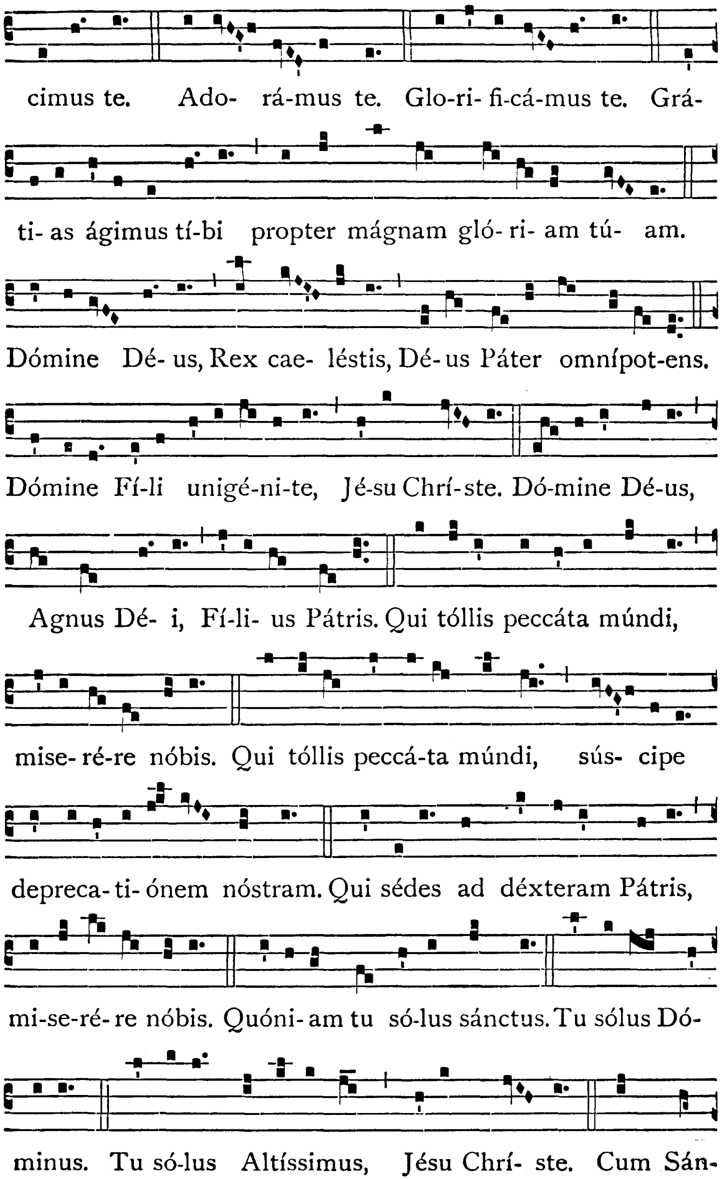
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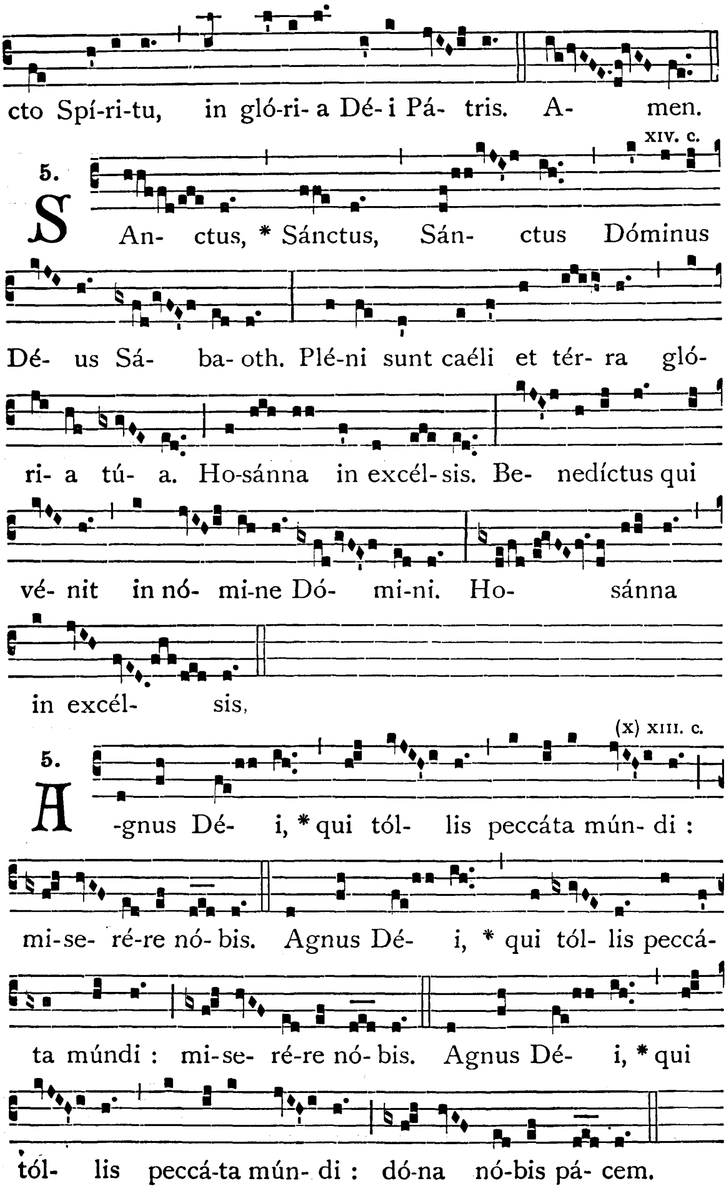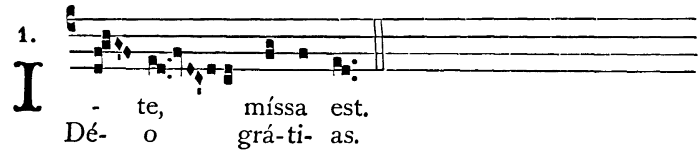


G Ló- ri- a in excélsis Dé- o. Et in tér-ra pax ho-
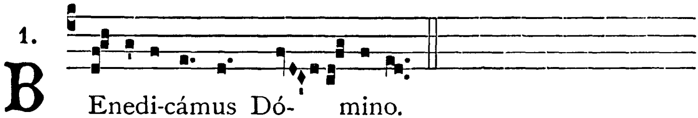


mí-ni-bus bónae vo-luntá-tis. Laudá-mus te. Bene- dí-


cimus te. Ado- rá-mus te. Glo-ri- fi-cá-mus te. Grá-
ti- as ágimus tí-bi propter mágnam gló- ri- am tú- am.
Dómine Dé- us, Rex cae- léstis, Dé- us Páter omnípot-ens.
Dómine Fí-li unigé-ni-te, Jé-su Chrí-ste. Dó-mine Dé-us,
Agnus Dé- i, Fí-li- us Pátris. Qui tóllis peccáta múndi,
mise- ré-re nóbis. Qui tóllis peccá-ta múndi, sús- cipe
depreca- ti- ónem nóstram. Qui sédes ad déxteram Pátris,
mi-se-ré- re nóbis. Quóni- am tu só-lus sánctus. Tu sólus Dó-
minus. Tu só-lus Altíssimus, Jésu Chrí- ste. Cum Sán-
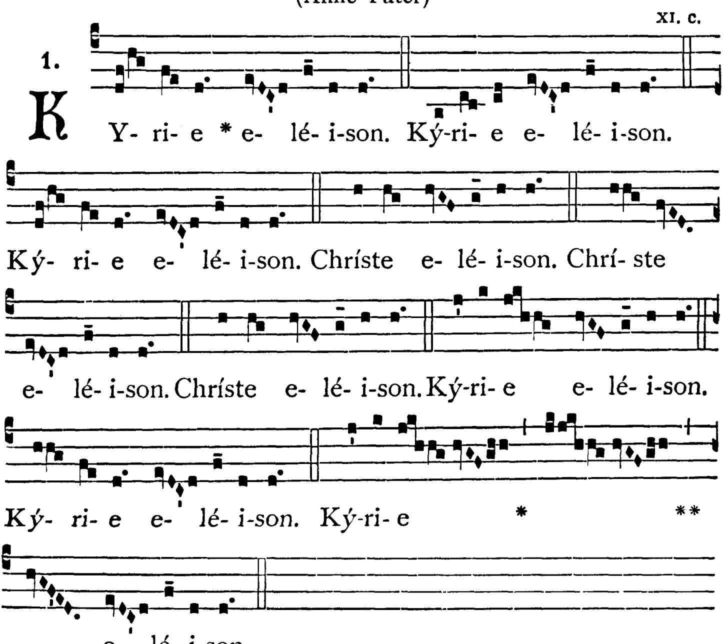

cto Spí-ri-tu, in gló-ri- a Dé- i Pá- tris. A- men.
XIV. c.
5.
S An- ctus, * Sánctus, Sán- ctus Dóminus
Dé- us Sá- ba- oth. Plé-ni sunt caéli et tér- ra gló-
ri- a tú- a. Ho-sánna in excél-sis. Be- nedíctus qui
vé- nit in nó- mi-ne Dó- mi-ni. Ho- sánna
in excél- sis.
(x) XIII. c.
5.
A -gnus Dé- i, * qui tól- lis peccáta mún- di :
mi-se- ré-re nó- bis. Agnus Dé- i, * qui tól- lis peccá-
ta múndi : mi-se- ré-re nó- bis. Agnus Dé- i, * qui
tól- lis peccá-ta mún- di : dó-na nó-bis pá- cem.

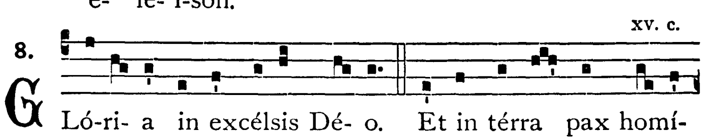


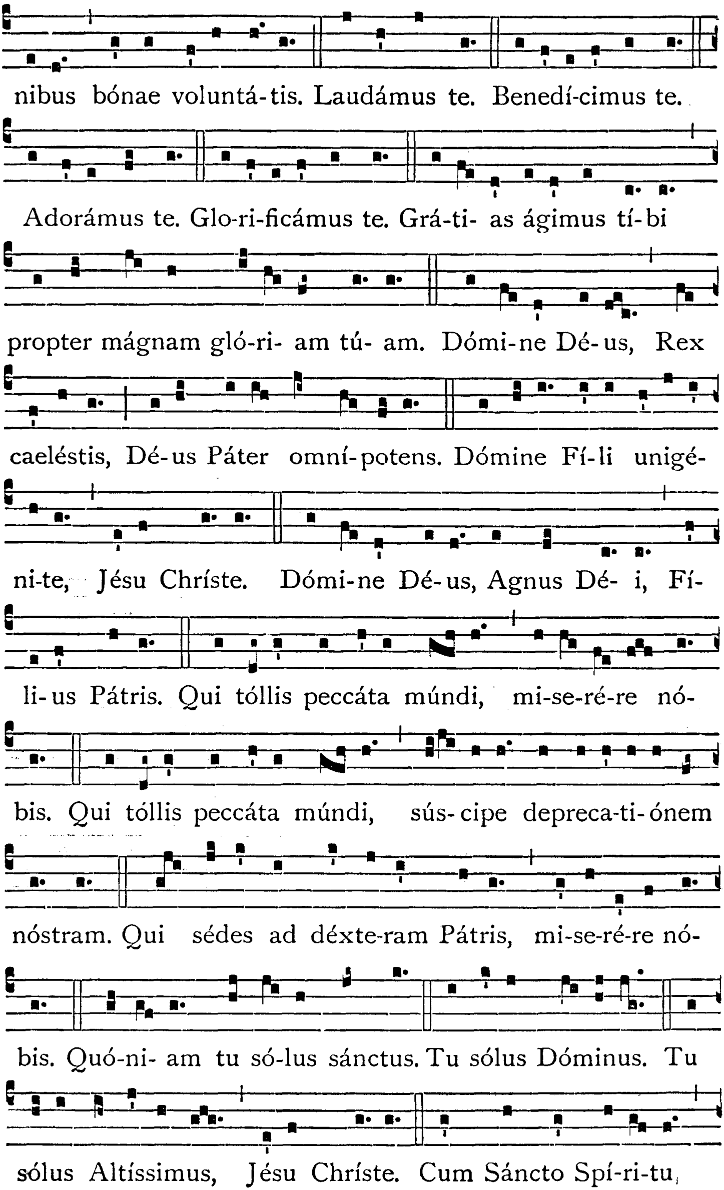


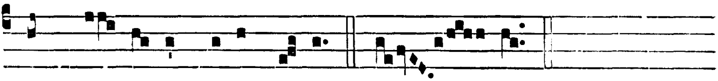
X. — For Feasts of the Blessed Virgin. 2.

(Alme Pater)



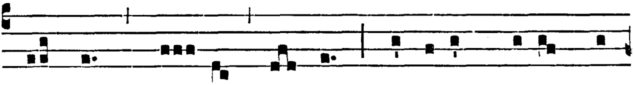



nibus bónae voluntá-tis. Laudámus te. Benedí-cimus te.
Adorámus te. Glo-ri-ficámus te. Grá-ti- as ágimus tí-bi
propter mágnam gló-ri- am tú- am. Dómi-ne Dé-us, Rex
caeléstis, Dé-us Páter omní-potens. Dómine Fí-li unigé-
ni-te, Jésu Chríste. Dómi-ne Dé-us, Agnus Dé- i, Fí-
li-us Pátris. Qui tóllis peccáta múndi, mi-se-ré-re nó-
bis. Qui tóllis peccáta múndi, sús-cipe depreca-ti-ónem
nóstram. Qui sédes ad déxte-ram Pátris, mi-se-ré-re nó-
bis. Quó-ni- am tu só-lus sánctus. Tu sólus Dóminus. Tu
sólus Altíssimus, Jésu Chríste. Cum Sáncto Spí-ri-tu,

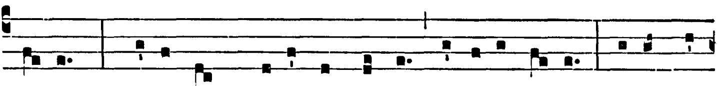


in gló- ri- a Dé- i Pá-tris. A- men.

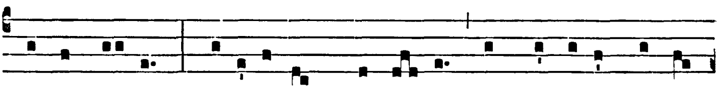
4.



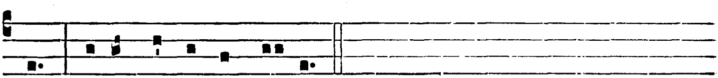
SAnctus, * Sánctus, Sánctus Dóminus Dé- us Sá-



ba- oth. Pléni sunt caéli et térra gló-ri-a tú- a. Hosánna



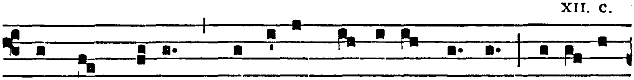
in excél-sis. Benedíctus qui vé- nit in nómine Dómi-



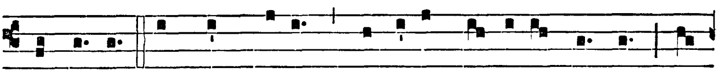
ni. Hosánna in excél-sis.

XII. c.

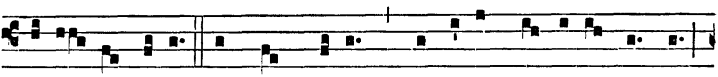
4.



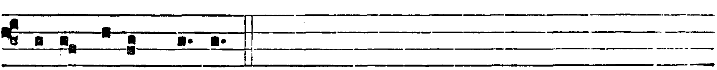
A-gnus Dé- i, * qui tóllis peccáta múndi : mi-se-ré-



re nó-bis. Agnus Dé- i, * qui tóllis peccáta múndi : mi-



se-ré- re nóbis. Agnus Dé- i, * qui tóllis peccáta múndi :



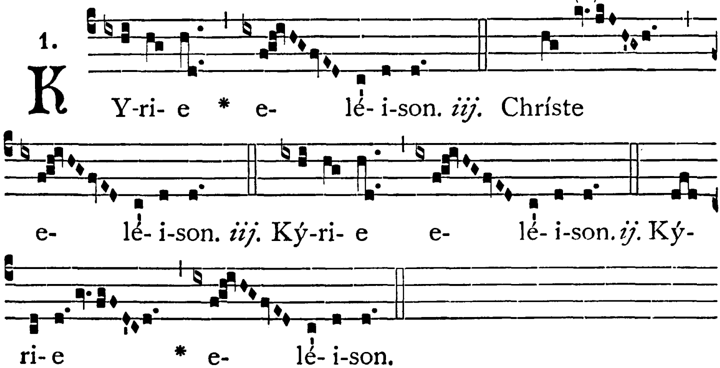
dóna nóbis pá-cem.

Ite, míssa est *or* Benedicámus Dómino *as in Mass IX.*
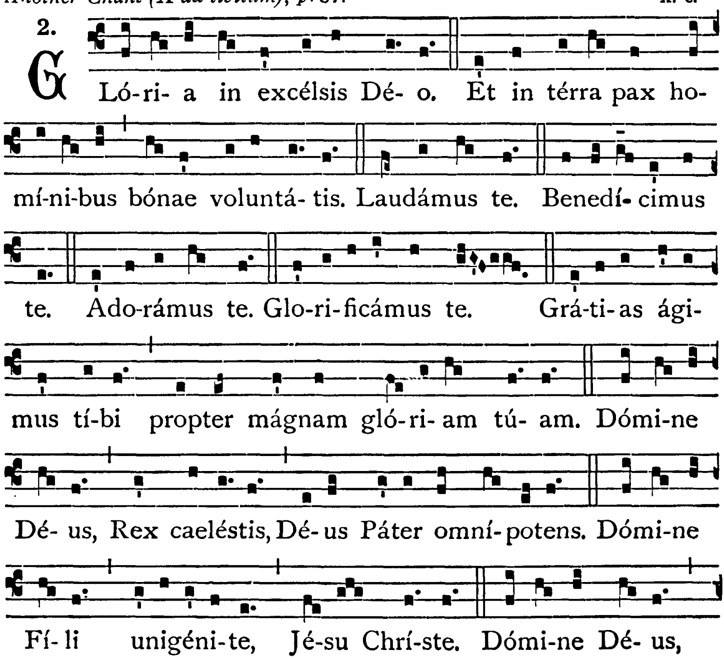
XI. — For Sundays throughout the Year.
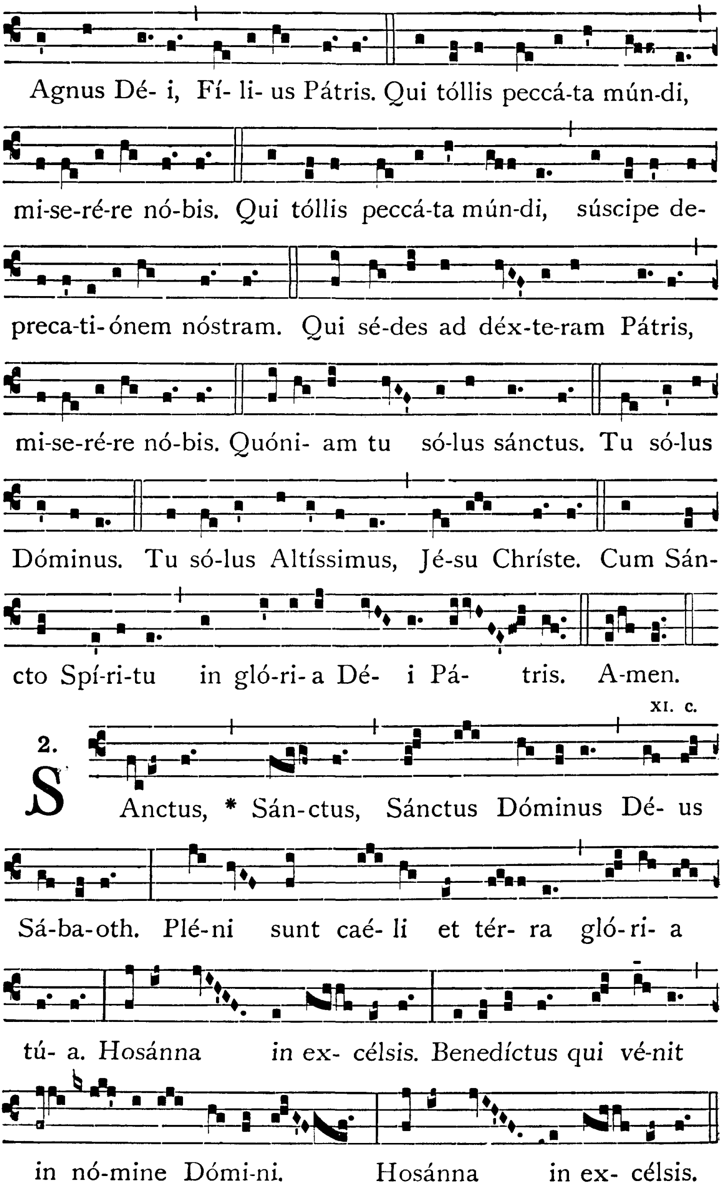
(Orbis factor)
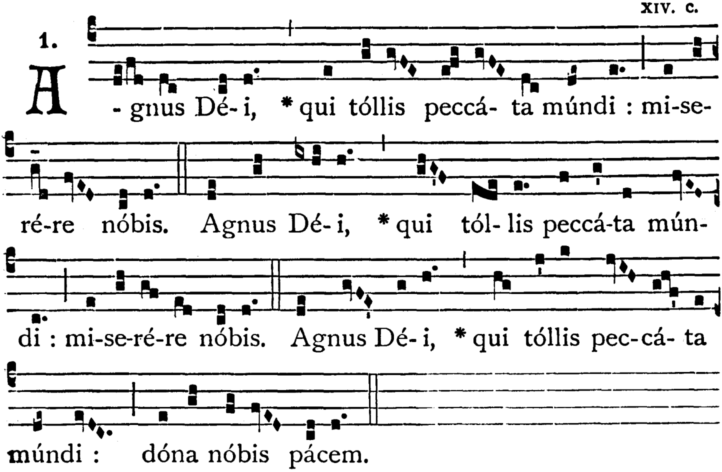
(x) xiv-xvi. c.
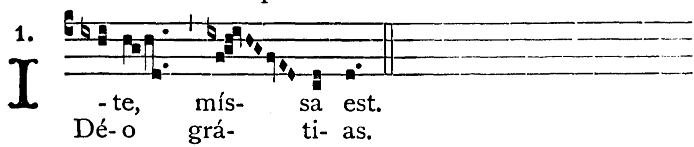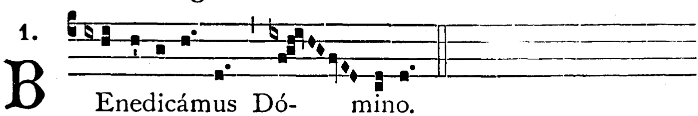


Another Chant (X ad libitum), p. 87. x. c.




Agnus Dé- i, Fí- li- us Pátris. Qui tóllis peccá-ta mún-di,
mi-se-ré-re nó-bis. Qui tóllis peccá-ta mún-di, súscipe de-
preca-ti-ónem nóstram. Qui sé-des ad déx-te-ram Pátris,
mi-se-ré-re nó-bis. Quóni- am tu só-lus sánctus. Tu só-lus
Dóminus. Tu só-lus Altíssimus, Jé-su Chríste. Cum Sán-
cto Spí-ri-tu in gló-ri- a Dé- i Pá- tris. A-men.
XI. c.
2.
S Anctus, * Sán-ctus, Sánctus Dóminus Dé- us
Sá-ba-oth. Plé-ni sunt caé- li et tér- ra gló- ri- a
tú- a. Hosánna in ex- célsis. Benedíctus qui vé-nit
in nó-mine Dómi-ni. Hosánna in ex- célsis.

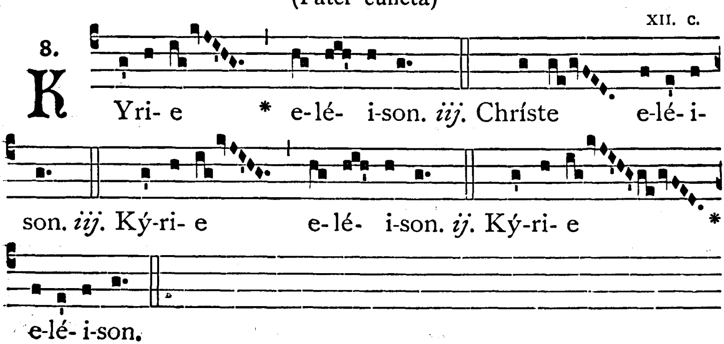


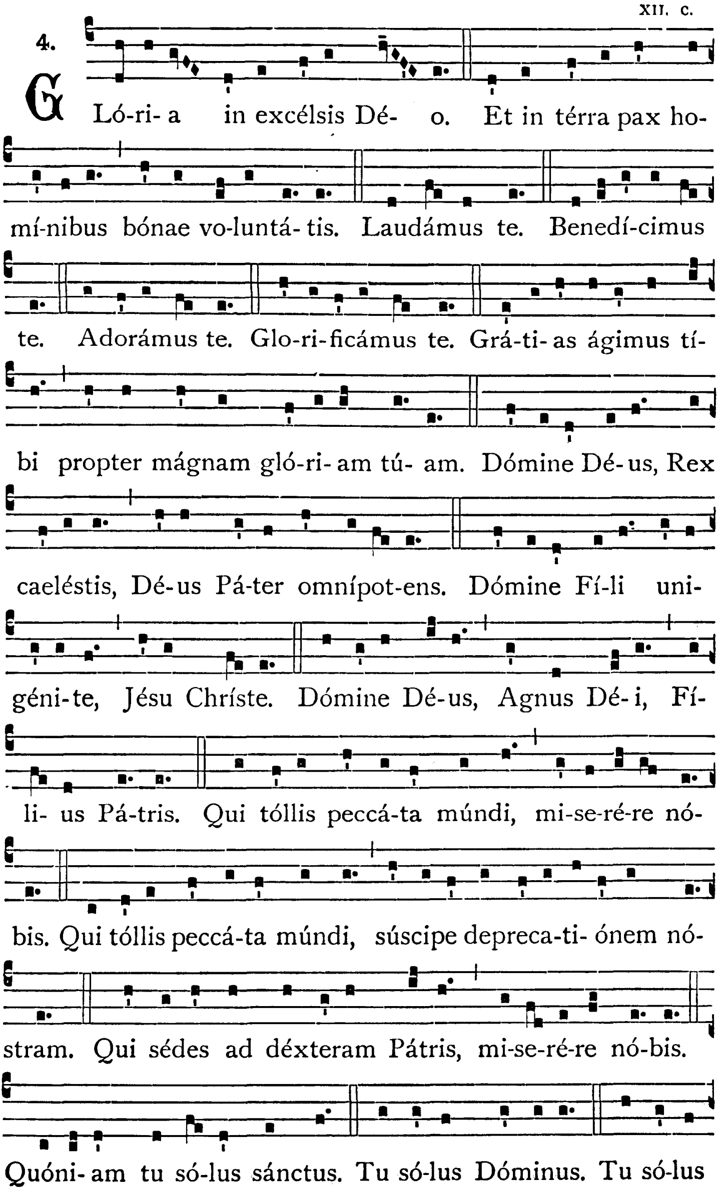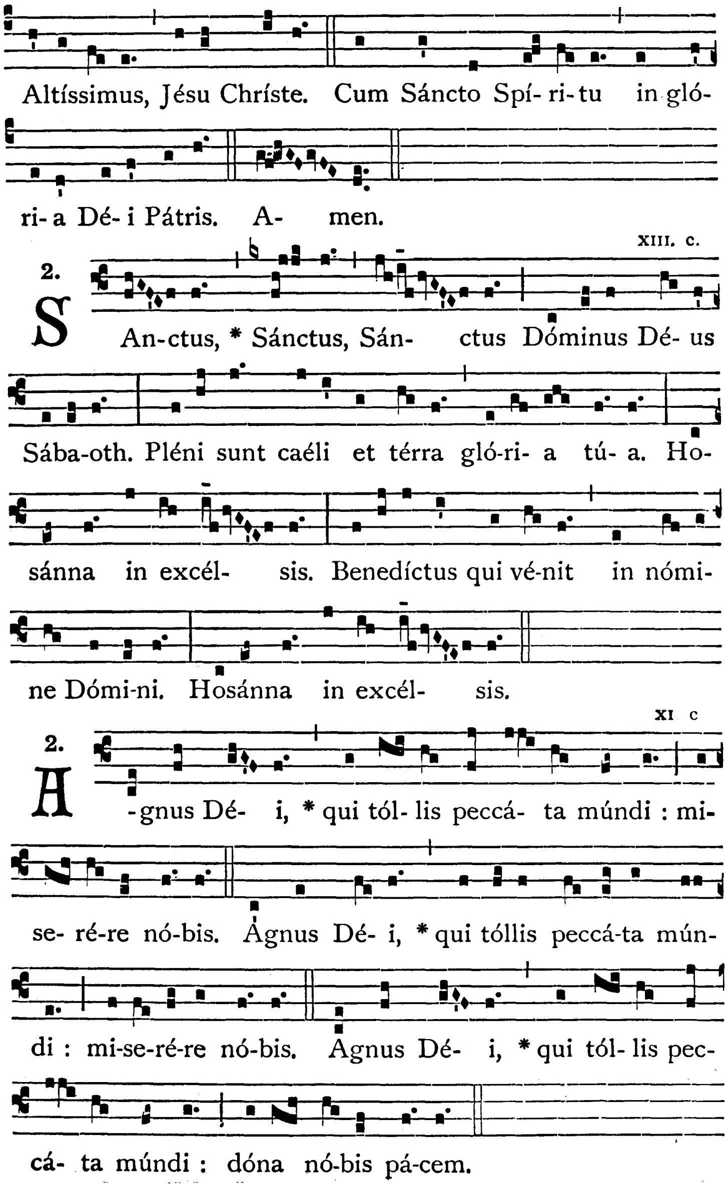




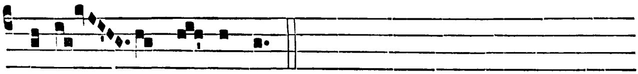
XII. — For Semidoubles. 1.

(Pater cuncta)




XII. c.
4.
GLó-ri- a in excélsis Dé- o. Et in térra pax ho-
mí-nibus bónae vo-luntá- tis. Laudámus te. Benedí-cimus
te. Adorámus te. Glo-ri-ficámus te. Grá-ti- as ágimus tí-
bi propter mágnam gló-ri- am tú- am. Dómine Dé- us, Rex
caeléstis, Dé-us Pá-ter omnípot-ens. Dómine Fí-li uni-
géni-te, Jésu Chríste. Dómine Dé-us, Agnus Dé- i, Fí-
li- us Pá-tris. Qui tóllis peccá-ta múndi, mi-se-ré-re nó-
bis. Qui tóllis peccá-ta múndi, súscipe depreca-ti- ónem nó-
stram. Qui sédes ad déxteram Pátris, mi-se-ré-re nó-bis.
Quóni- am tu só-lus sánctus. Tu só-lus Dóminus. Tu só-lus


Altíssimus, Jésu Chríste. Cum Sáncto Spí- ri- tu in gló-
ri- a Dé- i Pátris. A- men.
XIII. c.
2.
SAn-ctus, * Sánctus, Sán- ctus Dóminus Dé- us
Sába-oth. Pléni sunt caéli et térra gló-ri- a tú- a. Ho-
sánna in excél- sis. Benedíctus qui vé-nit in nómi-
ne Dómi-ni. Hosánna in excél- sis.
XI c
2.
A-gnus Dé- i, * qui tól- lis peccá- ta múndi : mi-
se- ré-re nó-bis. Ágnus Dé- i, * qui tóllis peccá-ta mún-
di : mi-se-ré-re nó-bis. Ágnus Dé- i, * qui tól- lis pec-
cá- ta múndi : dóna nó-bis pá-cem.

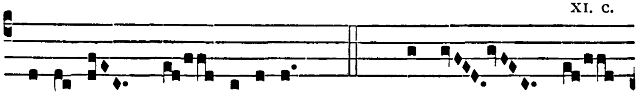
8.


I - te, mís-sa est.
Dé- o grá- ti- as.
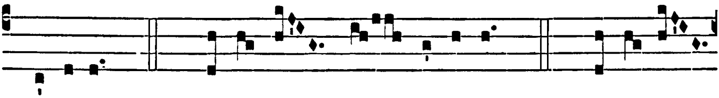
XIII. — For Semidoubles. 2.

(Stelliferi Conditor orbis)

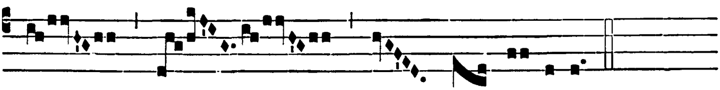
XI. c.

1.


K Y-ri- e * e- lé- i-son. *iij.* Chríste e-

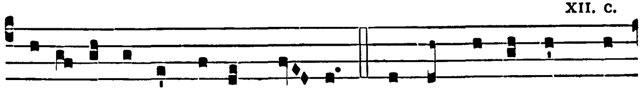


lé- i-son. *iij.* Ký-ri- e e- lé- i-son. *ij.* Ký-ri- e

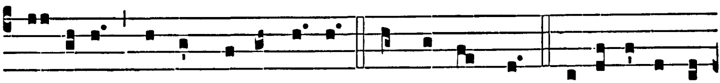


* ** e- lé- i-son.

XII. c.

1.


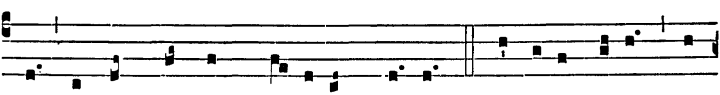
G Ló-ri- a in excélsis Dé- o. Et in térra pax ho-
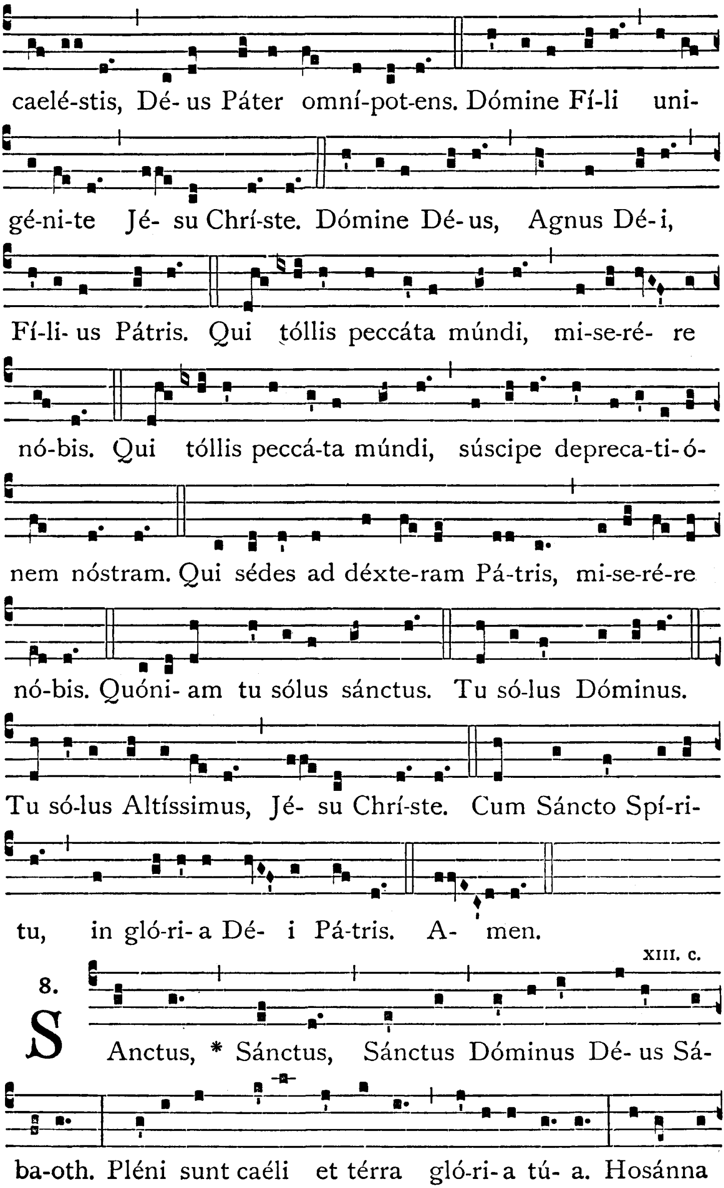


mí- nibus bónae vo-luntá-tis. Laudámus te. Bene-dí-cimus

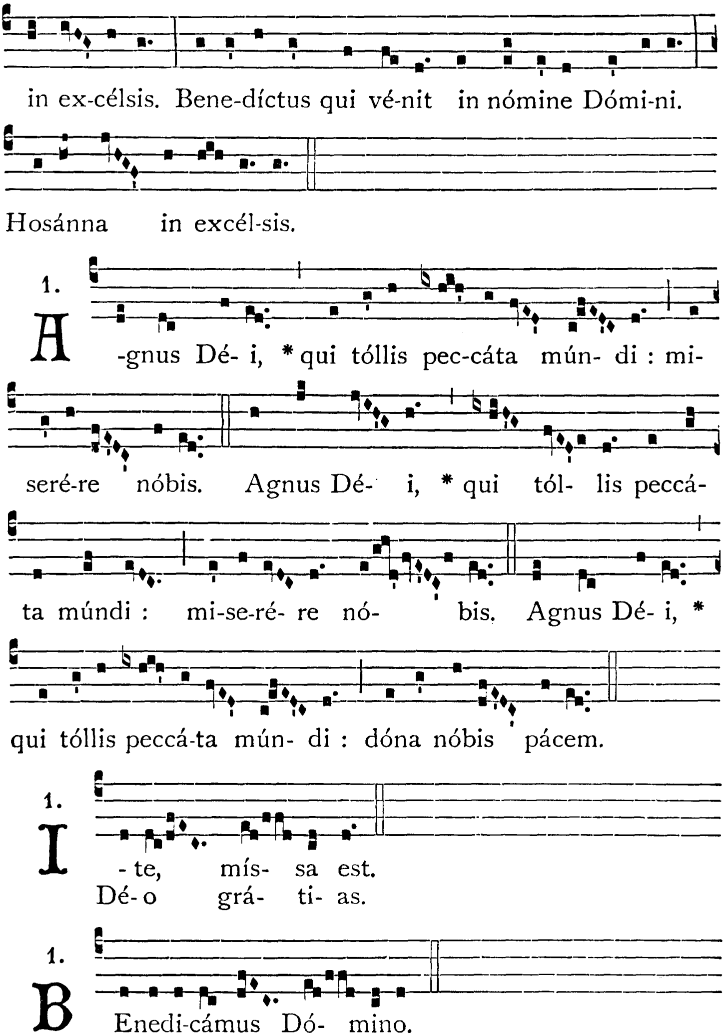


te. Ado-rámus te. Glo-ri-fi-cámus te. Grá-ti- as ágimus tí-



bi propter mágnam gló-ri- am tú- am. Dómine Dé-us, Rex
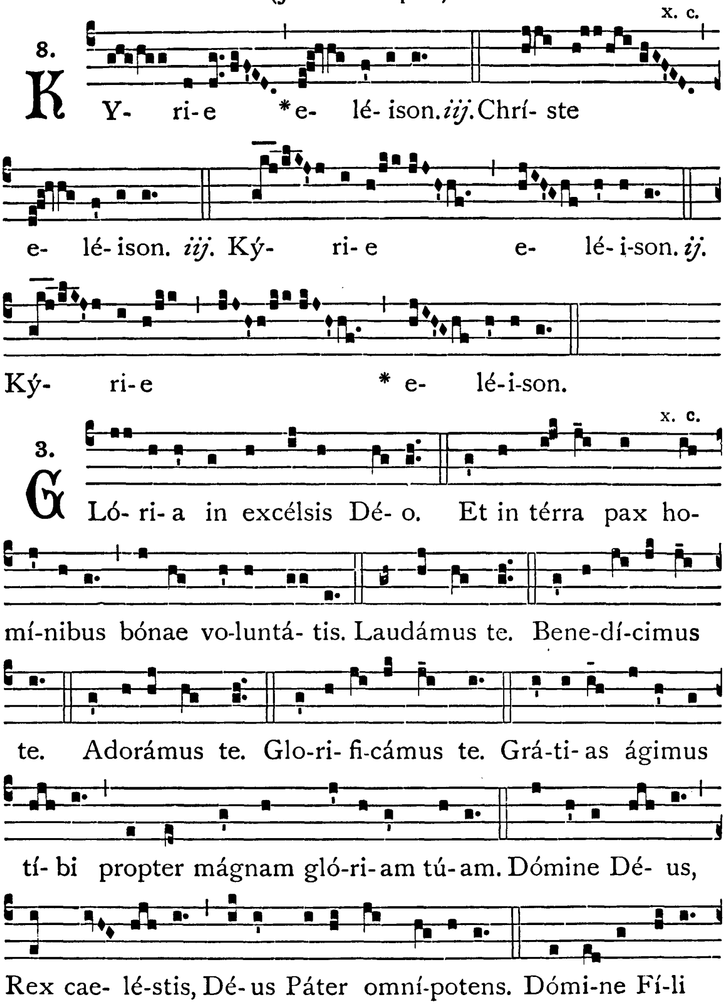

caelé-stis, Dé- us Páter omní-pot-ens. Dómine Fí-li uni-
gé-ni-te Jé- su Chrí-ste. Dómine Dé- us, Agnus Dé- i,
Fí-li- us Pátris. Qui tóllis peccáta múndi, mi-se-ré- re
nó-bis. Qui tóllis peccá-ta múndi, súscipe depreca-ti- ó-
nem nóstram. Qui sédes ad déxte-ram Pá-tris, mi-se-ré-re
nó-bis. Quóni- am tu sólus sánctus. Tu só-lus Dóminus.
Tu só-lus Altíssimus, Jé- su Chrí-ste. Cum Sáncto Spí-ri-
tu, in gló-ri- a Dé- i Pá-tris. A- men.
XIII. c.
8.
S Anctus, * Sánctus, Sánctus Dóminus Dé- us Sá-
ba-oth. Pléni sunt caéli et térra gló-ri- a tú- a. Hosánna

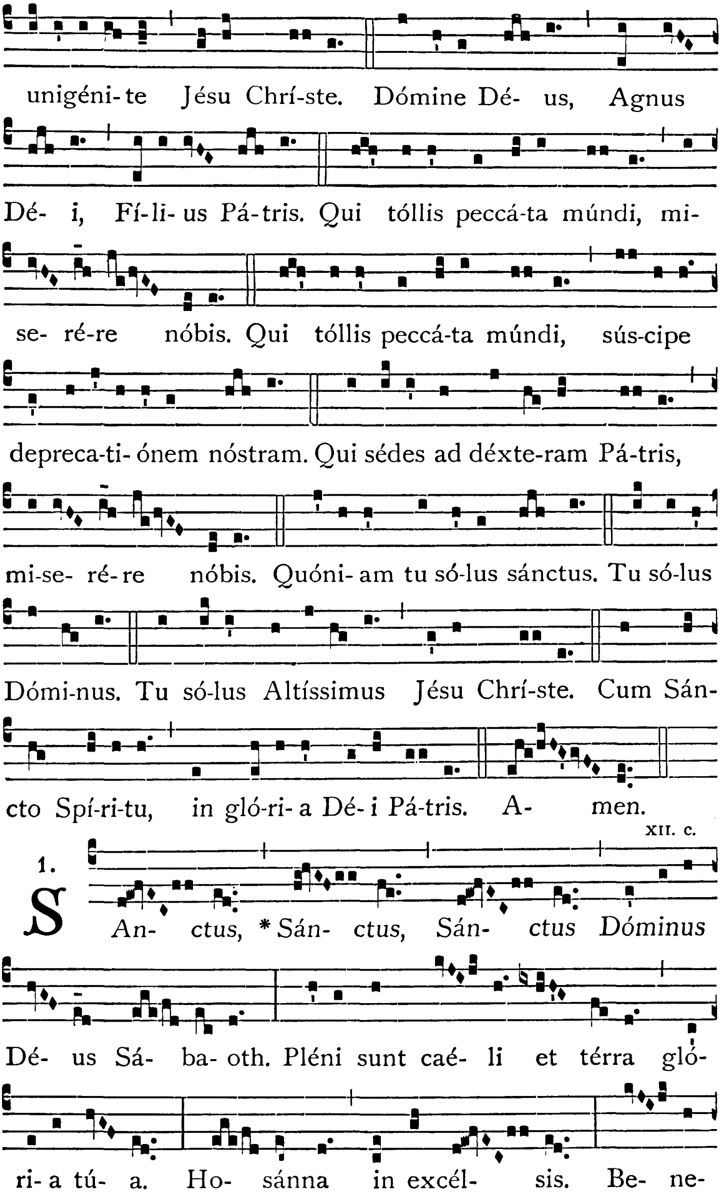

in ex-célsis. Bene-díctus qui vé-nit in nómine Dómi-ni.
Hosánna in excél-sis.
1. A-gnus Dé- i, * qui tóllis pec-cáta mún- di : mi-
seré-re nóbis. Agnus Dé- i, * qui tól- lis peccá-
ta múndi : mi-se-ré- re nó- bis. Agnus Dé- i, *
qui tóllis peccá-ta mún- di : dóna nóbis pácem.
1. I - te, mís- sa est.
Dé- o grá- ti- as.
1. B Enedi-cámus Dó- mino.
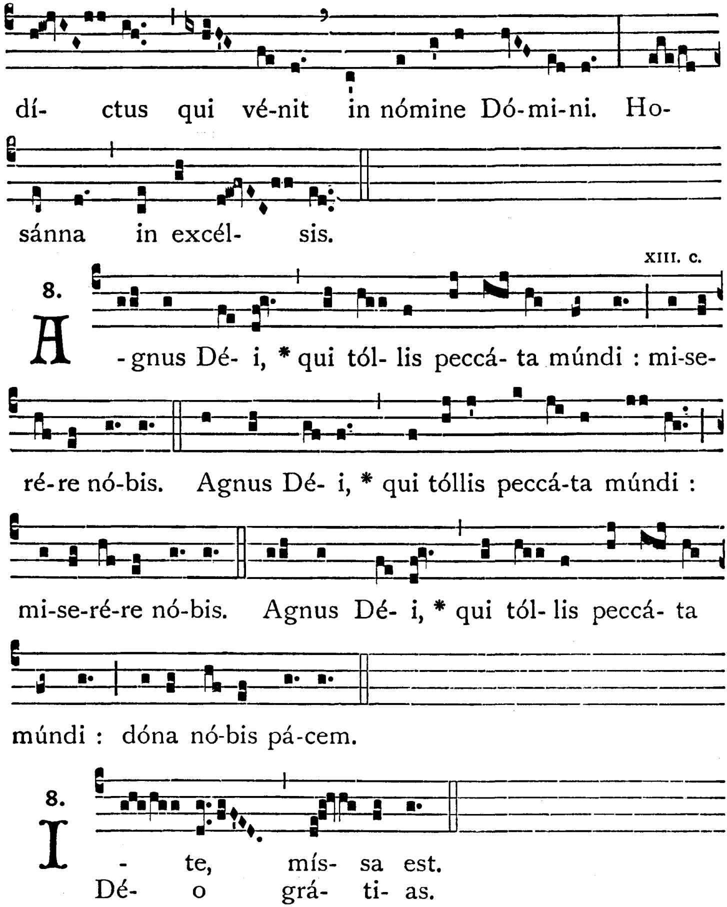
XIV. — During Octaves

except those of the Blessed Virgin.

(Jesu Redemptor)
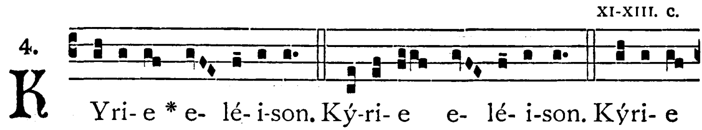


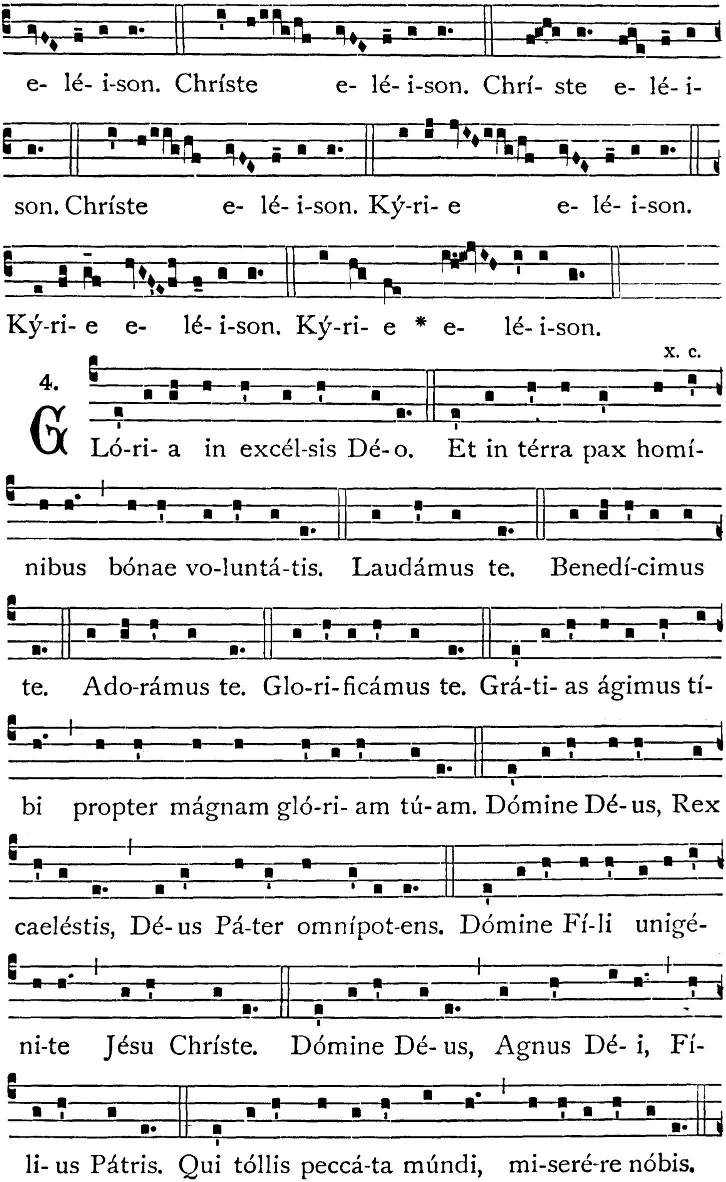

unigéni-te Jésu Chrí-ste. Dómine Dé- us, Agnus
Dé- i, Fí-li- us Pá-tris. Qui tóllis peccá-ta múndi, mi-
se- ré-re nóbis. Qui tóllis peccá-ta múndi, sús-cipe
depreca-ti- ónem nóstram. Qui sédes ad déxte-ram Pá-tris,
mi-se- ré- re nóbis. Quóni- am tu só-lus sánctus. Tu só-lus
Dómi-nus. Tu só-lus Altíssimus Jésu Chrí-ste. Cum Sán-
cto Spí-ri-tu, in gló-ri- a Dé- i Pá-tris. A- men.
XII. c.
1.
S An- ctus, * Sán- ctus, Sán- ctus Dóminus
Dé- us Sá- ba- oth. Pléni sunt caé- li et térra gló-
ri- a tú- a. Ho- sánna in excél- sis. Be- ne-

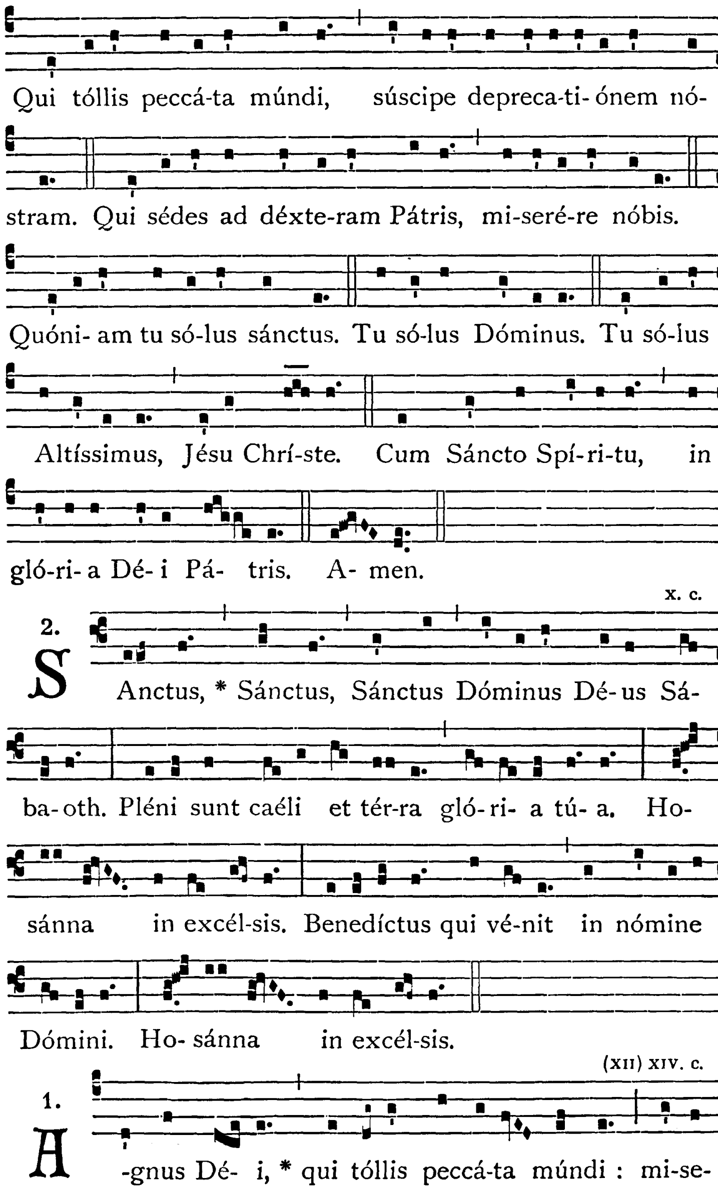


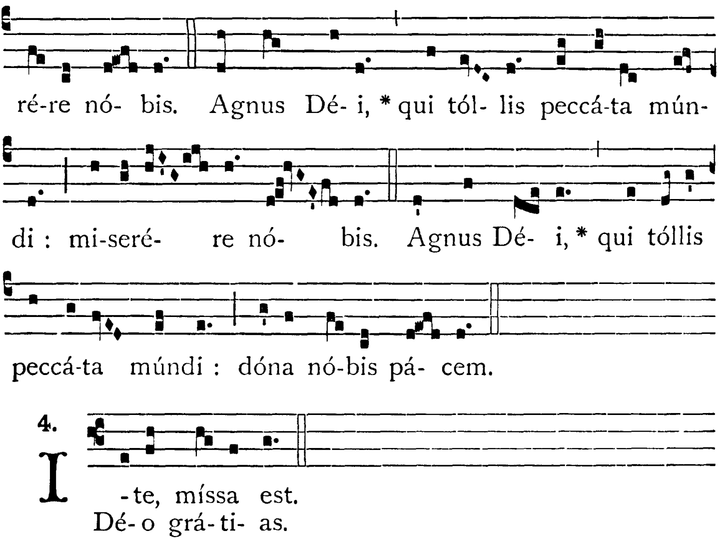
XV. — For Simple Feasts.

(Dominator Deus)
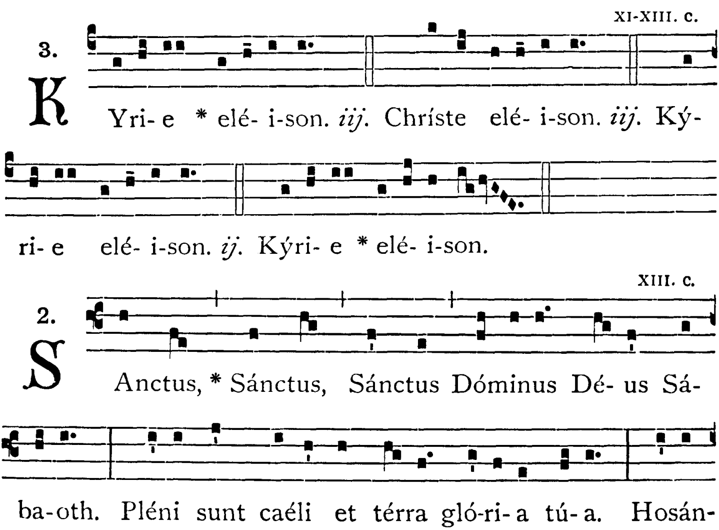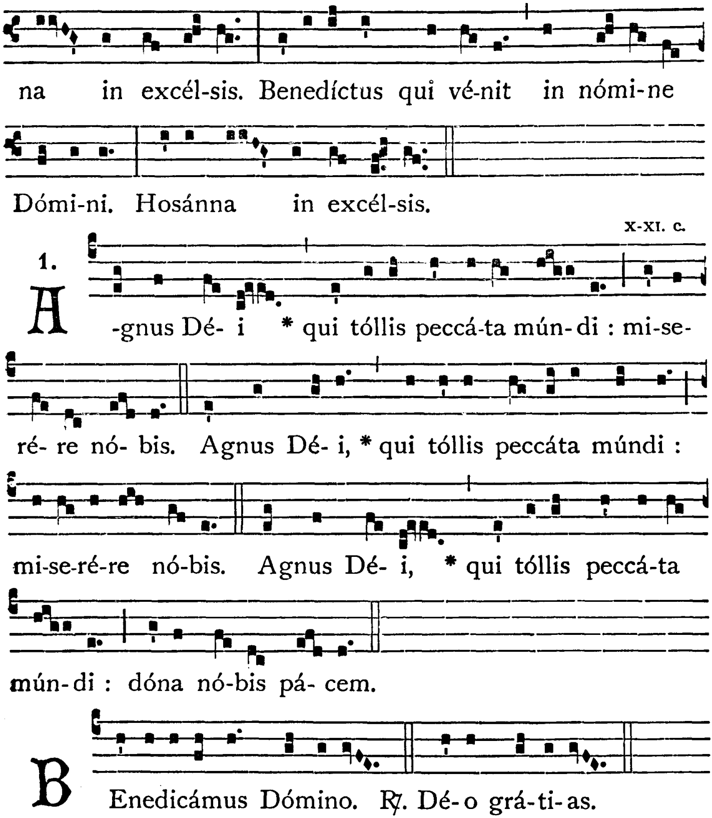



e- lé- i-son. Chríste e- lé- i-son. Chrí- ste e- lé- i-
son. Chríste e- lé- i-son. Ký-ri- e e- lé- i-son.
Ký-ri- e e- lé- i-son. Ký-ri- e * e- lé- i-son.
x. c.
4.
G Ló-ri- a in excél-sis Dé- o. Et in térra pax homí-
nibus bónae vo-luntá-tis. Laudámus te. Benedí-cimus
te. Ado-rámus te. Glo-ri-ficámus te. Grá-ti- as ágimus tí-
bi propter mágnam gló-ri- am tú-am. Dómine Dé- us, Rex
caeléstis, Dé- us Pá-ter omnípot-ens. Dómine Fí-li unigé-
ni-te Jésu Chríste. Dómine Dé- us, Agnus Dé- i, Fí-
li- us Pátris. Qui tóllis peccá-ta múndi, mi-seré-re nóbis.


Qui tóllis peccá-ta múndi, súscipe depreca-ti- ónem nó-
stram. Qui sédes ad déxte-ram Pátris, mi-seré-re nóbis.
Quóni- am tu só-lus sánctus. Tu só-lus Dóminus. Tu só-lus
Altíssimus, Jésu Chrí-ste. Cum Sáncto Spí-ri-tu, in
gló-ri- a Dé- i Pá- tris. A- men.
x. c.
2.
S Anctus, * Sánctus, Sánctus Dóminus Dé-us Sá-
ba-oth. Pléni sunt caéli et tér-ra gló-ri- a tú- a. Ho-
sánna in excél-sis. Benedíctus qui vé-nit in nómine
Dómini. Ho- sánna in excél-sis.
(XII) XIV. c.
1.
A -gnus Dé- i, * qui tóllis peccá-ta múndi : mi-se-

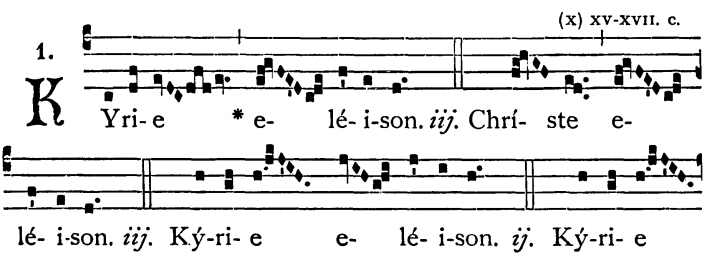


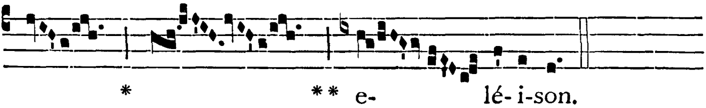
XVI. — For Ferias throughout the Year.





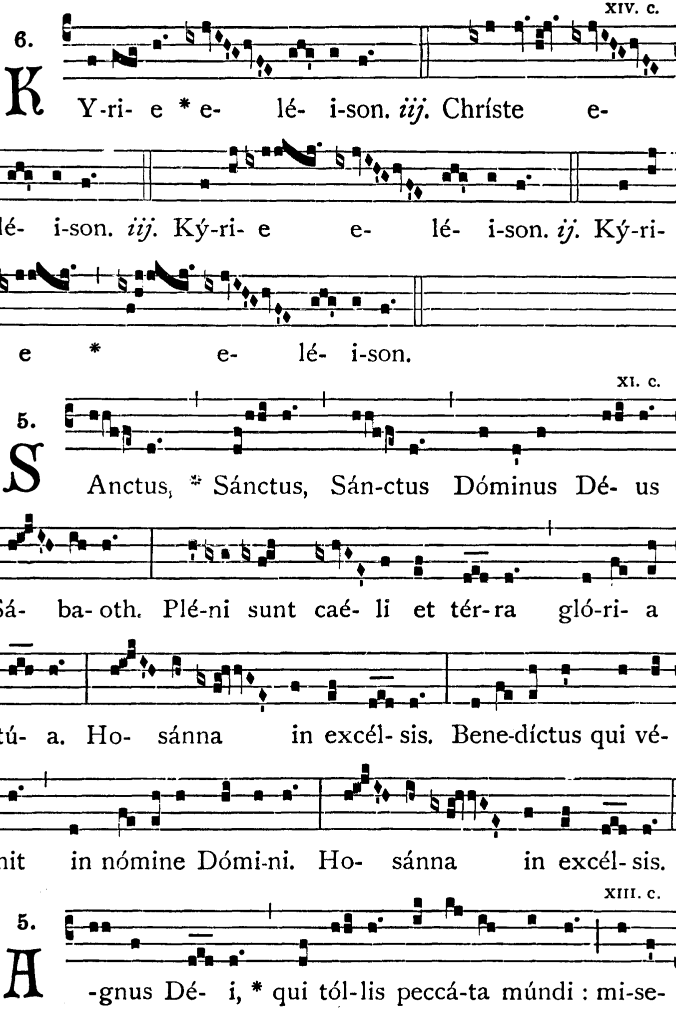
XVII. — For the Sundays of Advent and Lent.

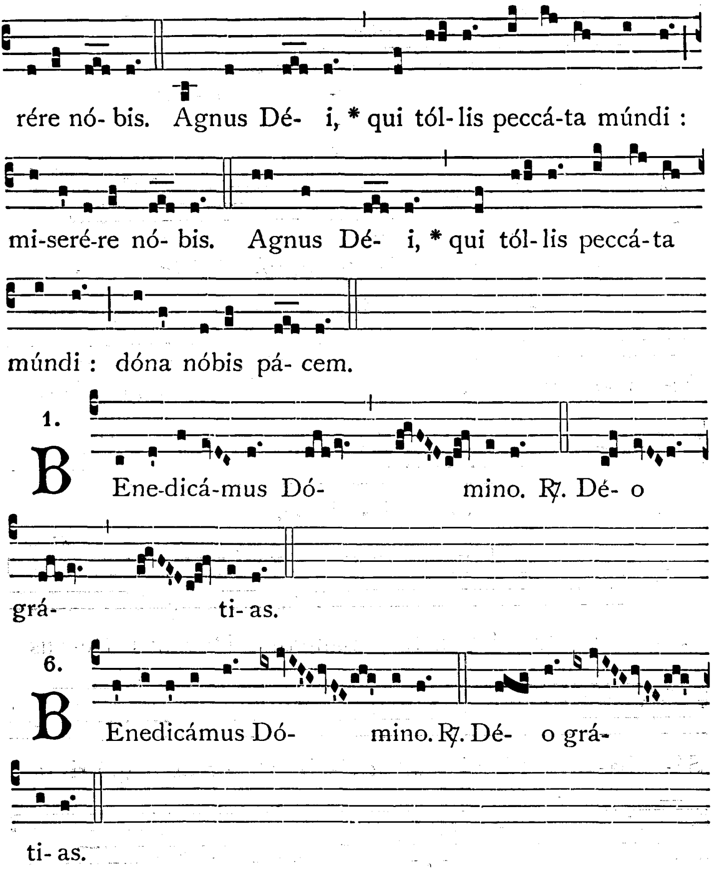




Another Chant (XI ad libitum), p. 88.

Or :

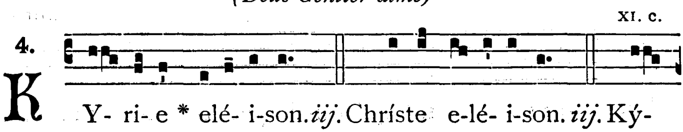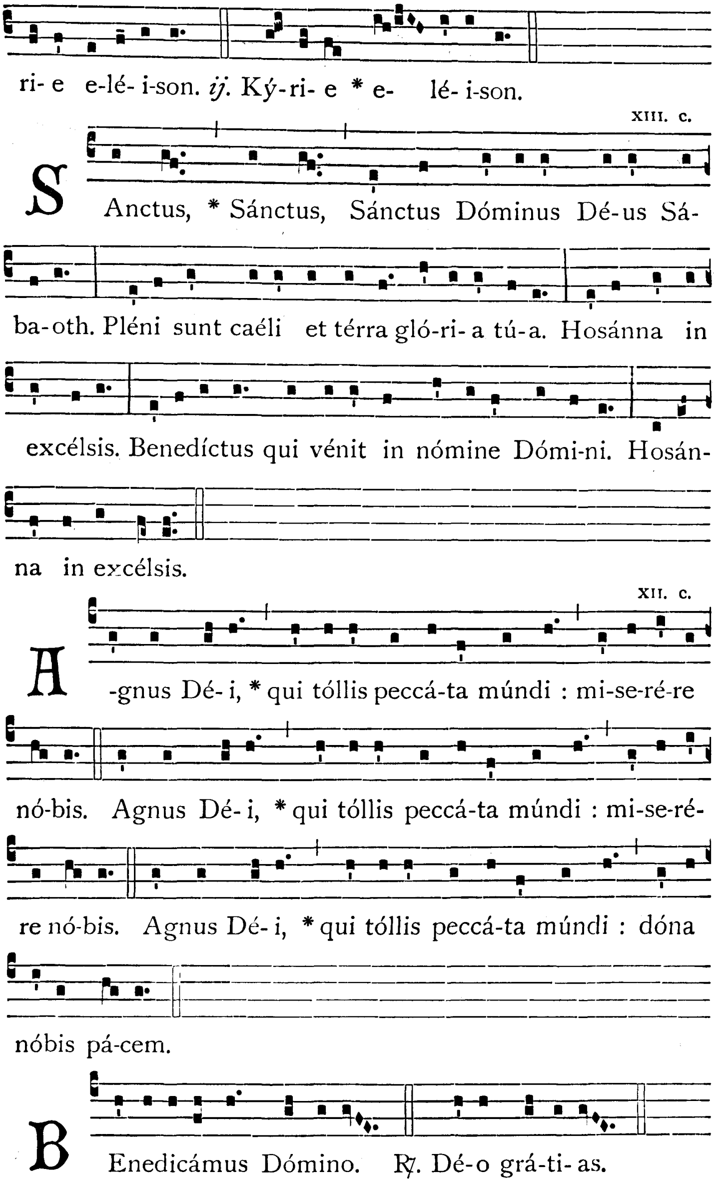




XVIII. — For the Ferias of Advent and Lent.

as well as for Vigils, Ember Days, and Rogation Days.

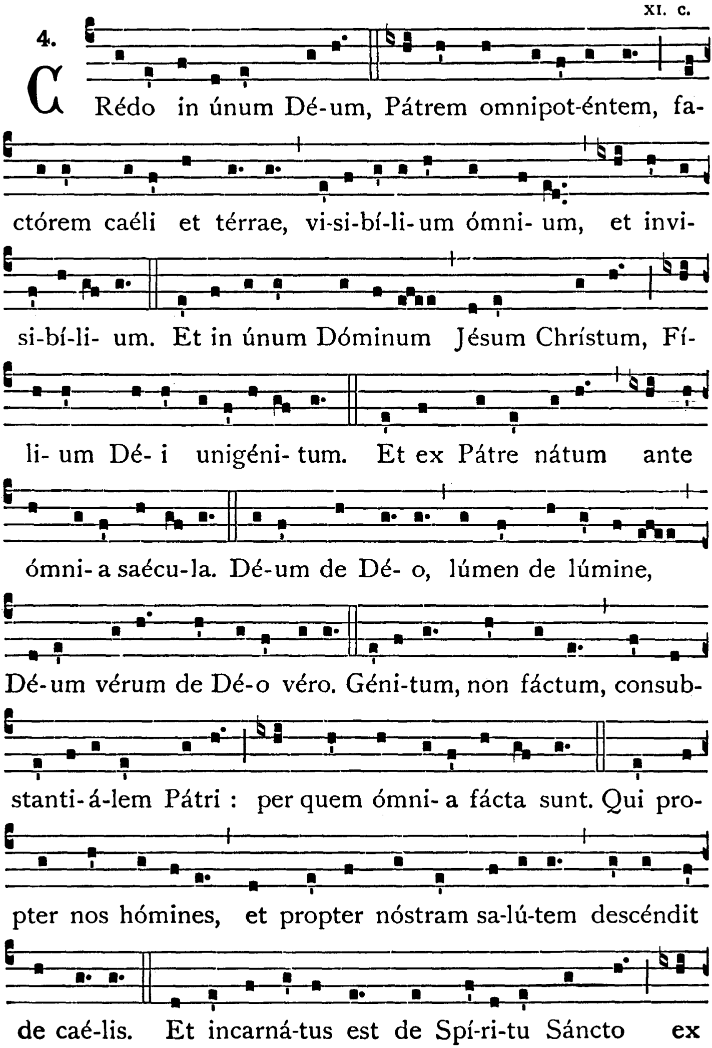
(Deus Genitor alme)
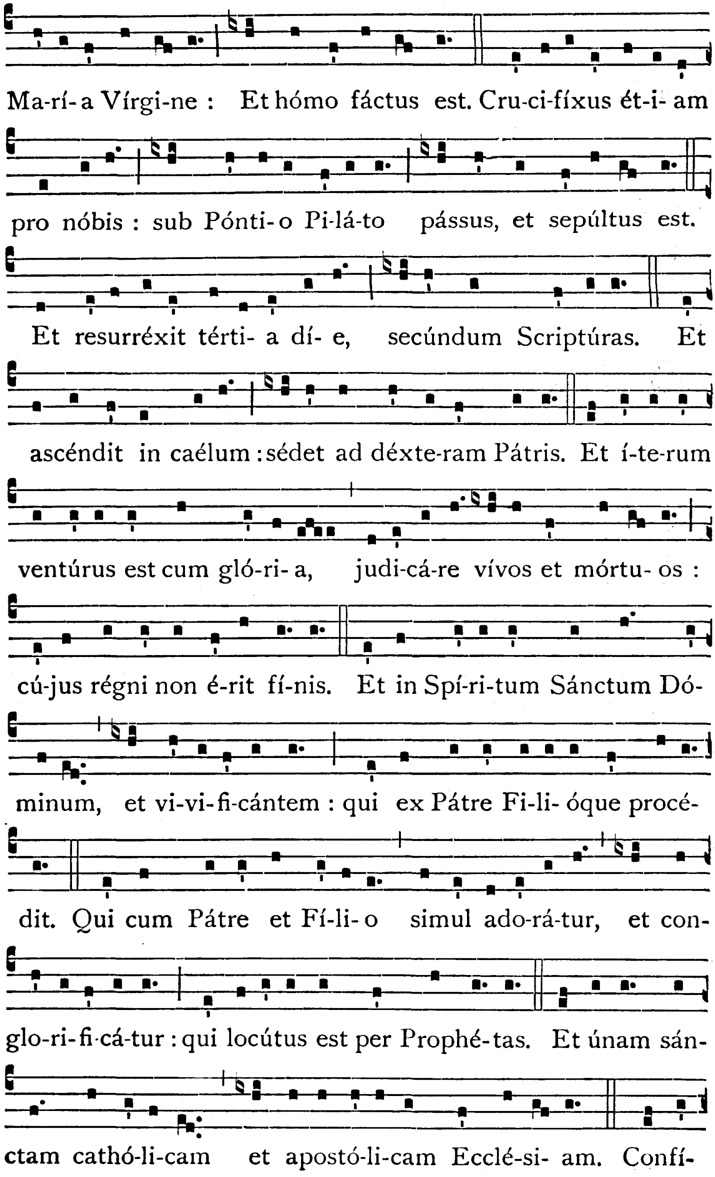


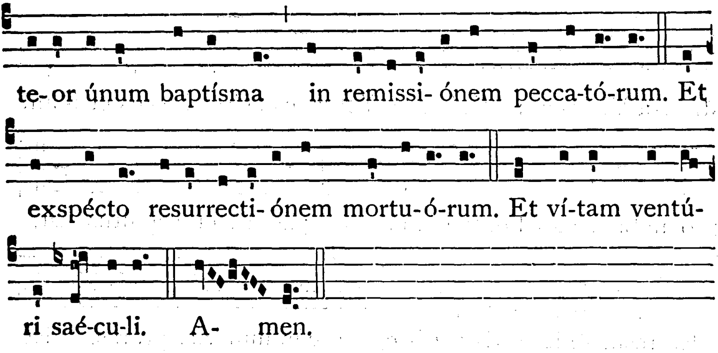

ri- e e-lé- i-son. *ij.* Ký-ri- e * e- lé- i-son.
XIII. c.
SAnctus, * Sánctus, Sánctus Dóminus Dé-us Sá-
ba-oth. Pléni sunt caéli et térra gló-ri- a tú-a. Hosánna in
excélsis. Benedíctus qui vénit in nómine Dómi-ni. Hosán-
na in excélsis.
XII. c.
A-gnus Dé- i, * qui tóllis peccá-ta múndi : mi-se-ré-re
nó-bis. Agnus Dé- i, * qui tóllis peccá-ta múndi : mi-se-ré-
re nó-bis. Agnus Dé- i, * qui tóllis peccá-ta múndi : dóna
nóbis pá-cem.
BEnedicámus Dómino. ℟. Dé-o grá-ti- as.

Chants for the Credo.

I.

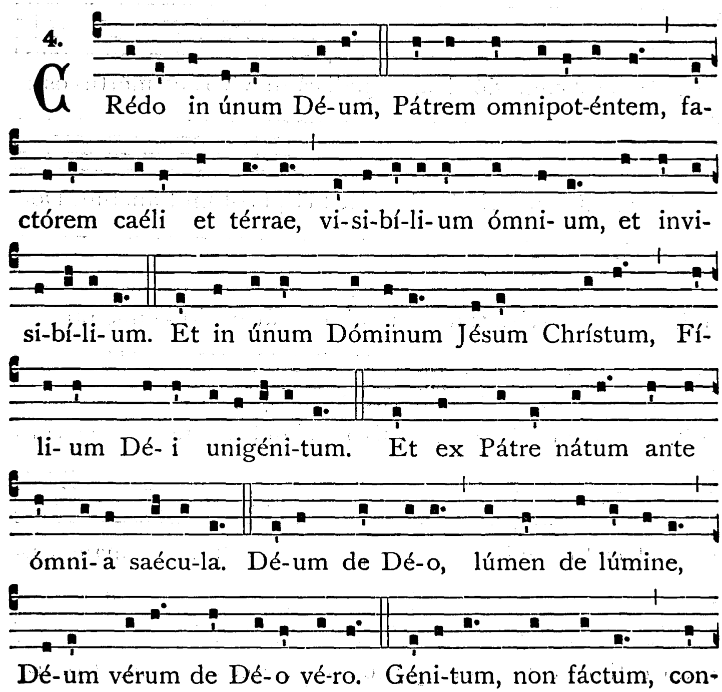



Ma-rí-a Vírgi-ne : Et hómo fáctus est. Cru-ci-físus ét-i- am
pro nóbis : sub Pónti-o Pi-lá-to pássus, et sepúltus est.
Et resurréxit térti- a dí- e, secúndum Scriptúras. Et
ascéndit in caélum : sédet ad déxte-ram Pátris. Et í-te-rum
ventúrus est cum gló-ri- a, judi-cá-re vívos et mórtu- os :
cú-jus régni non é-rit fí-nis. Et in Spí-ri-tum Sánctum Dó-
minum, et vi-vi-fi-cántem : qui ex Pátre Fi-li- óque procé-
dit. Qui cum Pátre et Fí-li- o simul ado-rá-tur, et con-
glo-ri-fi-cá-tur : qui locútus est per Prophé-tas. Et únam sán-
ctam cathó-li-cam et apostó-li-cam Ecclé-si- am. Confí-

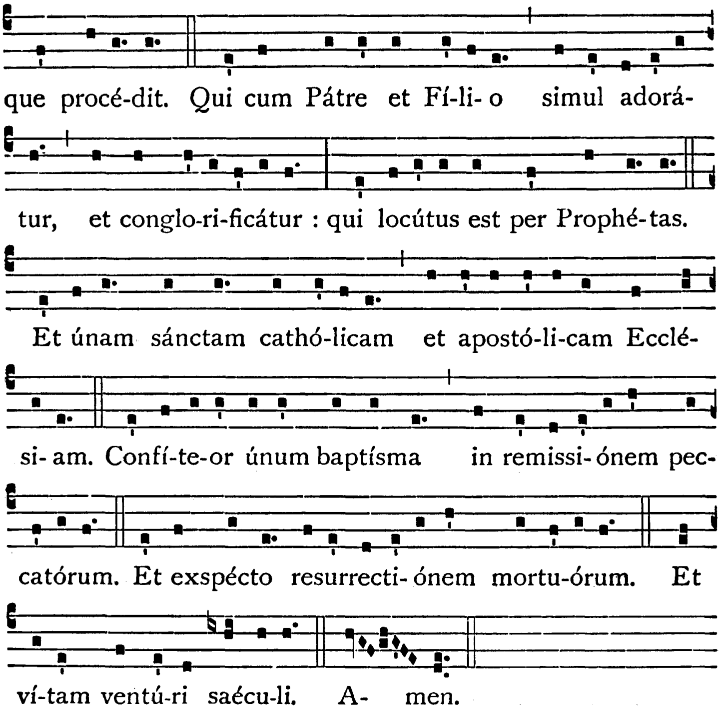


¶ *This is the authentic tone for the Credo, but the following tones may be used where it is customary.*

II.
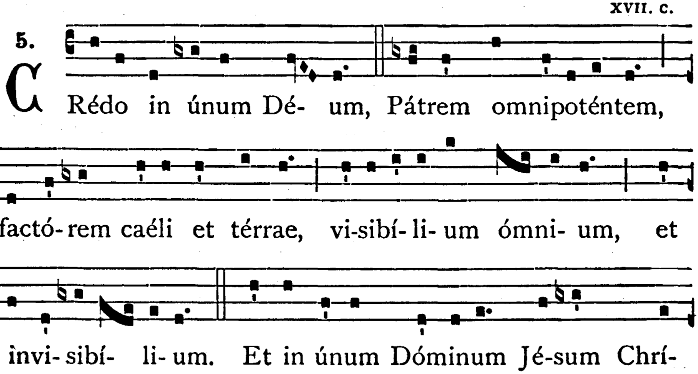



substanti- álem Pátri : per quem ómni- a fácta sunt. Qui
propter nos hómines, et propter nóstram salú-tem descén-
dit de caé-lis. Et incarnátus est de Spí-ri-tu Sáncto ex
Ma-rí-a Vírgine : Et hómo fáctus est. Cruci-fíxus ét-i-am
pro nóbis : sub Pónti- o Pi-láto pássus, et sepúltus est.
Et resurréxit térti- a dí- e, secúndum Scriptúras. Et
ascéndit in caélum : sédet ad déxteram Pátris. Et í-te-
rum ventúrus est cum gló-ri- a, judi-cáre vívos et mór-
tu-os : cújus régni non é-rit fínis. Et in Spí-ri-tum Sán-
ctum, Dóminum, et vi-vi-ficántem : qui ex Pátre Fi-li-ó-

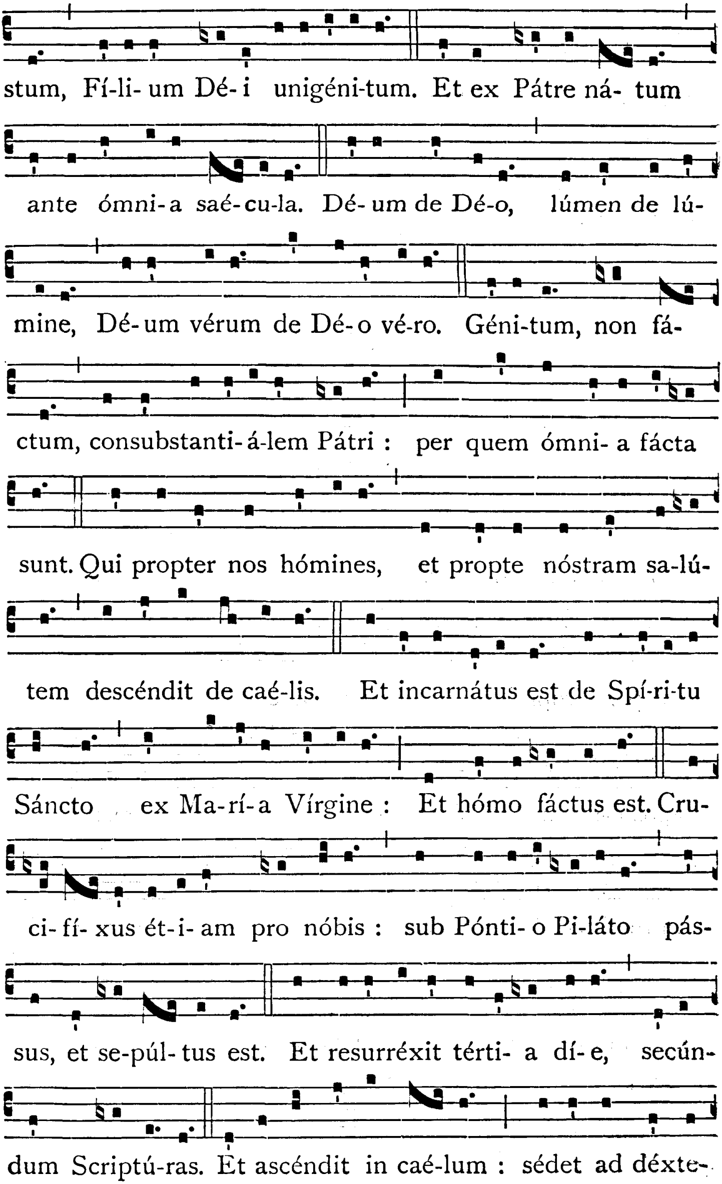

que procé-dit. Qui cum Pátre et Fí-li- o simul adorá-
tur, et conglo-ri-ficátur : qui locútus est per Prophé-tas.
Et únam sánctam cathó-licam et apostó-li-cam Ecclé-
si- am. Confí-te-or únum baptísma in remissi- ónem pec-
catórum. Et exspécto resurrecti- ónem mortu-órum. Et
ví-tam ventú-ri saécu-li. A- men.

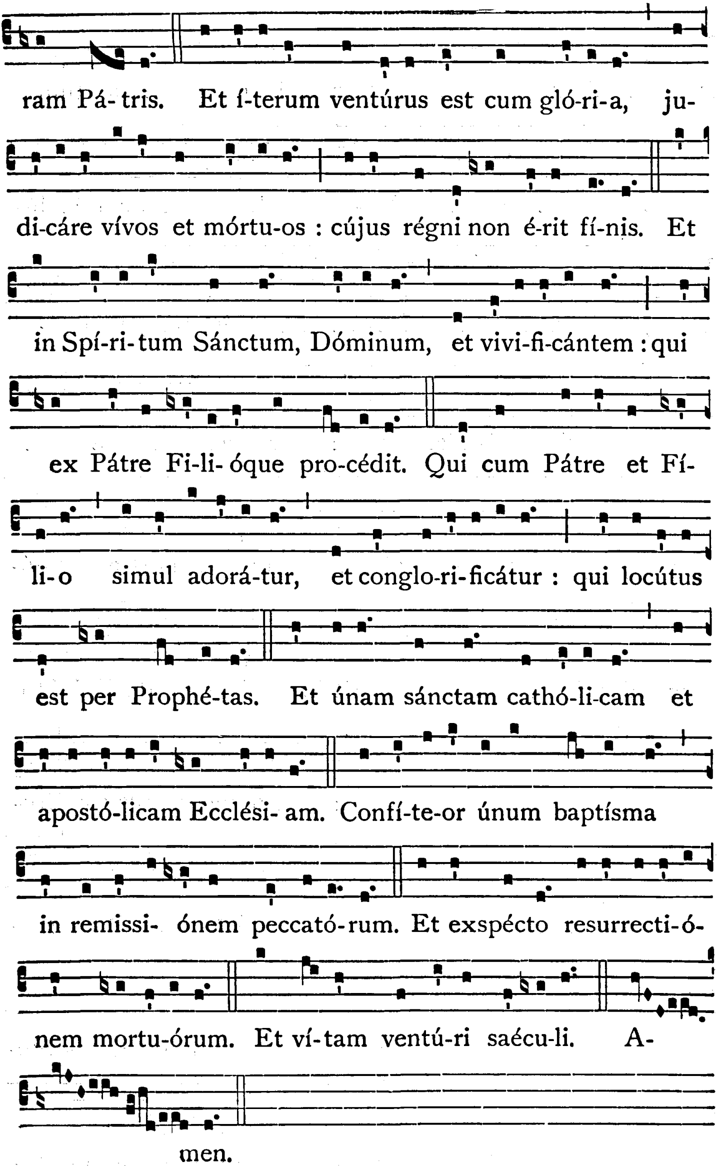
III.

XVII. c.

5.

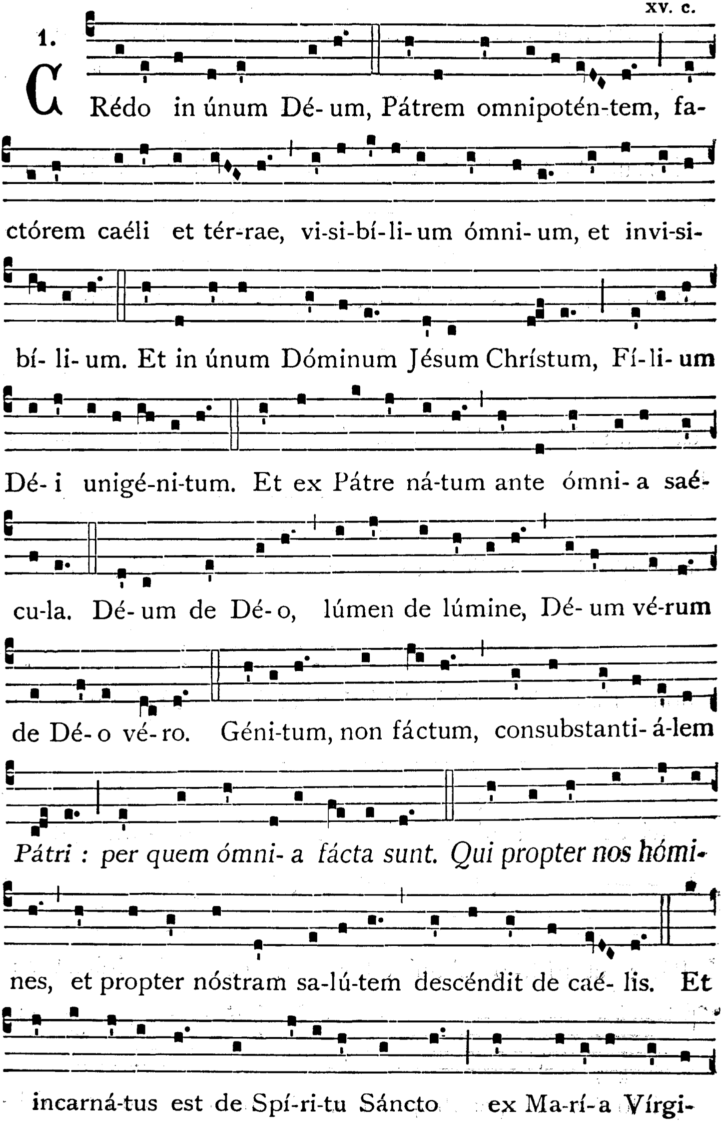

CRédo in únum Dé- um, Pátrem omnipoténtem,
factó- rem caéli et térrae, vi-sibí- li- um ómni- um, et
invi- sibí- li- um. Et in únum Dóminum Jé-sum Chrí-

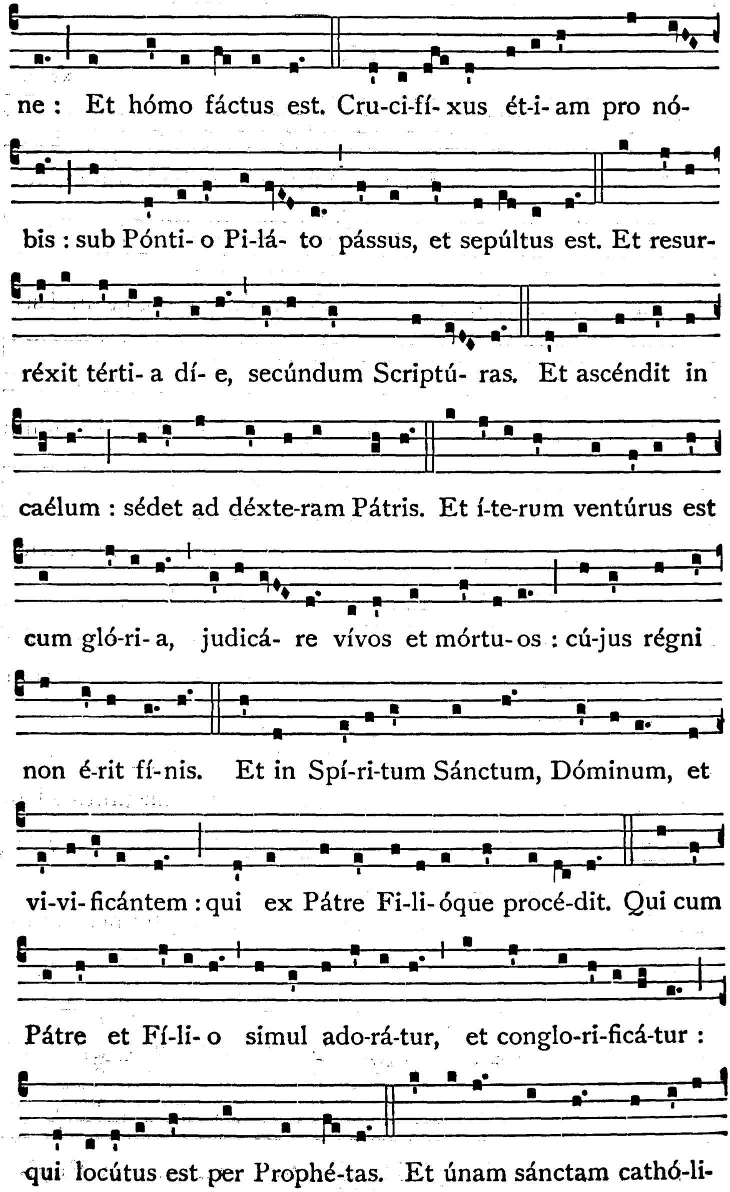

stum, Fí-li- um Dé- i unigéni-tum. Et ex Pátre ná- tum
ante ómni- a saé- cu-la. Dé- um de Dé-o, lúmen de lú-
mine, Dé- um vérum de Dé- o vé-ro. Géni-tum, non fá-
ctum, consubstanti- á-lem Pátri : per quem ómni- a fácta
sunt. Qui propter nos hómines, et propte nóstram sa-lú-
tem descéndit de caé-lis. Et incarnátus est de Spí-ri-tu
Sáncto ex Ma-rí- a Vírgine : Et hómo fáctus est. Cru-
ci- fí- xus ét- i- am pro nóbis : sub Pónti- o Pi-láto pás-
sus, et se-púl- tus est. Et resurréxit térti- a dí- e, secún-
dum Scriptú-ras. Et ascéndit in caé-lum : sédet ad déxte-
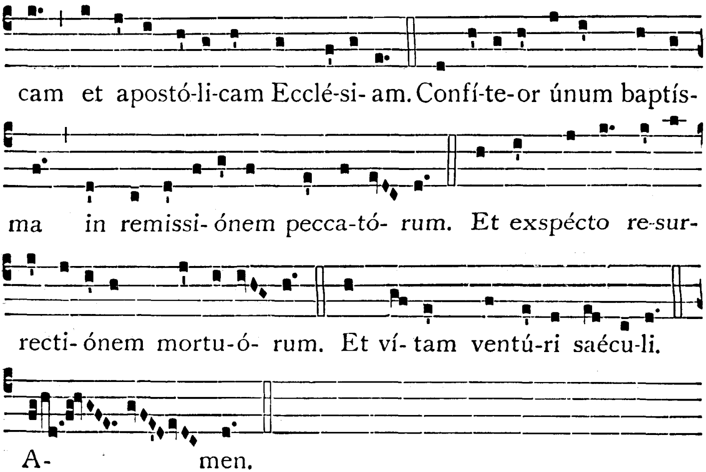

ram Pá- tris. Et í-terum ventúrus est cum gló-ri-a, ju-
di-cáre vívos et mórtu-os : cújus régni non é-rit fí-nis. Et
in Spí-ri-tum Sánctum, Dóminum, et vivi-fi-cántem : qui
ex Pátre Fi-li- óque pro-cédit. Qui cum Pátre et Fí-
li-o simul adorá-tur, et conglo-ri-ficátur : qui locútus
est per Prophé-tas. Et únam sánctam cathó-li-cam et
apostó-licam Ecclési- am. Confí-te-or únum baptísma
in remissi- ónem peccató-rum. Et exspécto resurrecti-ó-
nem mortu-órum. Et ví-tam ventú-ri saécu-li. A-
men.

IV.

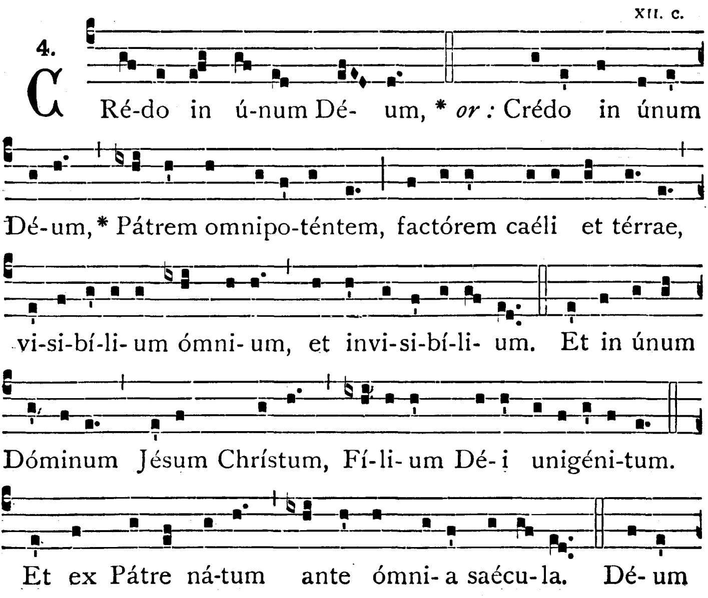
XV. c.
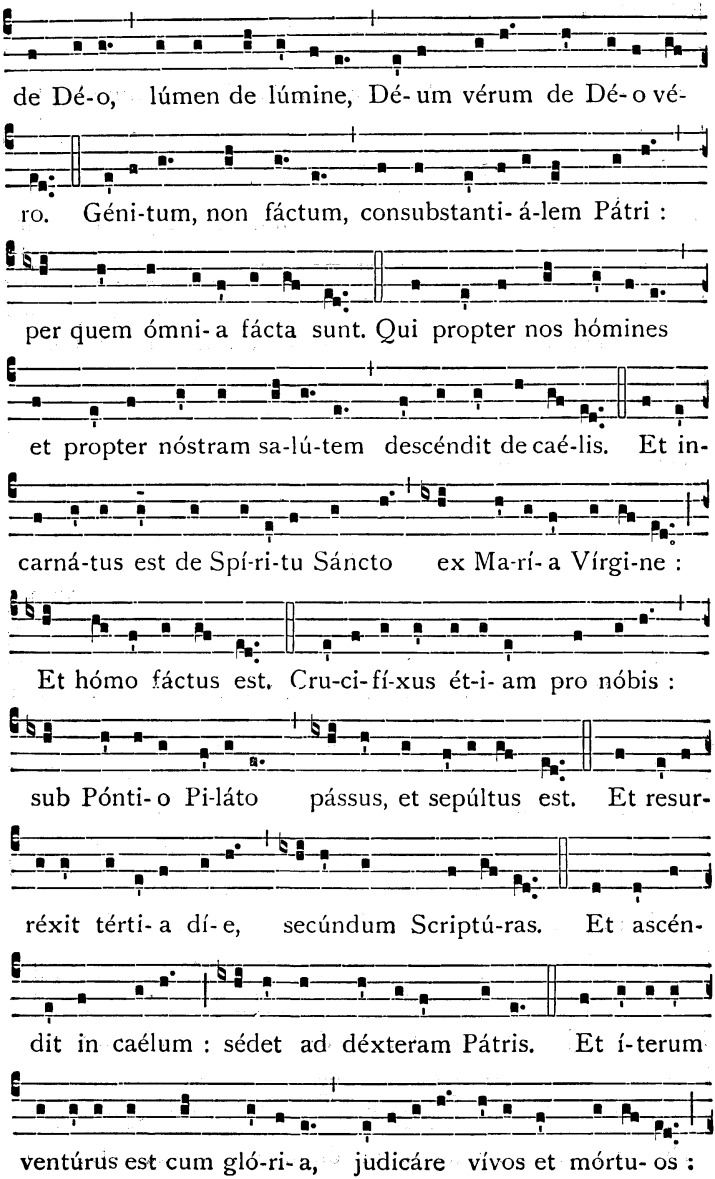

1.
C Rédo in únum Dé- um, Pátrem omnipotén-tem, fa-
ctórem caéli et tér-rae, vi-si-bí-li-um ómni- um, et invi-si-
bí- li- um. Et in únum Dóminum Jésum Chrístum, Fí-li- um
Dé- i unigé-ni-tum. Et ex Pátre ná-tum ante ómni- a saé-
cu-la. Dé- um de Dé- o, lúmen de lúmine, Dé- um vé-rum
de Dé- o vé- ro. Géni-tum, non fáctum, consubstanti- á-lem
Pátri : per quem ómni- a fácta sunt. Qui propter nos hómi-
nes, et propter nóstram sa-lú-tem descéndit de caé- lis. Et
incarná-tus est de Spí-ri-tu Sáncto ex Ma-rí-a Vírgi-

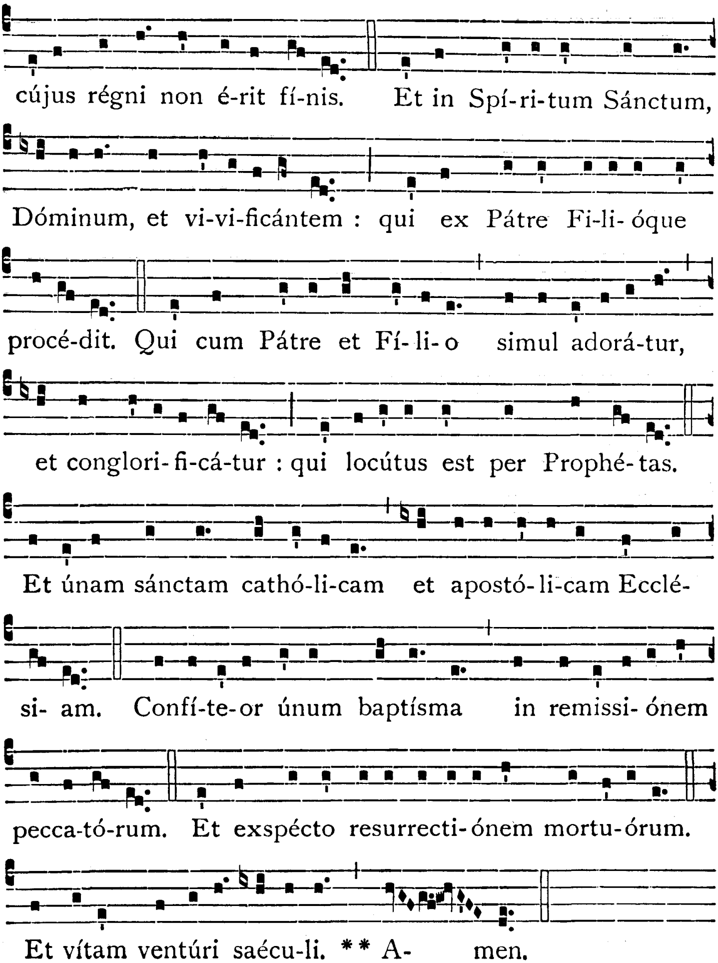

ne : Et hómo fáctus est. Cru-ci-fí- xus ét-i- am pro nó-
bis : sub Pónti- o Pi-lá- to pássus, et sepúltus est. Et resur-
réxit térti- a dí- e, secúndum Scriptú- ras. Et ascéndit in
caélum : sédet ad déxte-ram Pátris. Et í-te-rum ventúrus est
cum gló-ri- a, judicá- re vívos et mórtu- os : cú-jus régni
non é-rit fí-nis. Et in Spí-ri-tum Sánctum, Dóminum, et
vi-vi- ficántem : qui ex Pátre Fi-li- óque procé-dit. Qui cum
Pátre et Fí-li- o simul ado-rá-tur, et conglo-ri-ficá-tur :
qui locútus est per Prophé-tas. Et únam sánctam cathó-li-


cam et apostó-li-cam Ecclé-si- am. Confí-te-or únum baptís-
ma in remissi- ónem pecca-tó- rum. Et exspécto re-sur-
recti- ónem mortu-ó- rum. Et ví- tam ventú-ri saécu-li.
A- men.

V.


XII. c.
4.
CRé-do in ú-num Dé- um, * or : Crédo in únum
Dé-um, * Pátrem omnipo-téntem, factórem caéli et térrae,
vi-si-bí-li- um ómni- um, et invi-si-bí-li- um. Et in únum
Dóminum Jésum Chrístum, Fí-li- um Dé- i unigéni-tum.
Et ex Pátre ná-tum ante ómni- a saécu- la. Dé- um

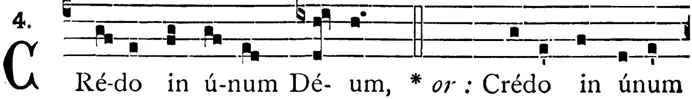

de Dé-o, lúmen de lúmine, Dé-um vérum de Dé-o vé-
ro. Géni-tum, non fáctum, consubstanti-á-lem Pátri :
per quem ómni-a fácta sunt. Qui propter nos hómines
et propter nóstram sa-lú-tem descéndit de caé-lis. Et in-
carná-tus est de Spí-ri-tu Sáncto ex Ma-rí-a Vírgi-ne :
Et hómo fáctus est. Cru-ci-fí-xus ét-i-am pro nóbis :
sub Pónti-o Pi-láto pássus, et sepúltus est. Et resur-
réxit térti-a dí-e, secúndum Scriptú-ras. Et ascén-
dit in caélum : sédet ad déxteram Pátris. Et í-terum
ventúrus est cum gló-ri-a, judicáre vívos et mórtu-os :
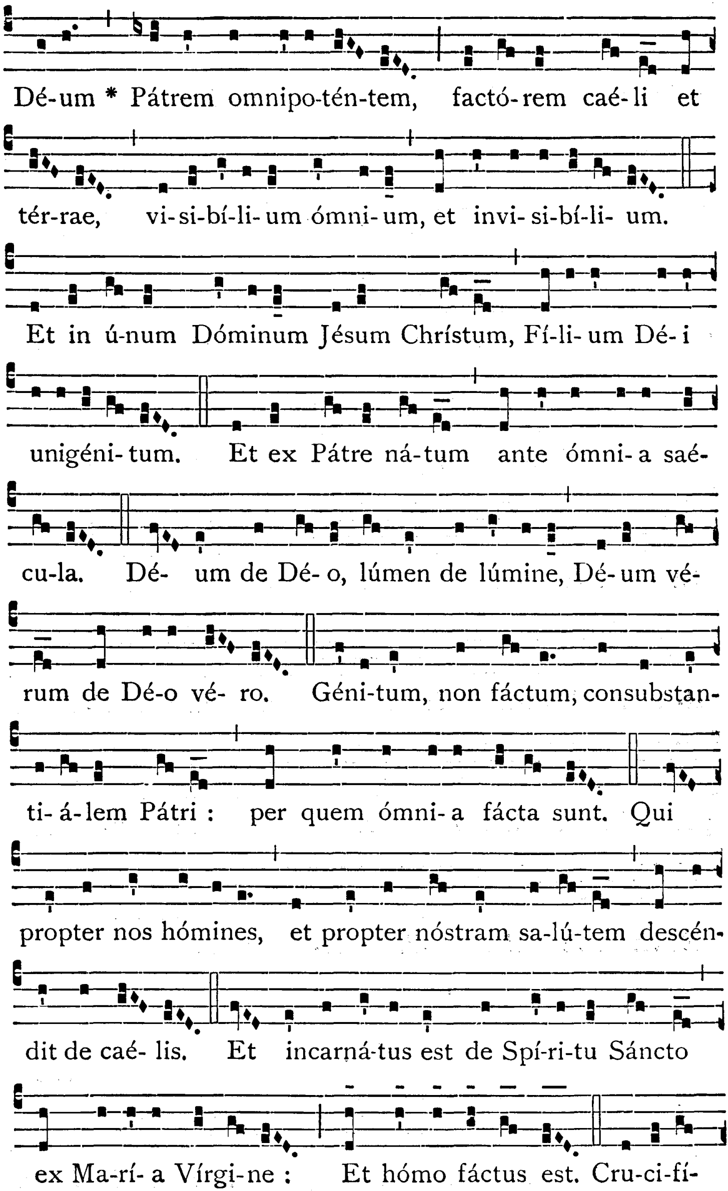

cújus régni non é-rit fí-nis. Et in Spí-ri-tum Sánctum,
Dóminum, et vi-vi-ficántem : qui ex Pátre Fi-li- óque
procé-dit. Qui cum Pátre et Fí- li- o simul adorá-tur,
et conglori- fi-cá-tur : qui locútus est per Prophé- tas.
Et únam sánctam cathó-li-cam et apostó- li-cam Ecclé-
si- am. Confí-te-or únum baptísma in remissi- ónem
pecca-tó-rum. Et exspécto resurrecti- ónem mortu-órum.
Et vítam ventúri saécu-li. ** A- men.
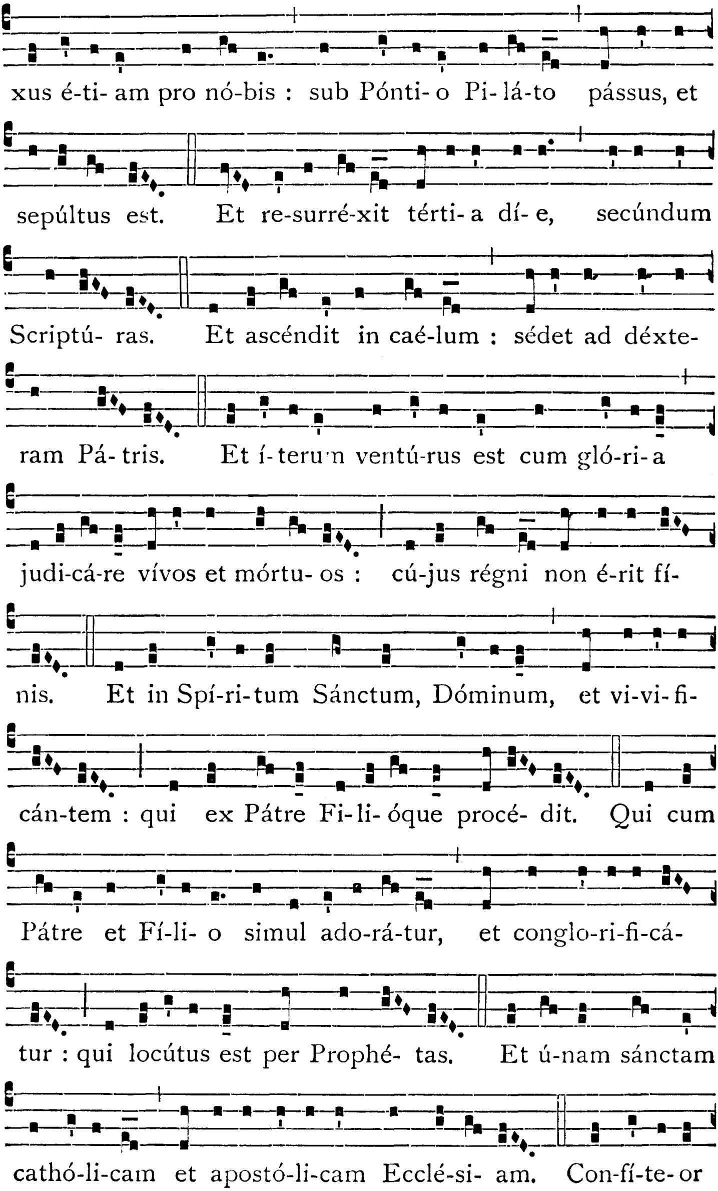
VI.

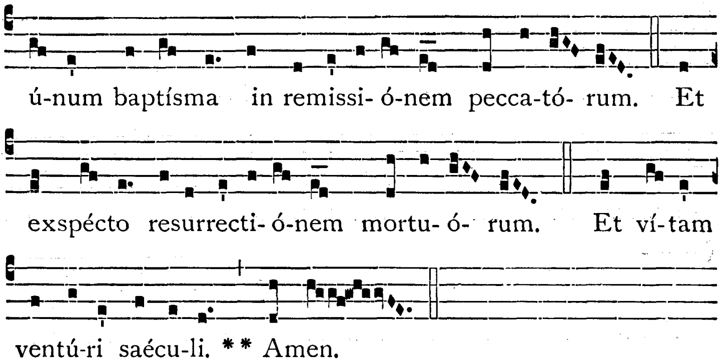
XI. c.

4.


CRé-do in ú-num Dé- um, * or : Crédo in únum


Dé-um * Pátrem omnipo-tén-tem, factó-rem caé-li et
tér-rae, vi-si-bí-li-um ómni-um, et invi-si-bí-li- um.
Et in ú-num Dóminum Jésum Chrístum, Fí-li-um Dé-i
unigéni-tum. Et ex Pátre ná-tum ante ómni-a saé-
cu-la. Dé- um de Dé- o, lúmen de lúmine, Dé-um vé-
rum de Dé-o vé- ro. Géni-tum, non fáctum, consubstan-
ti- á-lem Pátri : per quem ómni-a fácta sunt. Qui
propter nos hómines, et propter nóstram sa-lú-tem descén-
dit de caé- lis. Et incarná-tus est de Spí-ri-tu Sáncto
ex Ma-rí- a Vírgi-ne : Et hómo fáctus est. Cru-ci-fí-


xus é-ti- am pro nó-bis : sub Pónti- o Pi- lá-to pássus, et
sepúltus est. Et re-surré-xit térti- a dí- e, secúndum
Scriptú- ras. Et ascéndit in caé-lum : sédet ad déxte-
ram Pá- tris. Et í-terum ventú-rus est cum gló-ri- a
judi-cá-re vívos et mórtu- os : cú-jus régni non é-rit fí-
nis. Et in Spí-ri-tum Sánctum, Dóminum, et vi-vi- fi-
cán-tem : qui ex Pátre Fi- li- óque procé- dit. Qui cum
Pátre et Fí-li- o simul ado-rá-tur, et conglo-ri-fi-cá-
tur : qui locútus est per Prophé- tas. Et ú-nam sánctam
cathó-li-cam et apostó-li-cam Ecclé-si- am. Con-fí-te- or
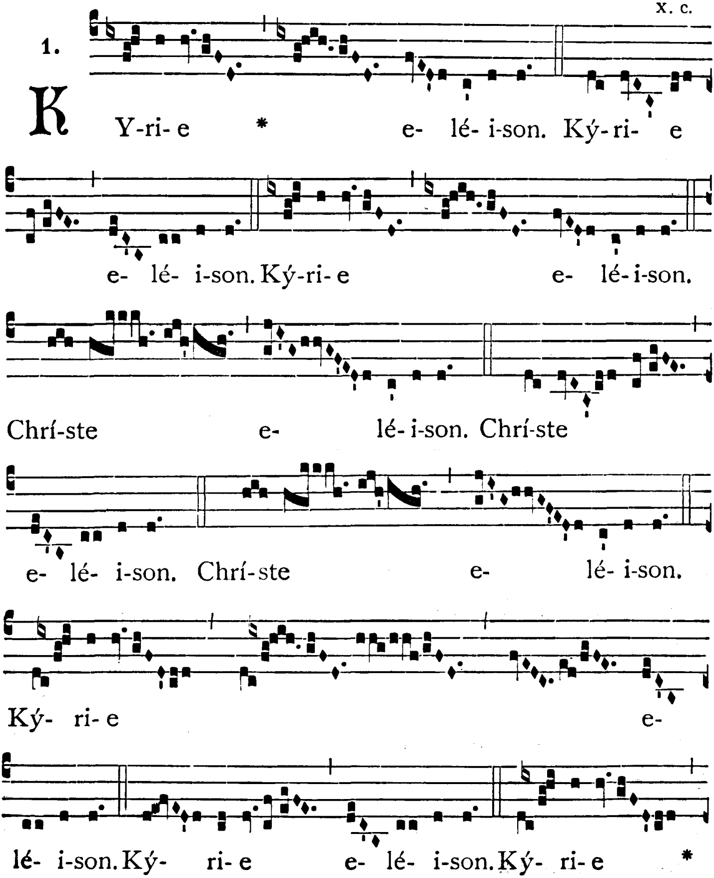


¶ *This Ordinary is* NOT *meant to be a matter of hard and fast rule : chants from one Mass may be used together with those from others, the Ferial Masses excepted. In the same way, in order to add greater solemnity, one or more of the following* "Chants ad libitum" *may be employed.*

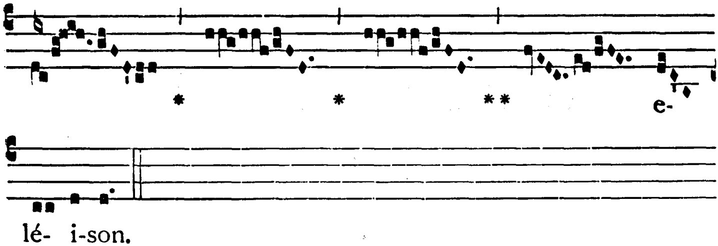
CHANTS " AD LIBITUM ".

Kyrie.

I.

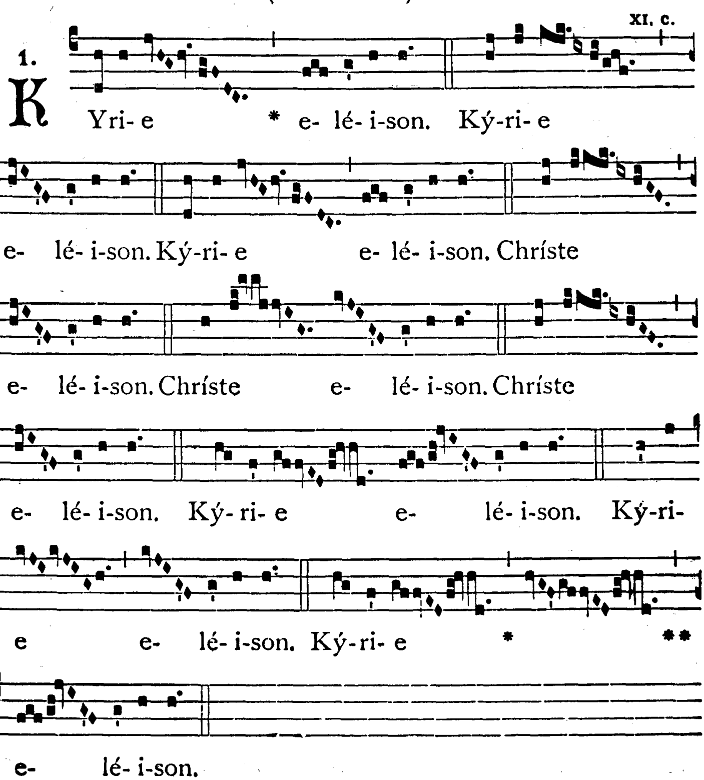
(Clemens Rector)





II.

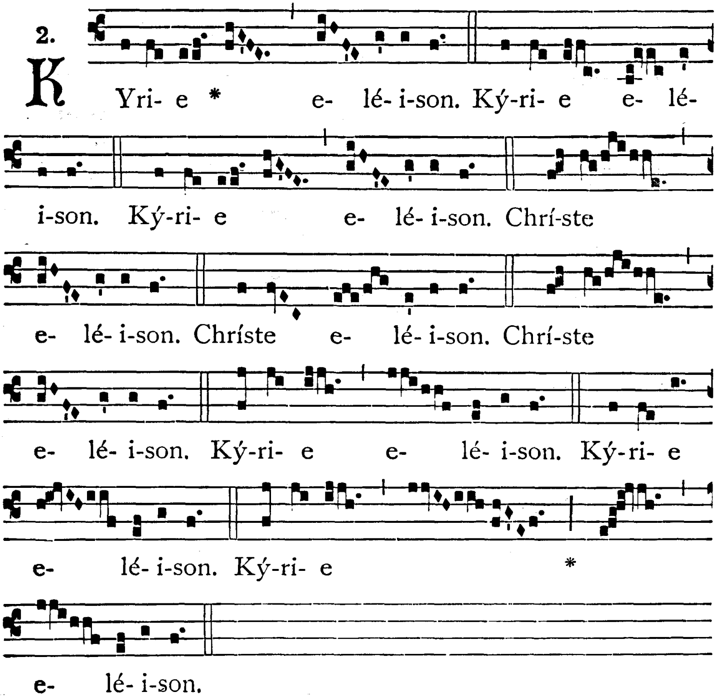
(Summe Deus)



III.

(Rector cosmi pie)

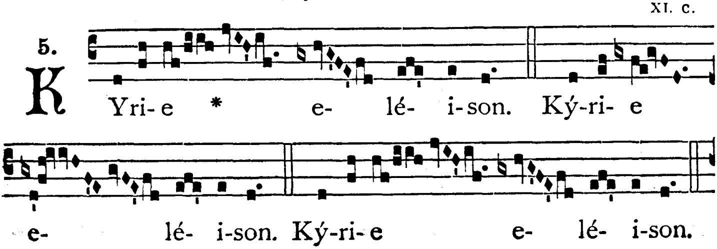
XI. c.

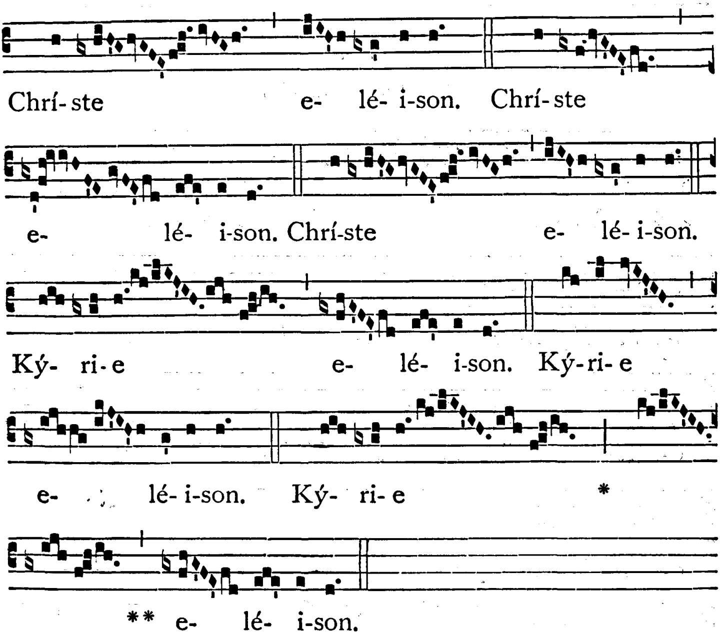


IV.

(Kyrie altissime)

XI. c.

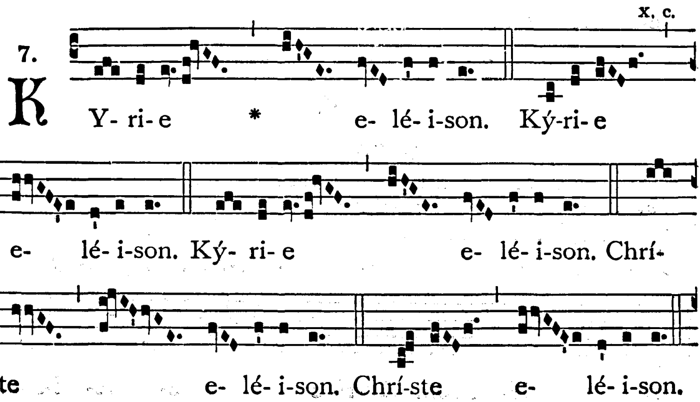


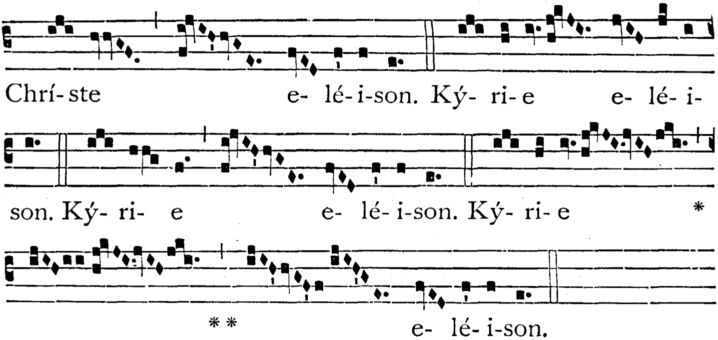


V.

(Conditor Kyrie omnium)

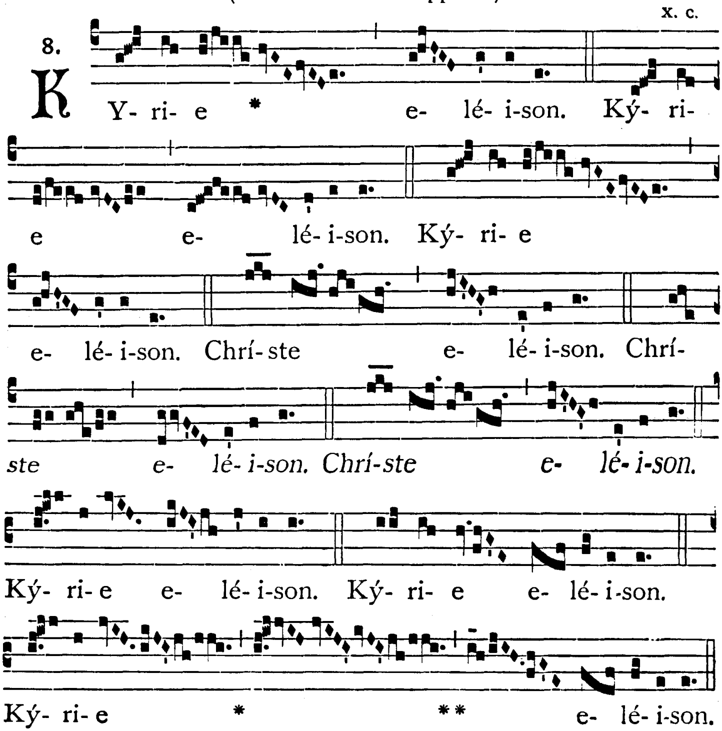
7.





VI.

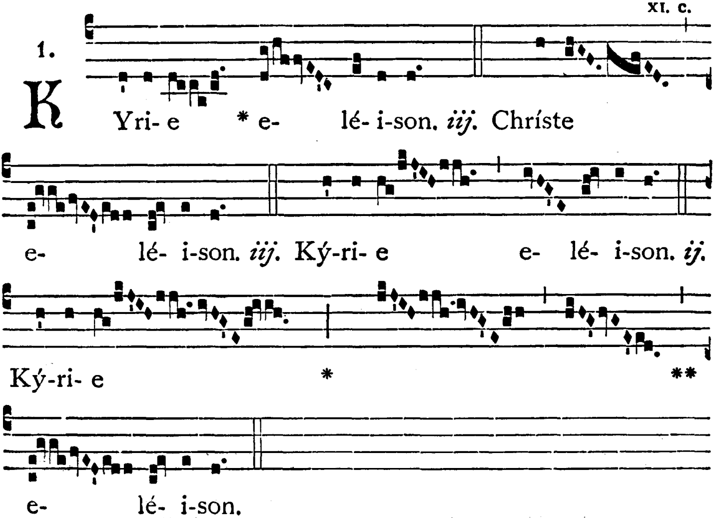
(Te Christe Rex supplices)



VII.

(Splendor aeterne)

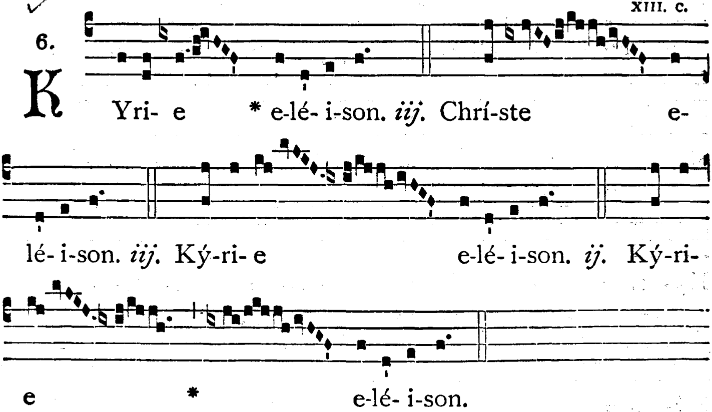
XI. c.



VIII.
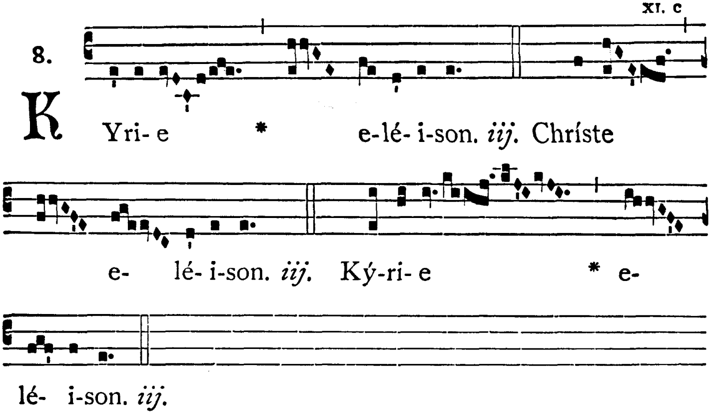
(Firmator sancte)

XIII. c.



IX.

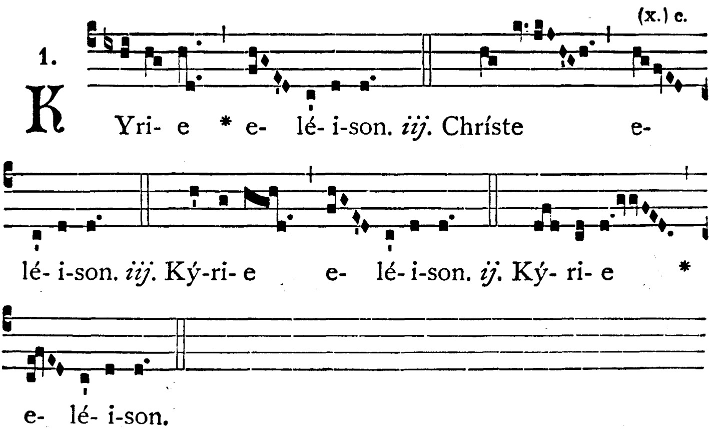
(O Pater excelse)



X.

(For Sundays throughout the year.)

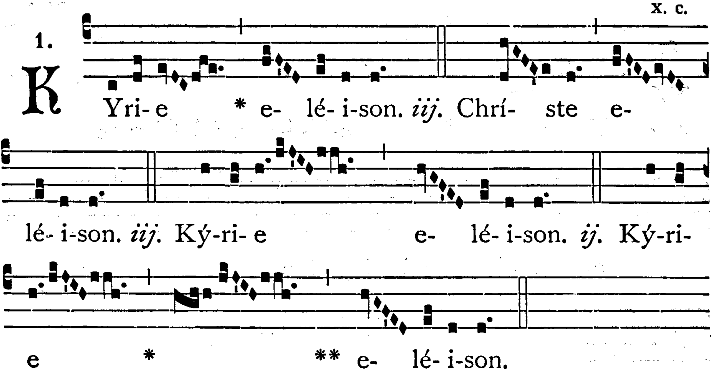
[*Orbis factor*]



XI.
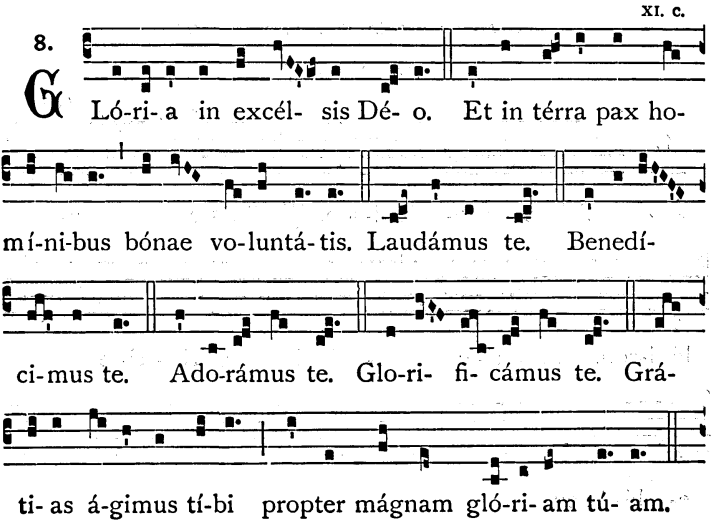
(For the Sundays of Advent and Lent.)
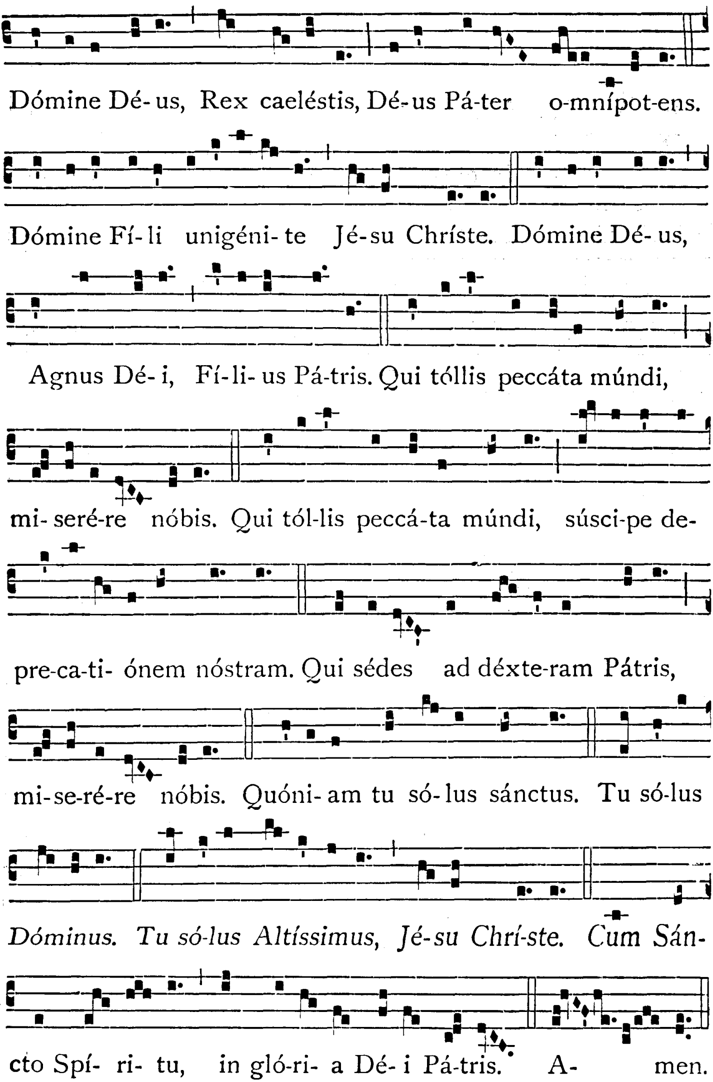
[*Kyrie Salve*]



Gloria.

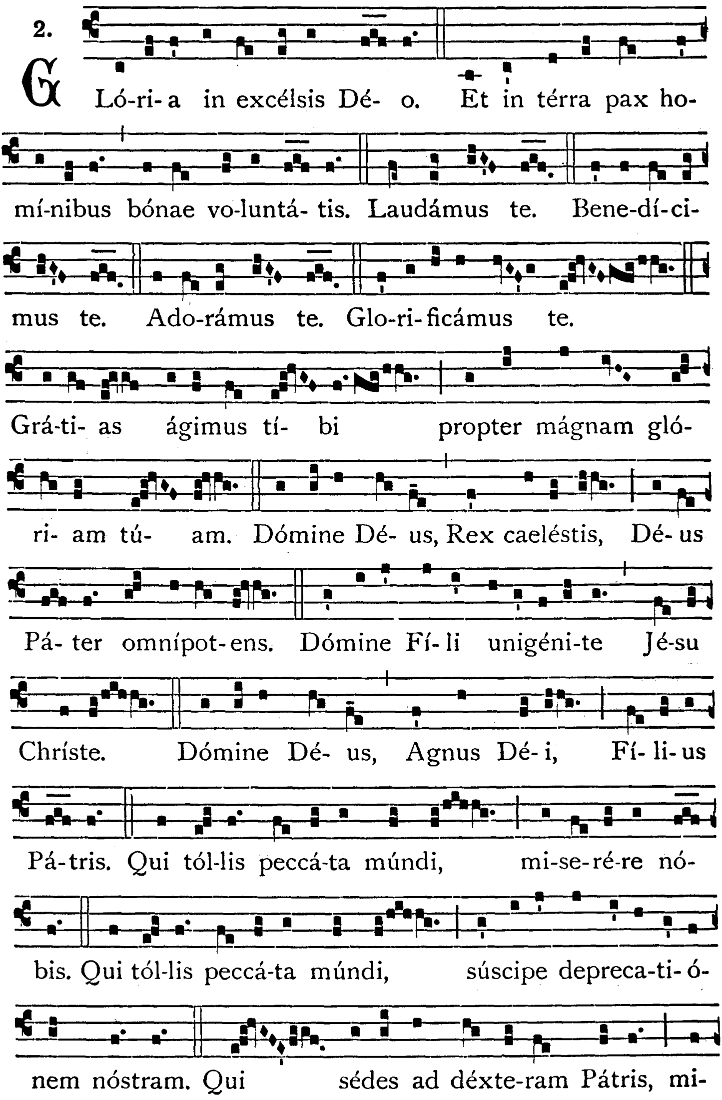
I.
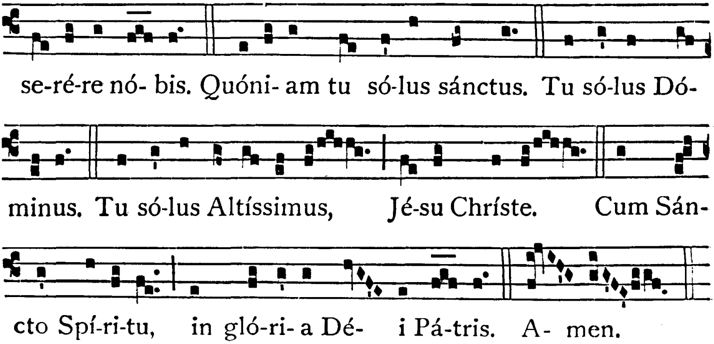



Dómine Dé-us, Rex caeléstis, Dé-us Pá-ter o-mnípot-ens.
Dómine Fí-li unigéni-te Jé-su Chríste. Dómine Dé-us,
Agnus Dé-i, Fí-li-us Pá-tris. Qui tóllis peccáta múndi,
mi-seré-re nóbis. Qui tól-lis peccá-ta múndi, súsci-pe de-
pre-ca-ti-ónem nóstram. Qui sédes ad déxte-ram Pátris,
mi-se-ré-re nóbis. Quóni-am tu só-lus sánctus. Tu só-lus
Dóminus. Tu só-lus Altíssimus, Jé-su Chrí-ste. Cum Sán-
cto Spí-ri-tu, in gló-ri-a Dé-i Pá-tris. A-men.

II.

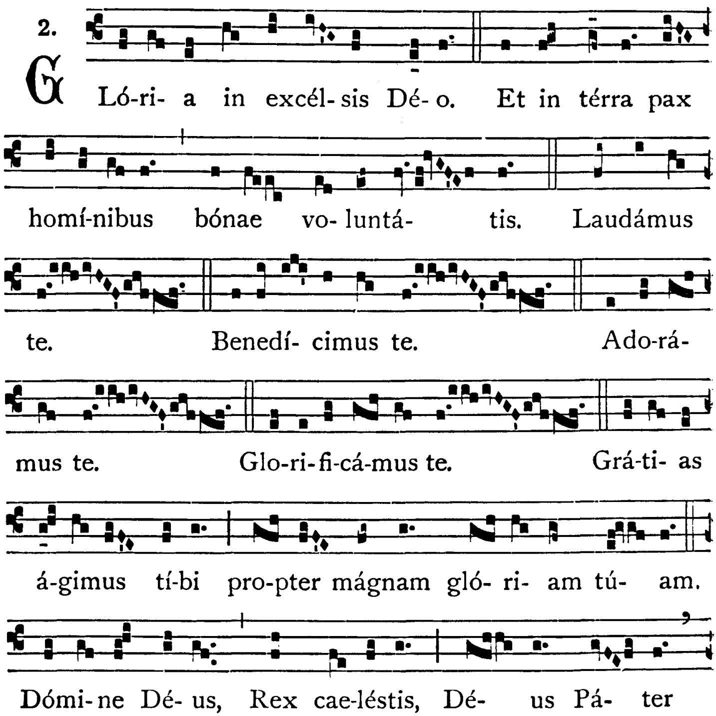
XI. c.
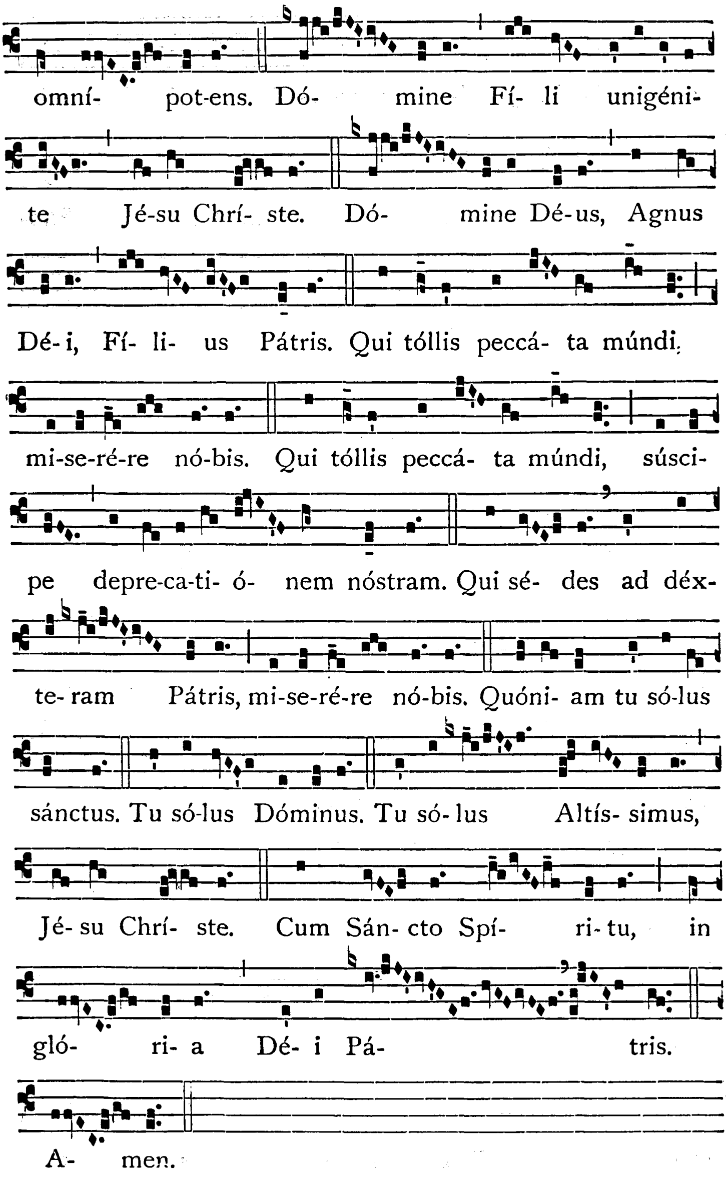

2.
Glóri-a in excélsis Dé- o. Et in térra pax ho-
mí-nibus bónae vo-luntá- tis. Laudámus te. Bene-dí-ci-
mus te. Ado-rámus te. Glo-ri-ficámus te.
Grá-ti- as ágimus tí- bi propter mágnam gló-
ri- am tú- am. Dómine Dé- us, Rex caeléstis, Dé- us
Pá- ter omnípot-ens. Dómine Fí- li unigéni-te Jé-su
Chríste. Dómine Dé- us, Agnus Dé- i, Fí- li- us
Pá-tris. Qui tól-lis peccá-ta múndi, mi-se-ré-re nó-
bis. Qui tól-lis peccá-ta múndi, súscipe depreca-ti- ó-
nem nóstram. Qui sédes ad déxte-ram Pátris, mi-


se-ré-re nó- bis. Quóni- am tu só-lus sánctus. Tu só-lus Dó-
minus. Tu só-lus Altíssimus, Jé-su Chríste. Cum Sán-
cto Spí-ri-tu, in gló-ri- a Dé- i Pá-tris. A- men.

III.

X-XI. c.


2.
GLó-ri- a in excél- sis Dé- o. Et in térra pax
homí-nibus bónae vo- luntá- tis. Laudámus
te. Benedí- cimus te. Ado-rá-
mus te. Glo-ri-fi-cá-mus te. Grá-ti- as
á-gimus tí-bi pro-pter mágnam gló- ri- am tú- am.
Dómi-ne Dé- us, Rex cae-léstis, Dé- us Pá- ter
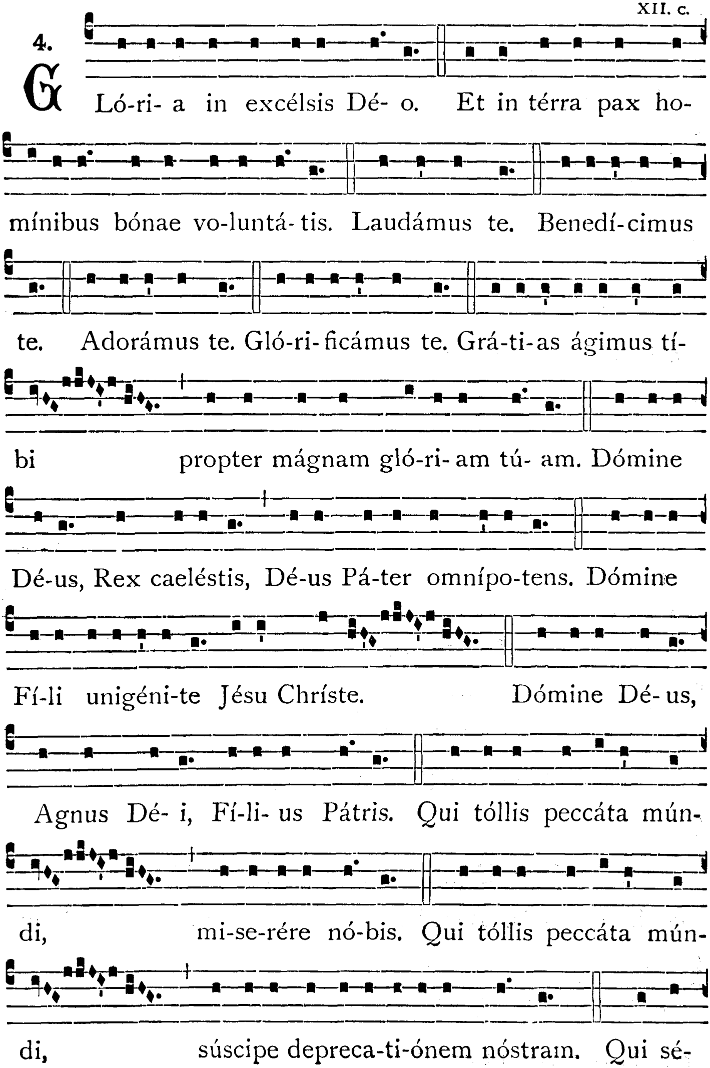

omní- pot-ens. Dó- mine Fí- li unigéni-
te Jé-su Chrí- ste. Dó- mine Dé-us, Agnus
Dé- i, Fí- li- us Pátris. Qui tóllis peccá- ta múndi,
mi-se-ré-re nó-bis. Qui tóllis peccá- ta múndi, súsci-
pe depre-ca-ti- ó- nem nóstram. Qui sé- des ad déx-
te- ram Pátris, mi-se-ré-re nó-bis. Quóni- am tu só-lus
sánctus. Tu só-lus Dóminus. Tu só- lus Altís- simus,
Jé- su Chrí- ste. Cum Sán- cto Spí- ri- tu, in
gló- ri- a Dé- i Pá- tris.
A- men.
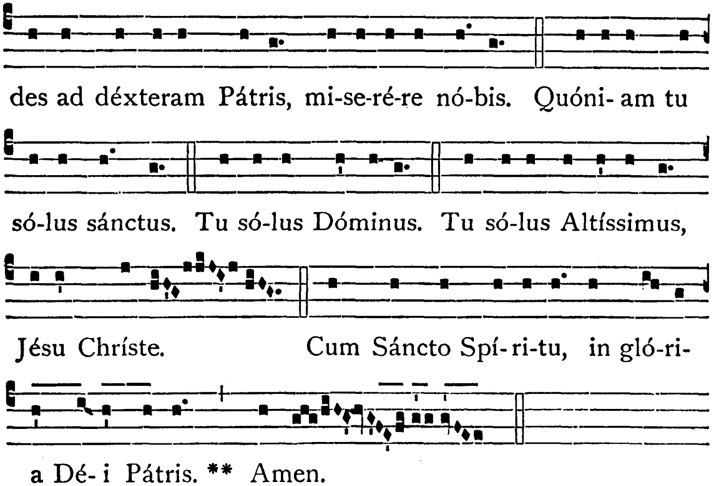
IV.

(Ambrosian Chant)

XII. c.
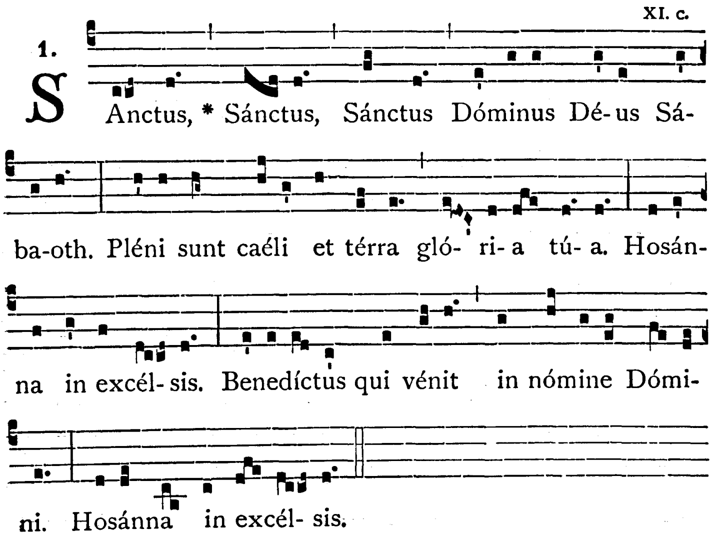
4.
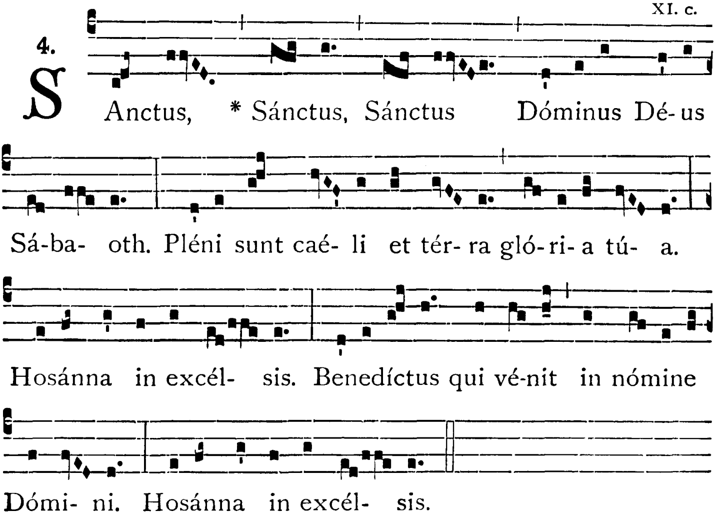



des ad déxteram Pátris, mi-se-ré-re nó-bis. Quóni- am tu
só-lus sánctus. Tu só-lus Dóminus. Tu só-lus Altíssimus,
Jésu Chríste. Cum Sáncto Spí-ri-tu, in gló-ri-
a Dé- i Pátris. ** Amen.

Sanctus.

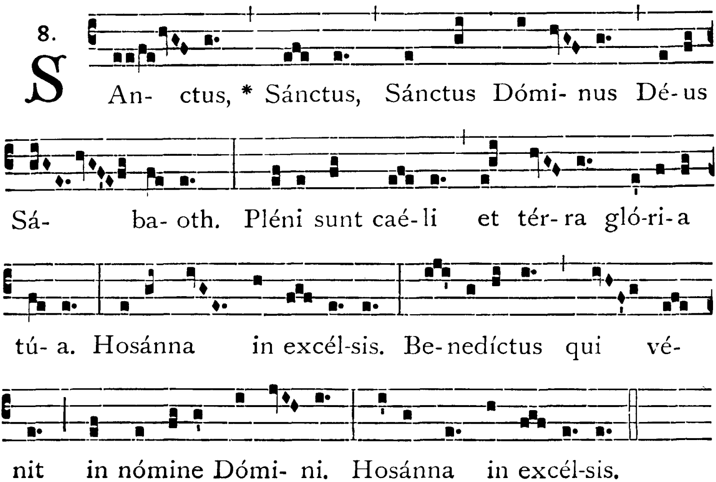
I.


XI. c.
1.
SAnctus, * Sánctus, Sánctus Dóminus Dé- us Sá-
ba-oth. Pléni sunt caéli et térra gló- ri- a tú- a. Hosán-
na in excél- sis. Benedíctus qui vénit in nómine Dómi-
ni. Hosánna in excél- sis.

II.
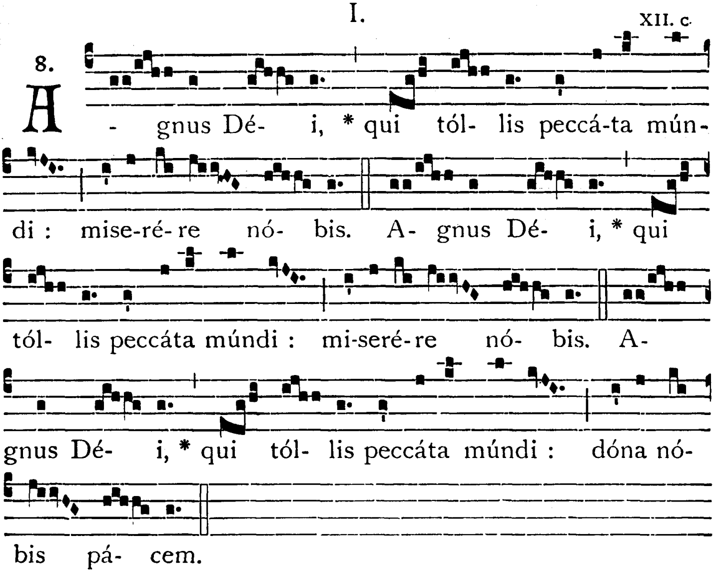

XI. c.
4.
SAnctus, * Sánctus, Sánctus Dóminus Dé-us
Sá-ba- oth. Pléni sunt caé- li et tér- ra gló-ri- a tú- a.
Hosánna in excél- sis. Benedíctus qui vé-nit in nómine
Dómi- ni. Hosánna in excél- sis.

III.
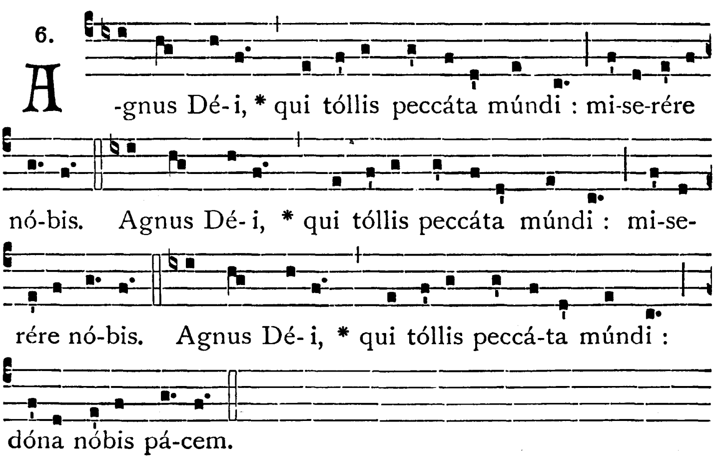

8.
SAn- ctus, * Sánctus, Sánctus Dómi- nus Dé-us
Sá- ba- oth. Pléni sunt caé-li et tér-ra gló-ri-a
tú- a. Hosánna in excél-sis. Be-nedíctus qui vé-
nit in nómine Dómi- ni. Hosánna in excél-sis.

Agnus.

I.


XII. c.
8.
A - gnus Dé- i, * qui tól- lis peccá-ta mún-
di : mise-ré- re nó- bis. A- gnus Dé- i, * qui
tól- lis peccáta múndi : mi-seré- re nó- bis. A-
gnus Dé- i, * qui tól- lis peccáta múndi : dóna nó-
bis pá- cem.

II.


6.
A -gnus Dé-i, * qui tóllis peccáta múndi : mi-se-rére
nó-bis. Agnus Dé- i, * qui tóllis peccáta múndi : mi-se-
rére nó-bis. Agnus Dé- i, * qui tóllis peccá-ta múndi :
dóna nóbis pá-cem.

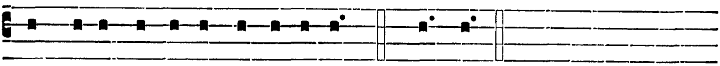
THE COMMON TONES OF THE MASS

Tones for the Prayers

Festal Tone



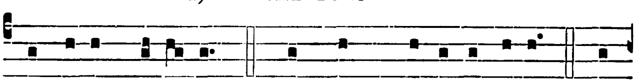
DOminus vobíscum. ℟. Et cum spí-ri-tu tú-o... per



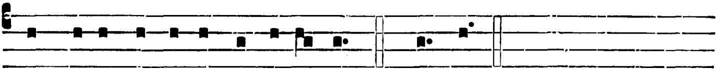
ómni- a saécu-la saecu-ló-rum. ℟. Amen.

Ancient Tones ad libitum

a) Solemn Tone



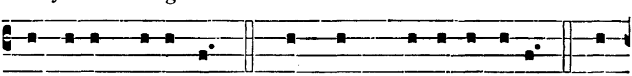
DOminus vobíscum. ℟. Et cum spí-ri-tu tú-o... per



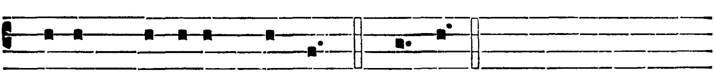
ómni- a saécu-la saecu-ló-rum. ℟. Amen.

b) Simple Tone

This tone is used for the Prayers of the Aspersion, of the Blessings, of the Litanies, and for other Prayers of the same kind, except those which are preceded by Flectámus génua.

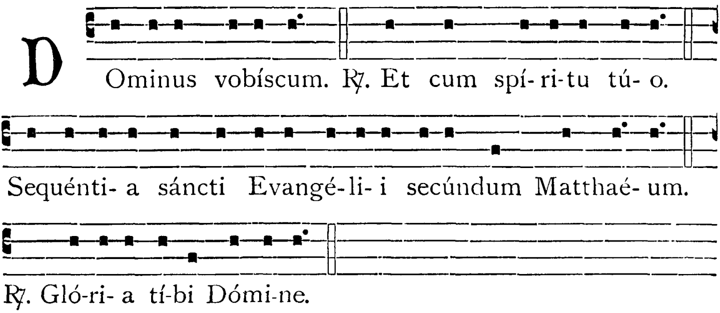


DOminus vobíscum. ℟. Et cum spí-ri-tu tú-o... Per

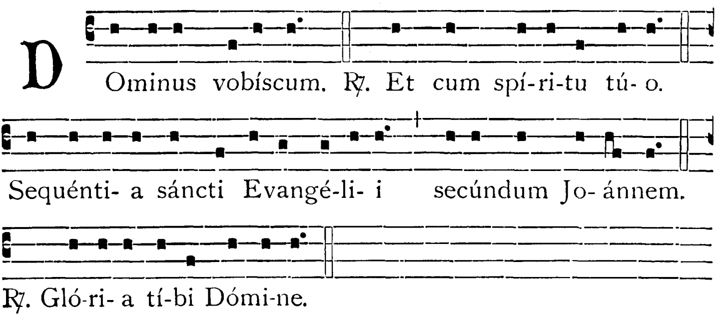


Chrístum Dóminum nóstrum. ℟. Amen.

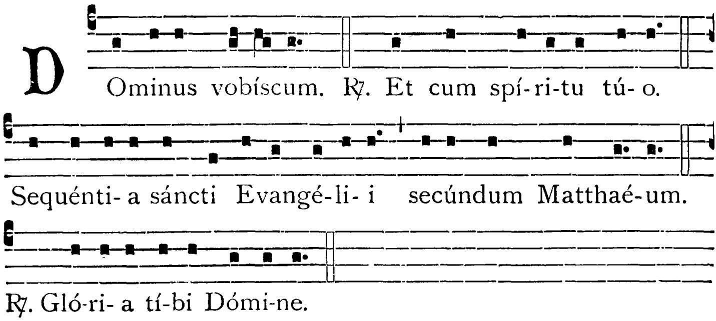
Tone for the Gospel



Another Tone ad libitum
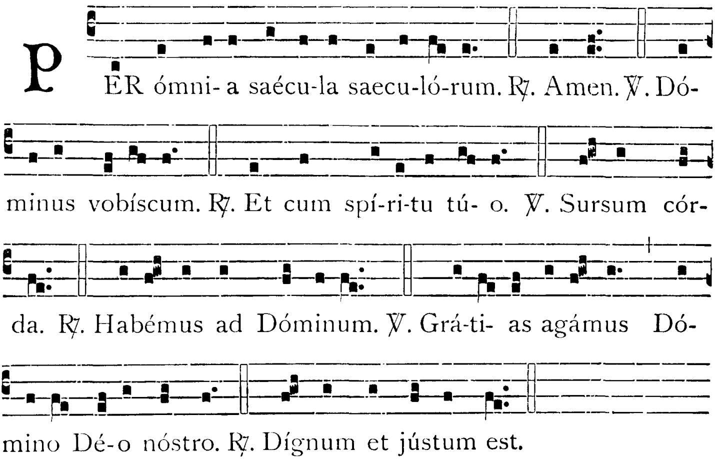


There is still another tone, more ancient, as follows :
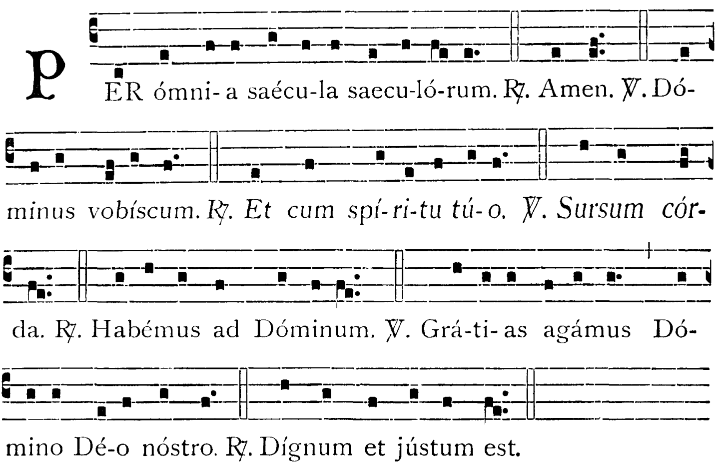


Tone for the Prefaces
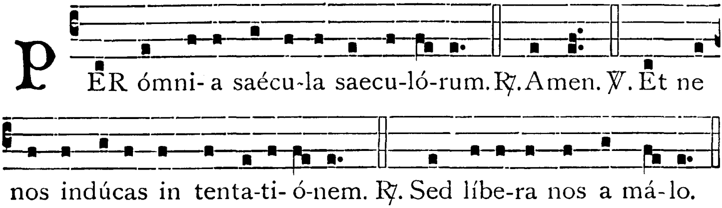
1. Solemn Tone



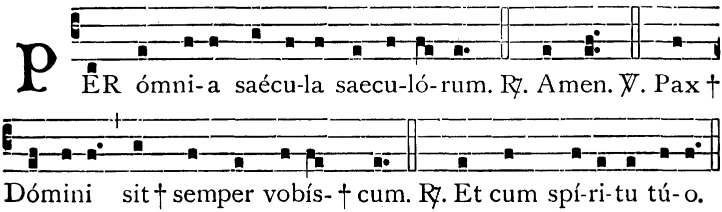
2. Ferial Tone



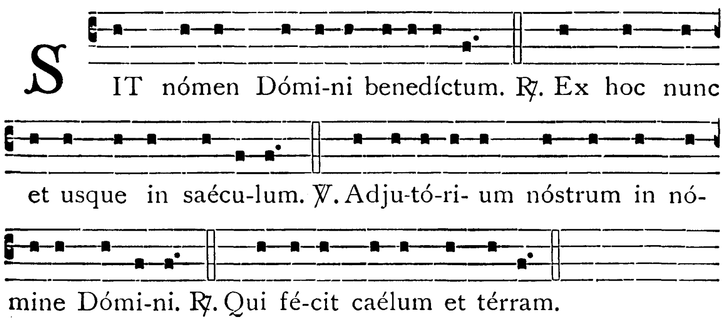
At the "Pater noster"

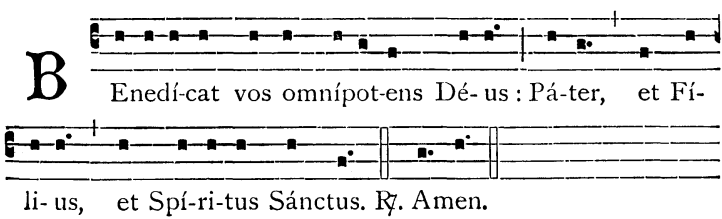


Before the "Agnus Dei"

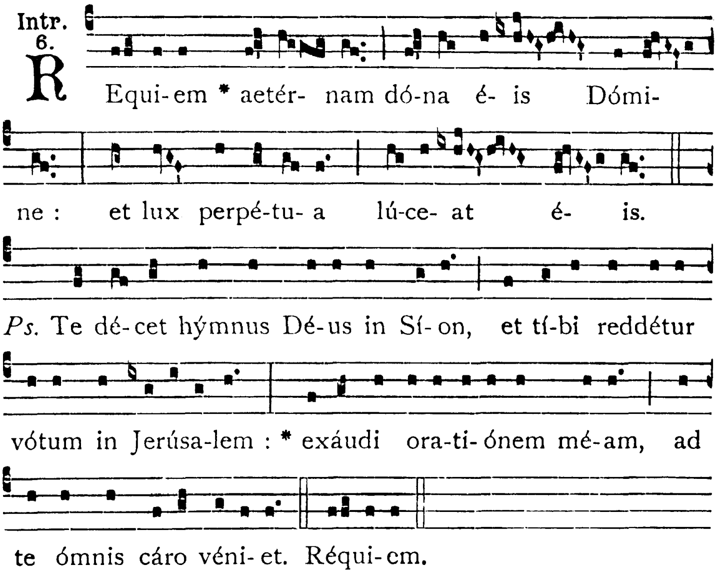


At the Pontifical Blessing
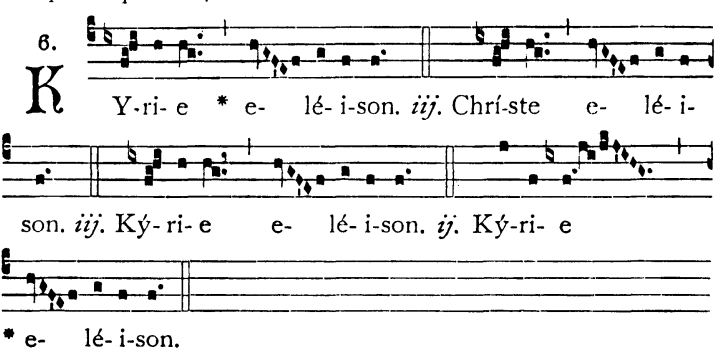


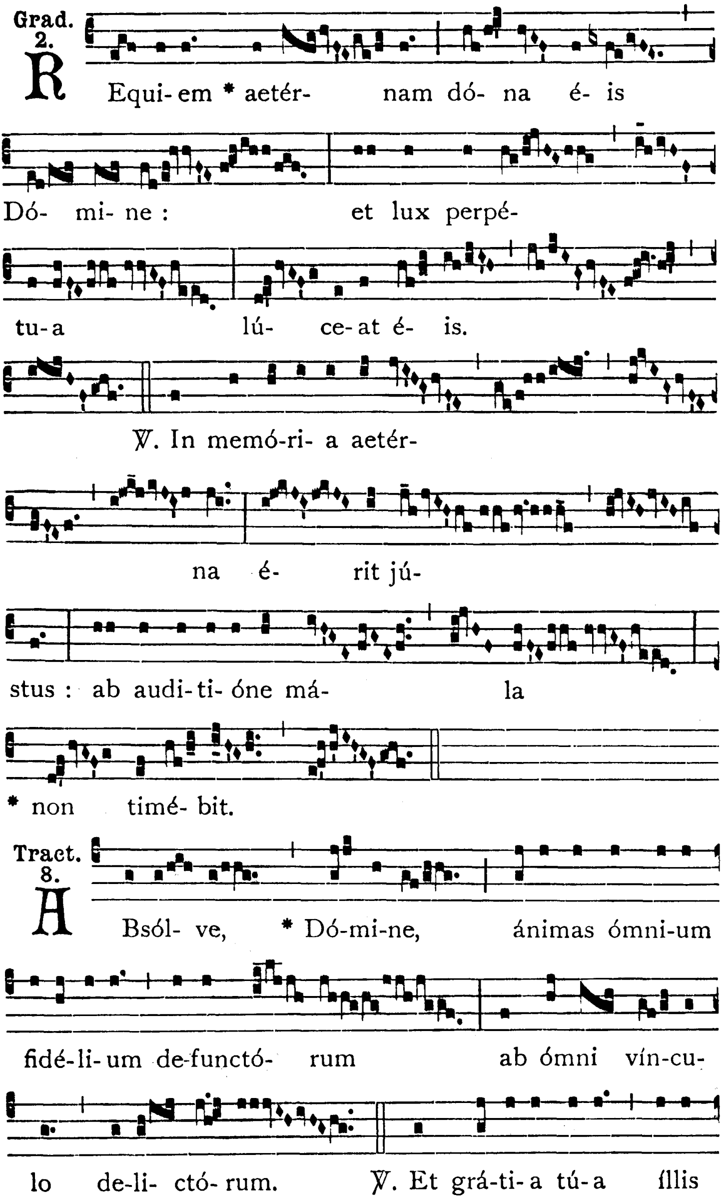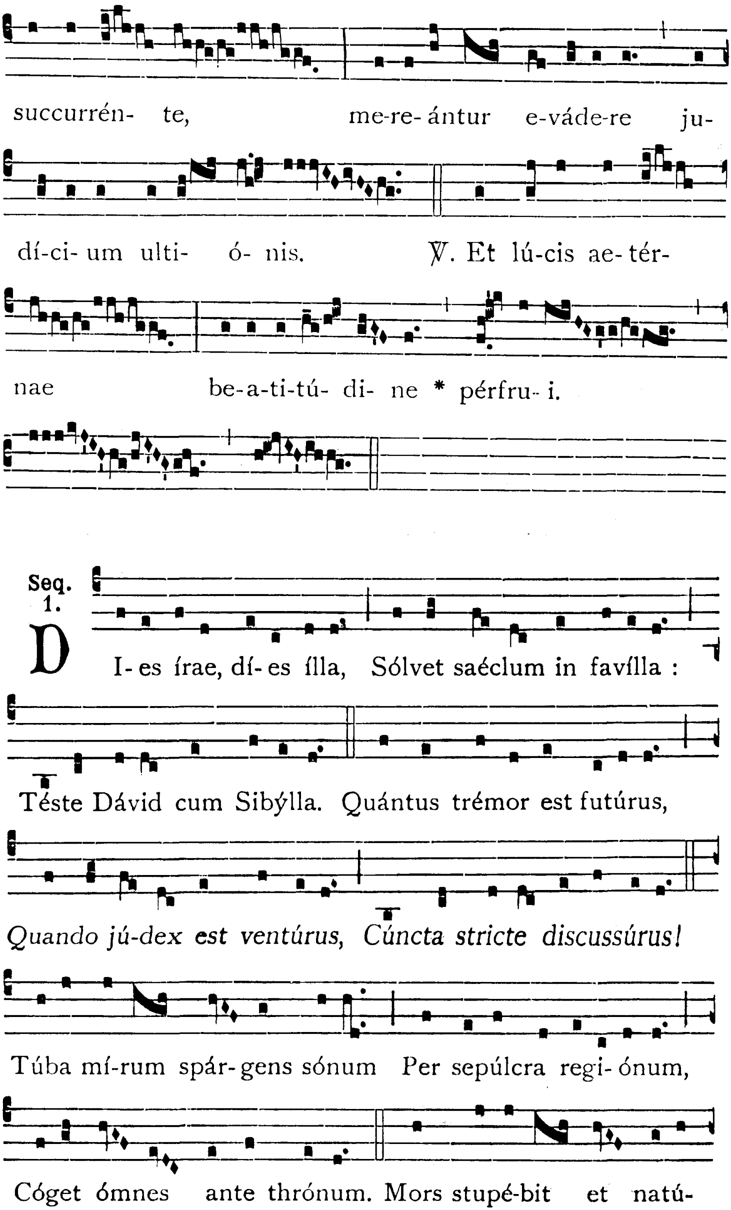


MASS FOR THE DEAD.
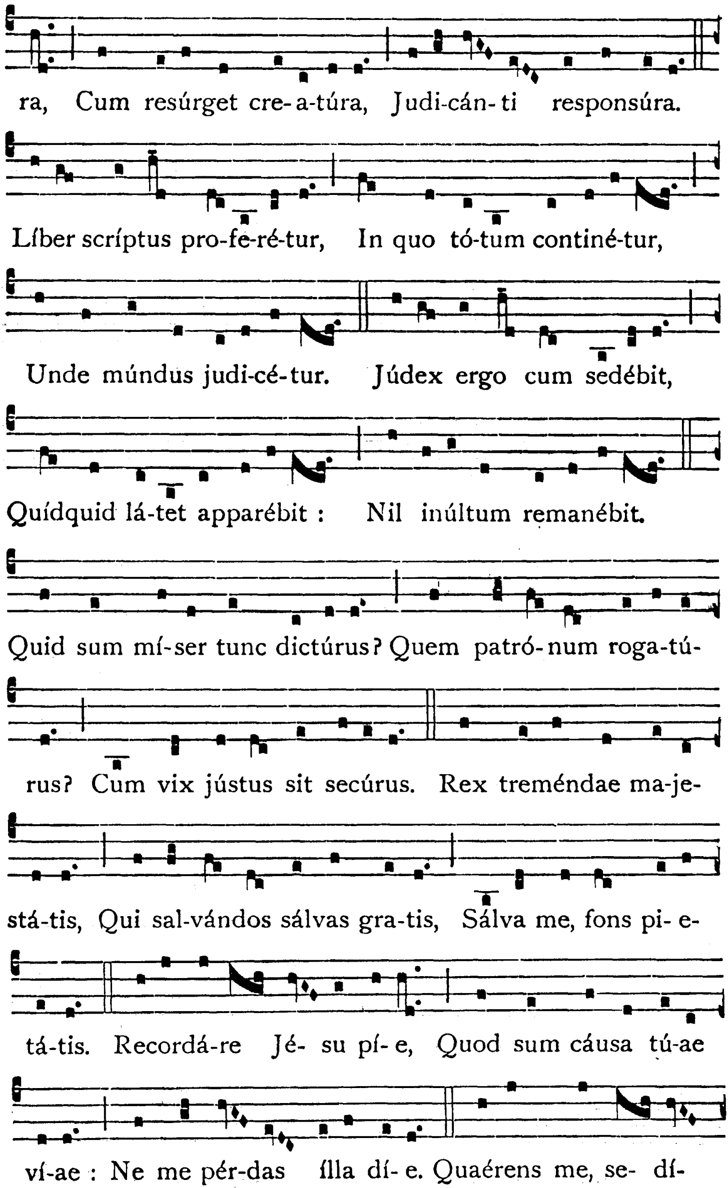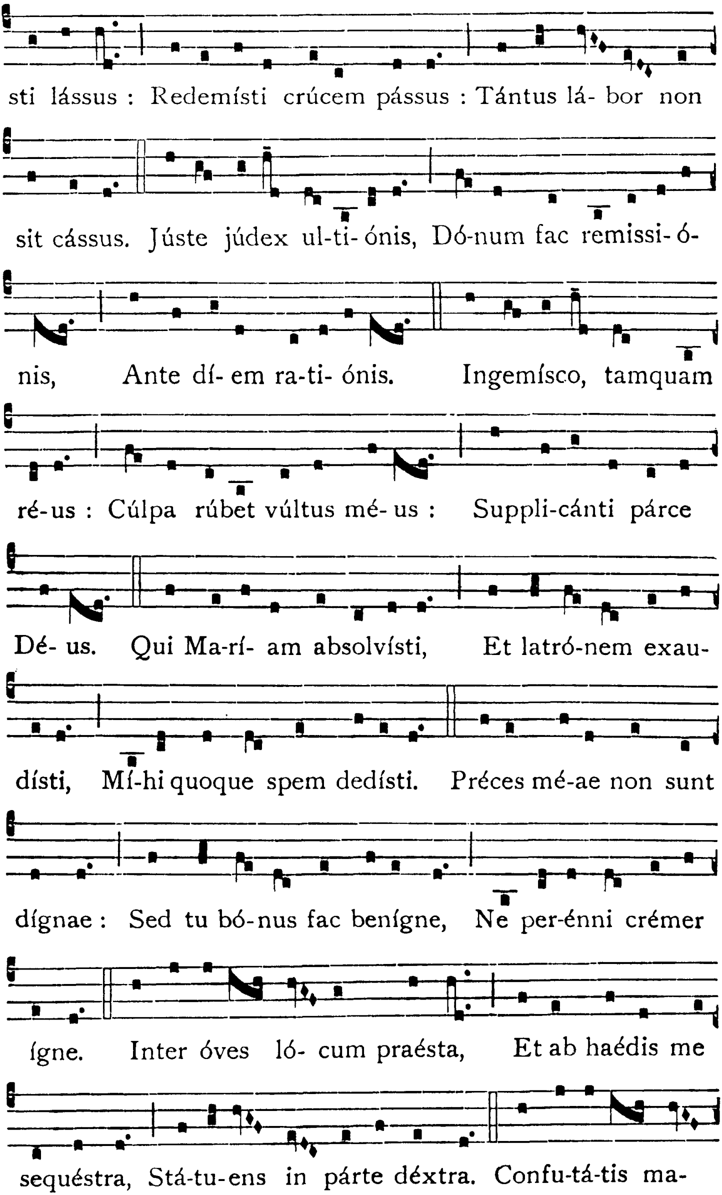


Repeat Réquiem *as far as the Psalm.*
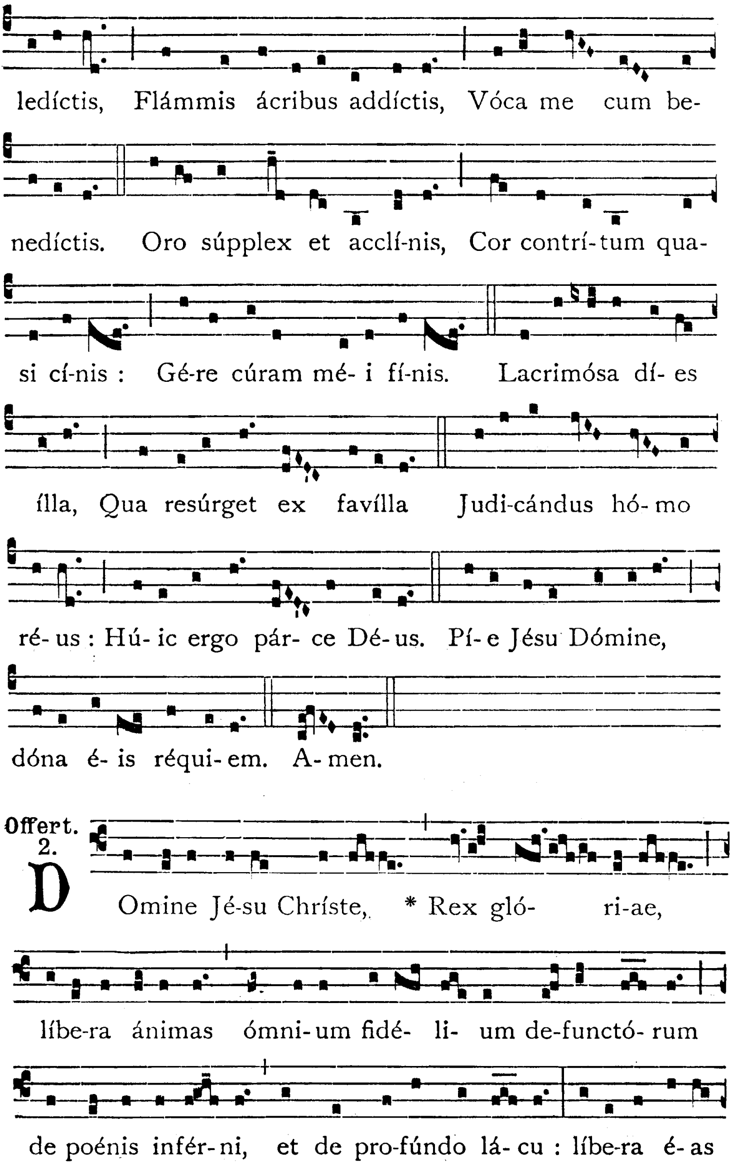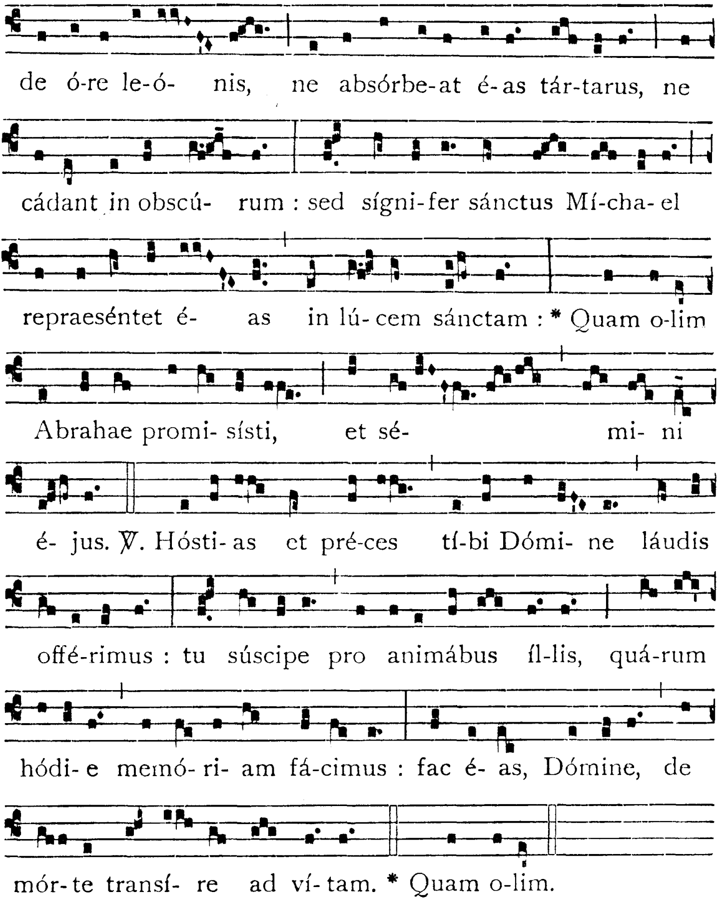



Grad. 2.
REquiem * aetér- nam dóna éis
Dó- mi- ne : et lux perpé-
tu-a lú- ce-at é- is.
℣. In memó-ri- a aetér-
na é- rit jú-
stus : ab audi-ti- óne má- la
* non timé- bit.
Tract. 8.
ABsól- ve, * Dó-mi-ne, ánimas ómni-um
fidé-li-um de-functó- rum ab ómni vín-cu-
lo de-li- ctó- rum. ℣. Et grá-ti-a tú-a íllis


succurrén- te, me-re- ántur e-váde-re ju-
dí-ci- um ulti- ó- nis. ℣. Et lú-cis ae- tér-
nae be-a-ti-tú- di- ne * pérfru- i.
Seq. 1.
DI- es írae, dí- es ílla, Sólvet saéclum in favílla :
Téste Dávid cum Sibýlla. Quántus trémor est futúrus,
Quando jú-dex est ventúrus, Cúncta stricte discussúrus!
Túba mí-rum spár- gens sónum Per sepúlcra regi- ónum,
Cóget ómnes ante thrónum. Mors stupé-bit et natú-
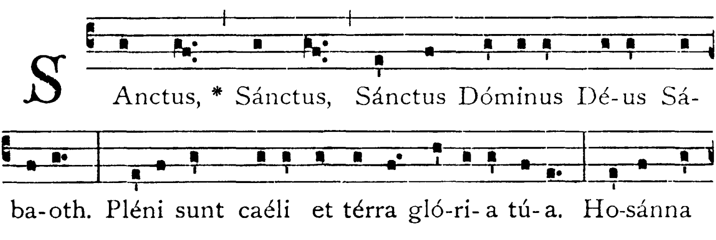

ra, Cum resúrget cre-a-túra, Judi-cán-ti responsúra.
Líber scríptus pro-fe-ré-tur, In quo tó-tum continé-tur,
Unde múndus judi-cé-tur. Júdex ergo cum sedébit,
Quídquid lá-tet apparébit : Nil inúltum remanébit.
Quid sum mí-ser tunc dictúrus? Quem patró-num roga-tú-
rus? Cum vix jústus sit secúrus. Rex treméndae ma-je-
stá-tis, Qui sal-vándos sálvas gra-tis, Sálva me, fons pi- e-
tá-tis. Recordá-re Jé- su pí- e, Quod sum cáusa tú-ae
ví-ae : Ne me pér-das ílla dí- e. Quaérens me, se- dí-

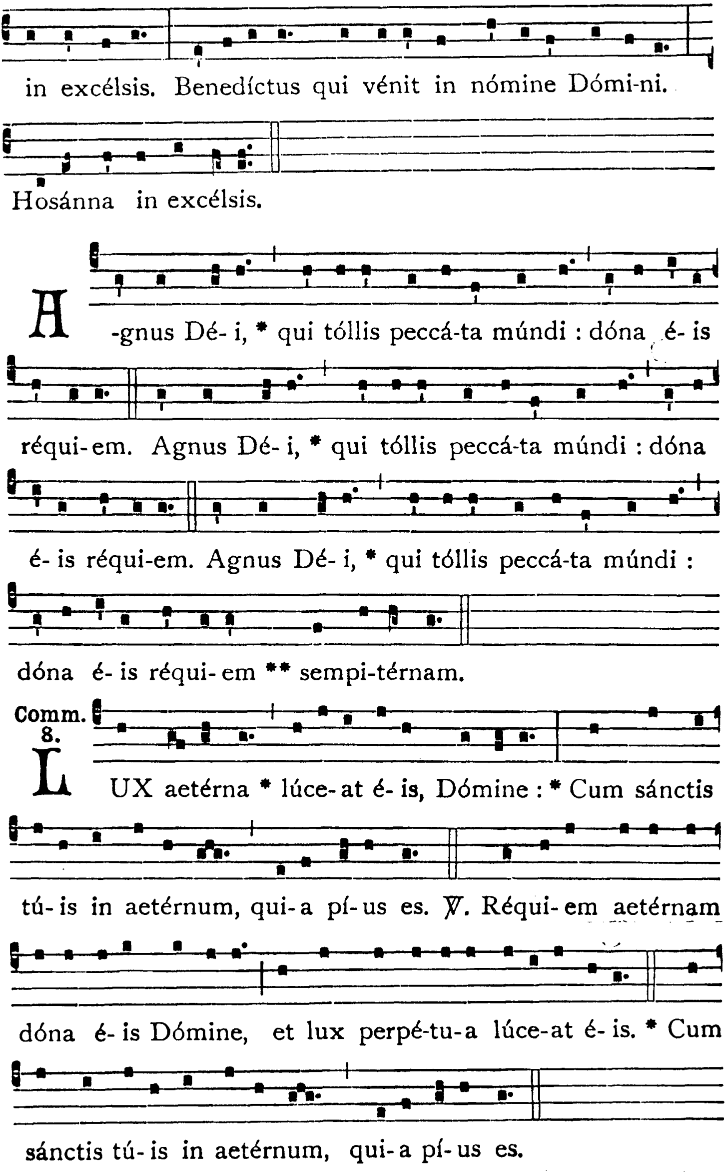

sti lássus : Redemísti crúcem pássus : Tántus lá- bor non
sit cássus. Júste júdex ul-ti- ónis, Dó-num fac remissi- ó-
nis, Ante dí- em ra-ti- ónis. Ingemísco, tamquam
ré-us : Cúlpa rúbet vúltus mé- us : Suppli-cánti párce
Dé- us. Qui Ma-rí- am absolvísti, Et latró-nem exau-
dísti, Mí-hi quoque spem dedísti. Préces mé-ae non sunt
dígnae : Sed tu bó-nus fac benígne, Ne per-énni crémer
ígne. Inter óves ló- cum praésta, Et ab haédis me
sequéstra, Stá-tu-ens in párte déxtra. Confu-tá-tis ma-

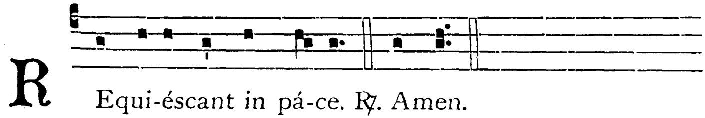

ledíctis, Flámmis ácribus addíctis, Vóca me cum be-
nedíctis. Oro súpplex et acclí-nis, Cor contrí-tum qua-
si cí-nis : Gé-re cúram mé- i fí-nis. Lacrimósa dí- es
ílla, Qua resúrget ex favílla Judi-cándus hó- mo
ré- us : Hú- ic ergo pár- ce Dé- us. Pí- e Jésu Dómine,
dóna é- is réqui- em. A- men.
Offert. 2.
D Omine Jé-su Chríste, * Rex gló- ri-ae,
líbe-ra ánimas ómni- um fidé- li- um de-functó- rum
de poénis infér- ni, et de pro-fúndo lá- cu : líbe-ra é- as



The Versicles and Responses before the Prefaces are sung in the ferial tone, p. 99.

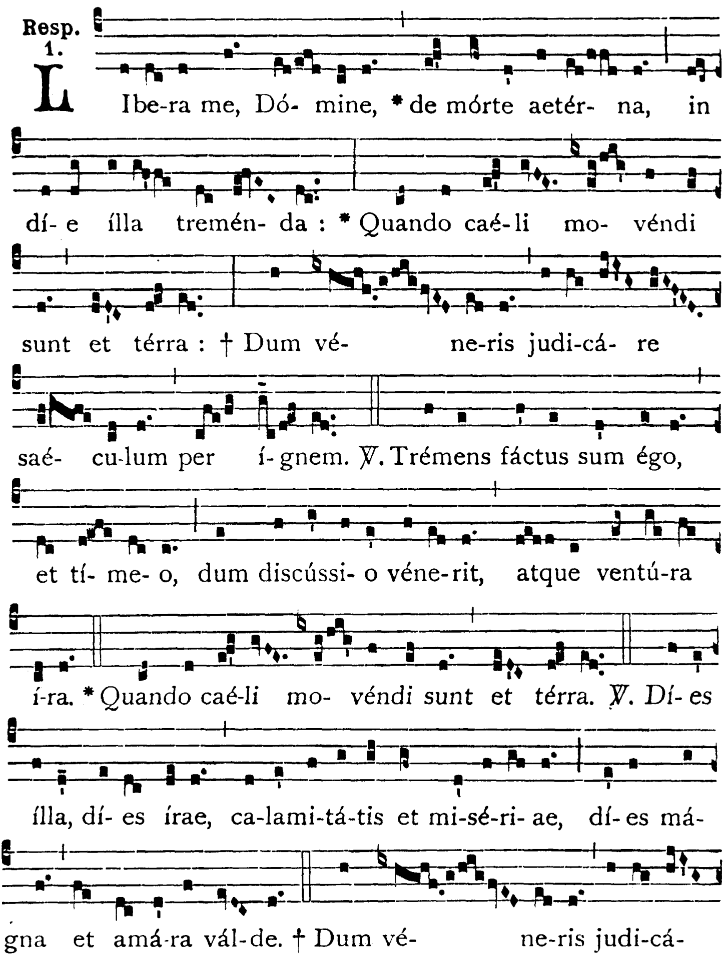


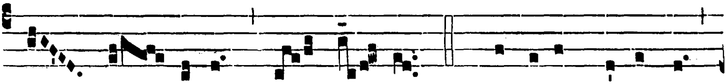

in excélsis. Benedíctus qui vénit in nómine Dómi-ni.
Hosánna in excélsis.
A-gnus Dé- i, * qui tóllis peccá-ta múndi : dóna é- is
réqui-em. Agnus Dé- i, * qui tóllis peccá-ta múndi : dóna
é- is réqui-em. Agnus Dé- i, * qui tóllis peccá-ta múndi :
dóna é- is réqui- em ** sempi-térnam.
Comm. 8.
LUX aetérna * lúce-at é- is, Dómine : * Cum sánctis
tú- is in aetérnum, qui-a pí- us es. ℣. Réqui- em aetérnam
dóna é- is Dómine, et lux perpé-tu-a lúce-at é- is. * Cum
sánctis tú- is in aetérnum, qui- a pí- us es.



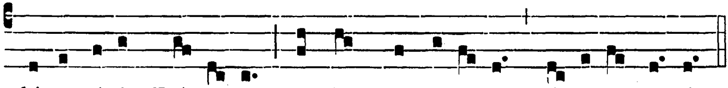
Absolution after Mass

After Mass, the Celebrant goes to the catafalque and one sings the ℟. Líbera me.





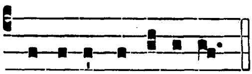
re saé- cu-lum per í- gnem. ℣. Réqui-em aetérnam



dóna é- is Dómi-ne : et lux perpétu- a lú-ce-at é- is.

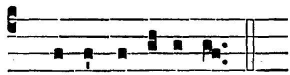
Repeat Líbera me Dómine *as far as the* ℣. Trémens.

When the Responsory is ended, the Cantor and the first Choir sing :



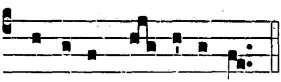
Ký-ri- e e-lé- i-son.

The second Choir responds :



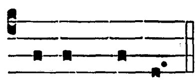
Chríste e-lé- i-son.

Both Choirs together :



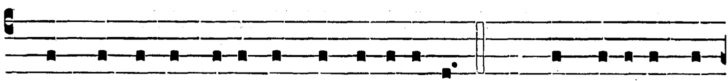
Ký-ri- e e- lé- i-son.

The Priest sings :

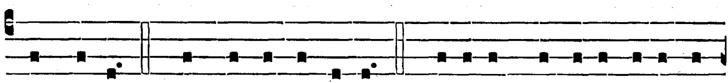


Pá-ter nóster.

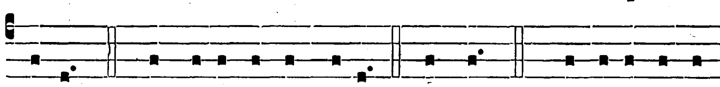
The Priest continues the Pater noster *in silence, whilst he sprinkles the corpse with holy water and incenses it. Then he resumes :*



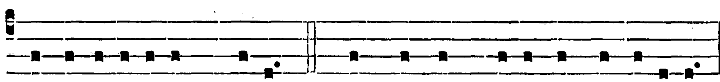
℣. Et ne nos indúcas in tenta-ti- ónem. ℟. Sed líbera nos



a má-lo. ℣. A pórta ínfe-ri. ℟. Eru-e, Dómine, ánimam [ánimas



é-jus. ℣. Requi- éscat in páce. ℟. Amen. ℣. Dómine exáu-
eó-rum] [Requiéscant]



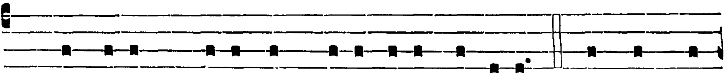
di o-ra-ti-ónem mé-am. ℟. Et clámor mé-us ad te véni-at.

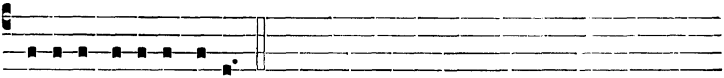
℣. Dóminus vobíscum. ℟. Et cum spíritu túo.

Orémus.

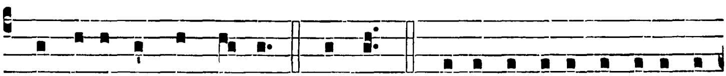
ABsólve, quaésumus Dómine, ánimam fámuli tui *N.* (fámulae tuae *N.*, *or* ánimas famulórum tuórum *N.* et *N.*, *or* ánimas famulárum tuárum *N.* et *N.*, *or* ánimas famulórum famularúmque tuárum) ab omni vínculo delictórum : † ut, in resurrectiónis glória, * inter Sanctos et eléctos tuos resuscitátus(-a) respíret (resuscitáti *or* resuscitátae respírent). Per Christum Dóminum nostrum. ℟. Amen.

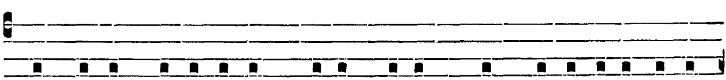
The Celebrant :





The Cantors : *The Priest :*







On the way back to the church or returning to the sacristy, the Ant. Si iniquitátes. *and the Psalm* De profúndis. *are recited, but not sung. At the end of the psalm,* Réquiem aetérnam. *is said as on p.* 113. *The Antiphon* Si iniquitátes. *is repeated, and the Priest then says the following prayers :*

Kýrie, eléison. Chríste, eléison. Kýrie, eléison.
Páter nóster *continued in silence.*
℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a málo.
℣. A pórta ínferi.
℟. Erue, Dómine, ánimas eórum.

℣. Requiéscant in pace.
℟. Amen.
℣. Dómine, exáudi oratiónem méam.
℟. Et clámor méus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu túo.

Orémus.

FIdélium, Deus, ómnium cónditor et redémptor, animábus famulórum famularúmque tuárum remissiónem cunctórum tríbue peccatórum : ut indulgéntiam, quam semper optavérunt, piis supplicatiónibus consequántur : Qui vivis et regnas in saécula saeculórum.
℟. Amen.

℣. Réquiem aetérnam dóna éis, Dómine.
℟. Et lux perpétua lúceat éis.
℣. Requiéscant in páce.
℟. Amen.

THE BURIAL SERVICE

The Bearing of the Corpse to the church

The Priest, vested in surplice and black stole, sometimes even in black cope, goes to the house of the deceased, accompanied by the Clergy. He is preceded by the Cross-bearer and an acolyte carrying holy water.

The priest sprinkles the corpse with holy water and intones the antiphon Si iniquitátes.

Psalm 129.

DE profúndis clamávi ad te Dómine : * Dómine exáudi vócem méam.

Fíant áures túae intendéntes * in vócem deprecatiónis méae.

Si iniquitátes observáveris Dómine : * Dómine, quis sustinébit?

Quia apud te propitiátio est : * et propter légem túam sustínui te Dómine.

Sustínuit ánima méa in vérbo éjus : * sperávit ánima méa in Dómino.

A custódia matutína usque ad nóctem, * spéret Israel in Dómino.

Quia apud Dóminum misericórdia : * et copiósa apud éum redémptio.

Et ípse rédimet Israel * ex ómnibus iniquitátibus éjus.

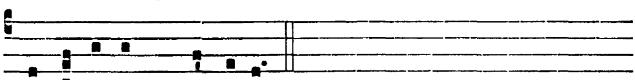
Réquiem aetérnam * dóna éi Dómine. [1]

Et lux perpétua * lúceat éi.

The Antiphon is repeated : Si iniquitátes observáveris Dómine : Dómine, quis sustinébit?

The corpse is then borne to the church. On leaving the house, the priest solemnly intones the Antiphon :

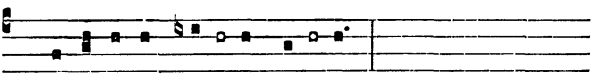
Ant. 1. f



EXsultábunt Dómino.

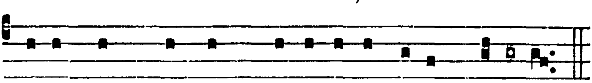
Psalm 50.

The Cantors intone :



1. Mi-se-ré-re **mé-** i **Dé-** us, *

The Clergy in 2 Choirs, continue :



secúndum mágnam mi-se-ri-cór*di- am* **tú-** am.

2. Et secúndum multitúdinem miseratiónum tuárum, * déle iniqui*tátem* méam.

---

[1] If two or more deceased are buried at the same time, this Versicle is said each time in the plural, as are also the other Versicles and the Prayers, with the exception of the Prayer *Non intres.*

3. Amplius láva me ab iniquitáte méa : * et a peccáto *méo* múnda me.

4. Quóniam iniquitátem méam égo cognósco : * et peccátum méum contra *me est* sémper.

5. Tíbi sóli peccávi, et málum coram te féci : * ut justificéris in sermónibus túis, et víncas cum *judi*cáris.

6. Ecce enim in iniquitátibus concéptus sum : * et in peccátis concépit me *máter* méa.

7. Ecce enim veritátem dilexísti : * incérta et occúlta sapiéntiae túae manife*stásti* míhi.

8. Aspérges me hyssópo, et mundábor : * lavábis me, et super nívem *deal*bábor.

9. Audítui méo dábis gáudium et laetítiam : * et exsultábunt óssa hu*mili*áta.

10. Avérte fáciem túam a peccátis méis : * et ómnes iniquitátes *méas* déle.

11. Cor múndum créa in me Déus : * et spíritum réctum ínnova in viscé*ribus* méis.

12. Ne projícias me a fácie túa : * et spíritum sánctum túum ne áu*feras* a me.

13. Rédde míhi laetítiam salutáris túi : * et spíritu principá*li con*fírma me.

14. Docébo iníquos vías túas : * et ímpii ad te *conver*téntur.

15. Líbera me de sanguínibus Déus, Déus salútis méae : * et exsultábit língua méa justí*tiam* túam.

16. Dómine lábia méa apéries : * et os méum annuntiábit *láudem* túam.

17. Quóniam si voluísses sacrifícium, dedíssem útique : * holocáustis non *dele*ctáberis.

18. Sacrifícium Déo spíritus contribulátus : * cor contrítum et humiliátum Déus *non de*spícies.

19. Benígne fac Dómine in bóna voluntáte túa Sion : * ut aedificéntur mú*ri Je*rúsalem.
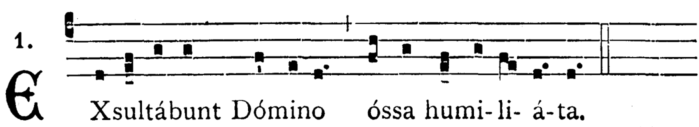
20. Tunc acceptábis sacrifícium justítiae, oblatiónes et holocáusta : * tunc impónent super altáre *túum* vítulos.

21. Réquiem aetérnam * dóna *éi* Dómine.

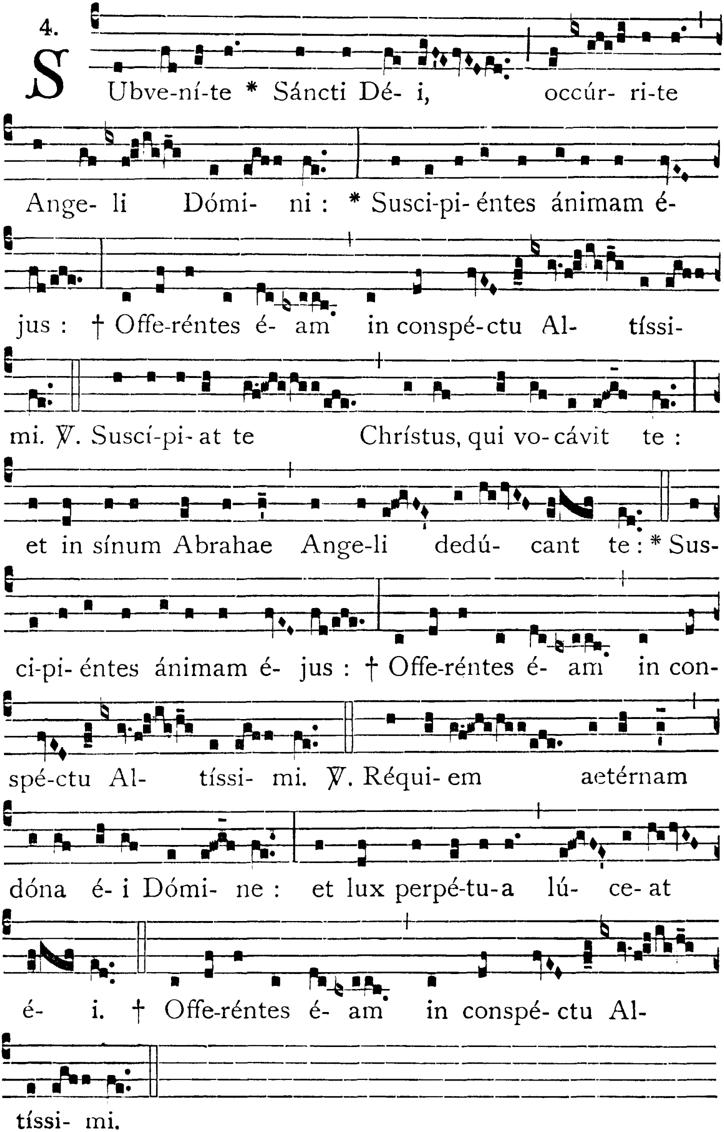
22. Et lux perpétua * lú*ceat* éi.

If it be necessary on account of the distance to the church, the Gradual Psalms are added : Ad Dóminum cum tribulárer *etc., or other psalms are said from the Office of the Dead. At the end of each psalm, the* ℣. Réquiem aetérnam dóna éi Dómine *is said. The chant of the psalms should continue, if possible, until the church is reached.*

Whilst entering the church, the Antiphon is repeated :



When the procession has entered, one of the cantors intones the following Responsory, which is continued by two alternate choirs.



The Absolution

After Mass, the Priest, vested in a black cope, goes to the bier for the ceremony called the Absolution. The Cross-bearer stands at the head of the deceased between two acolytes, bearing lighted candles. The priest stands at the foot of the bier opposite the Cross and recites the following Prayer, which is never altered even if said for a woman or for several deceased.

NON intres in judícium cum servo tuo Dómine, quia nullus apud te justificábitur homo, nisi per te ómnium peccatórum ei tribuátur remíssio. Non ergo eum, quaésumus, tua judiciális senténtia premat, quem tibi vera supplicátio fídei christiánae comméndat : sed grátia tua illi succurrénte, mereátur evádere judícium ultiónis, qui dum víveret, insignítus est signáculo sanctae Trinitátis. Qui vivis et regnas in saécula saeculórum.

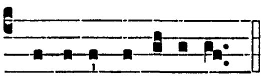
℟. Amen.

The Cantor then intones the following Responsory which is continued by the Clergy :

℟. Líbera me. *p.* 109.

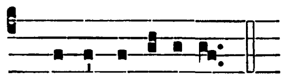
Repeat Líbera me Dómine *as far as the* ℣. Trémens.

Towards the end of the Responsory, the Priest, assisted by the Deacon, puts incense into the thurible and blesses it. When the Responsory is ended, the Cantor and the first Choir sing :



Ký-ri- e e-lé- i-son.

The second Choir responds :



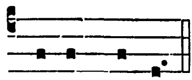
Chríste e-lé- i-son.

Both Choirs together :



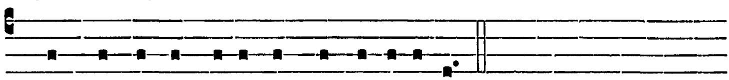
Ký-ri- e e- lé- i-son.

The Priest sings :



Pá-ter nóster.

The Priest continues the Pater noster *in silence, whilst he sprinkles the corpse with holy water and incenses it. Then he resumes :*



℣. Et ne nos indúcas in tenta-ti-ónem.

℟. Sed líbera nos a málo.
℣. A pórta ínferi. ℟. Erue Dómine ánimam éjus.
℣. Requiéscat in páce. ℟. Amen.
℣. Dómine exáudi oratiónem méam. ℟. Et clámor méus ad te véniat.
℣. Dóminus vobíscum. ℟. Et cum spíritu túo.

Orémus.
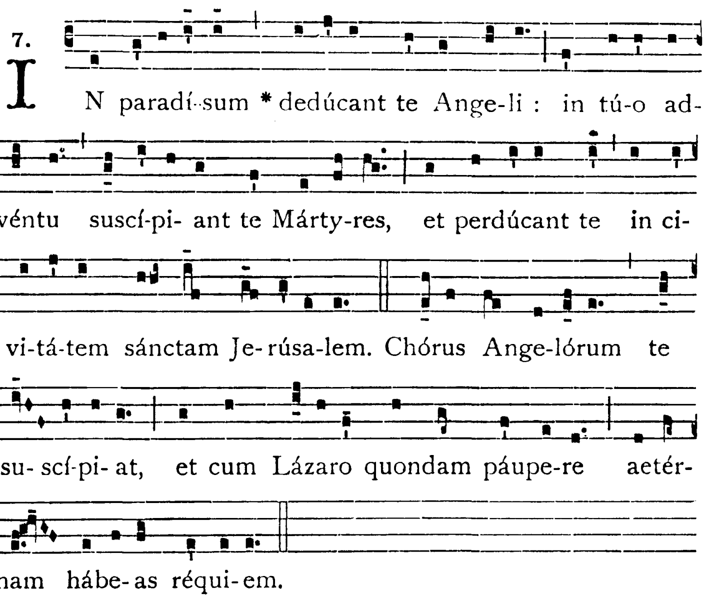
DEus, cui próprium est miseréri semper et párcere : te súpplices exorámus pro ánima fámuli tui *N.* (fámulae tuae *N.*), quam hódie de hoc saéculo migráre jussísti, † ut non tradas eam in manus inimíci,

neque obliviscáris in finem, sed júbeas eam a sanctis Angelis súscipi, et ad pátriam paradísi perdúci ; * ut quia in te sperávit et crédidit, non poenas inférni sustíneat, sed gáudia aetérna possídeat. Per Chrístum Dóminum nostrum. ℟. Amen.

¶ *For a deceased priest, the word* Sacerdótis *is added in the above prayer :* pro ánima fámuli *N.* Sacerdótis quam...

If the burial is to take place now, the procession goes to the cemetery singing the Ant. In paradísum. *If the burial is not yet to take place, this Antiphon is sung in the church and is followed by the Ant.* Ego sum. *p.* 118, *the* Benedíctus, *and the remaining prayers which are never omitted.*

7.



This Antiphon may be repeated on the way to the cemetery; the Gradual psalms or Psalms from the Office of the Dead may also be sung.

If the grave has not yet been blessed, the Priest blesses it on his arrival by saying the following Prayer :

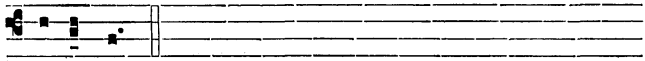
Orémus.

DEus, cujus miseratióne ánimae fidélium requiéscunt, hunc túmulum benedícere dignáre, eíque Angelum tuum sanctum députa custódem : et quorum quarúmque córpora hic sepeliúntur, ánimas eórum ab ómnibus absólve vínculis delictórum, ut in te semper cum Sanctis tuis sine fine laeténtur. Per Christum Dóminum nostrum. ℟. Amen.

(*When the grave is for one person only, the Prayer is altered as follows :* et cujus corpus hic sepelítur, ánimam ejus... laetétur).

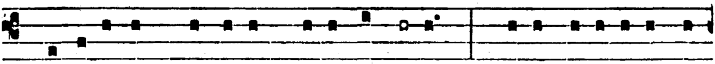
The Priest next sprinkles the body and the grave with holy water and incenses them. He then intones the following Antiphon :

2.

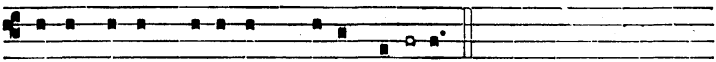


E -go sum.

Canticle of Zachary. *Luc. 1, 68-79.*



1. Benedíctus Dóminus Dé-us **Isra**-el : * qui-a vi-si-távit, et

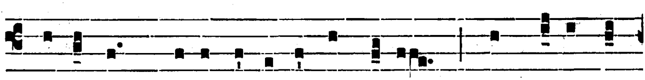


fé-cit redempti-ónem pl*ébis* **sú**- ae.

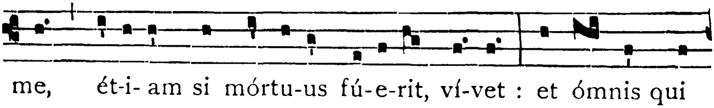
All the verses have the same intonation as the first, with the exception of the last two verses Réquiem *and* Et lux perpétua, *which, being so short, begin on the dominant.*

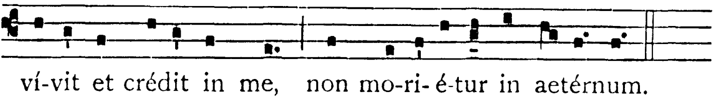
2. Et eréxit córnu salútis **nó**bis, * in dómo Dávid púe*ri* **sú**i.
3. Sicut locútus est per os sanc**tó**rum, * qui a saéculo sunt prophetá*rum* **é**jus :
4. Salútem ex inimícis **nó**stris, * et de mánu ómnium qui *o***dé**runt nos :
5. Ad faciéndam misericórdiam cum pátribus **nó**stris : * et memorári testaménti sú*i* **sán**cti.
6. Jusjurándum, quod jurávit ad Abraham pátrem **nó**strum, * datúrum *se* **nó**bis :
7. Ut sine timóre, de mánu inimicórum nostrórum libe**rá**ti, * serviá*mus* **íl**li :
8. In sanctitáte et justítia coram **íp**so, * ómnibus dié*bus* **nó**stris.
9. Et tu púer, prophéta Altíssimi vo**cá**beris : * praeíbis enim ante fáciem Dómini, paráre ví*as* **é**jus.
10. Ad dándam sciéntiam salútis plébi **é**jus, * in remissiónem peccatórum *e***ó**rum :
11. Per víscera misericórdiae Déi **nó**stri : * in quíbus visitávit nos, óriens *ex* **ál**to :
12. Illumináre his qui in ténebris et in úmbra mórtis **sé**dent : * ad dirigéndos pédes nóstros in ví*am* **pá**cis.
13. Réquiem ae**tér**nam * dóna é*i*, **Dó**mine.
14. Et lux per**pé**tua * lúce*at* **é**i.
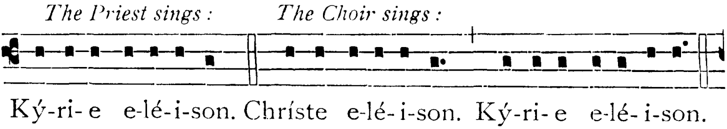
The Antiphon is repeated.

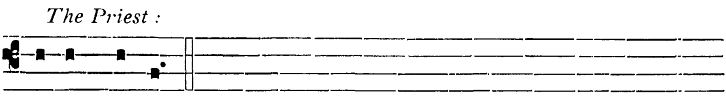


E -go sum resurrécti- o et ví-ta : qui crédit in









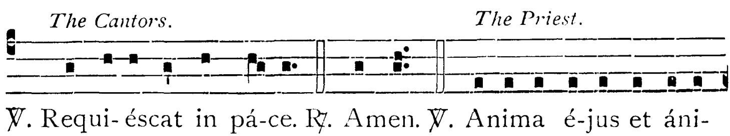
He sprinkles the corpse with holy water.

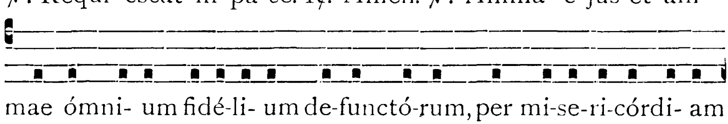
℣. Et ne nos indúcas in tentatiónem. ℟. Sed líbera nos a málo.
℣. A pórta ínferi. ℟. Erue, Dómine, ánimam ejus.
℣. Requiéscat in páce. ℟. Amen.
℟. Dómine, exáudi oratiónem méam. ℟. Et clámor méus ad te véniat.
℣. Dóminus vobíscum. ℟. Et cum spíritu túo.

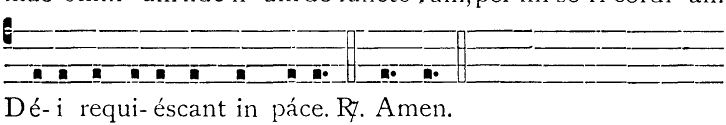
Orémus.

FAC, quaésumus Dómine, hanc cum servo tuo defúncto (ancílla tua defúncta) misericórdiam, ut factórum suórum in poenis non recípiat vicem, qui (quae) tuam in votis ténuit voluntátem : † ut sicut hic eum (eam) vera fides junxit fidélium turmis : * ita illic eum (eam) tua miserátio sóciet angélicis choris. Per Christum Dóminum nostrum.
℟. Amen.

℣. Réquiem aetérnam dóna éi, Dómine.
℟. Et lux perpétua lúceat éi.
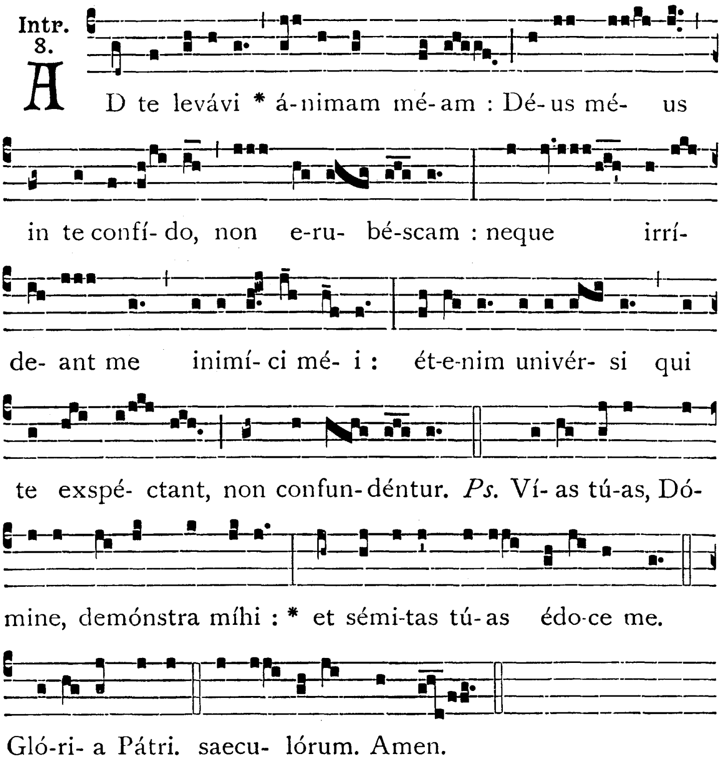






THE PROPER OF THE TIME

The First Sunday of Advent

Intr. 8.

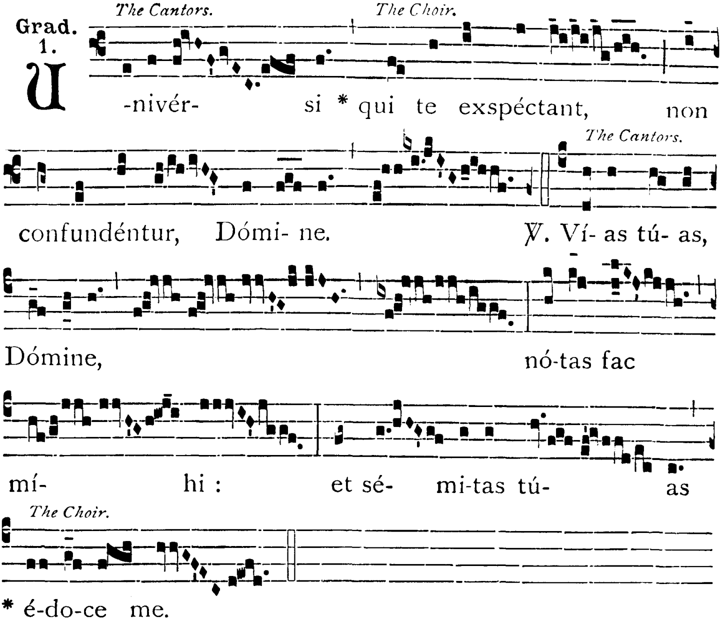


The Introit Ad te levávi *is repeated as far as the Psalm.*

This method of repeating the Introit is observed throughout the year.

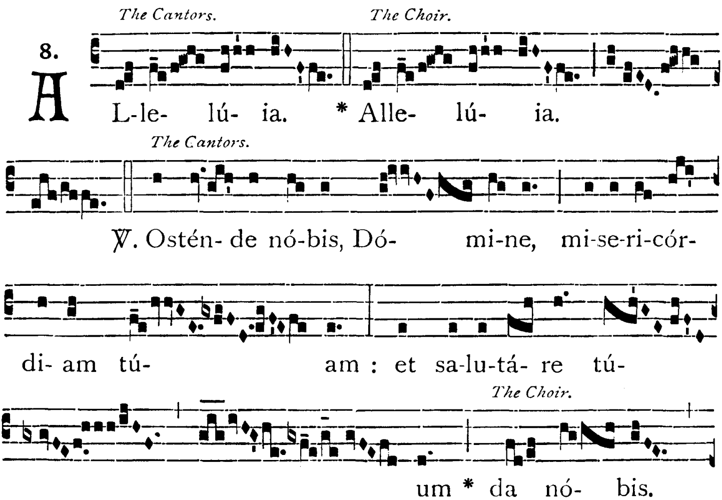
Glória in excélsis *is omitted from the 1st Sunday of Advent until Christmas, except on Feasts.*

Grad. 1.

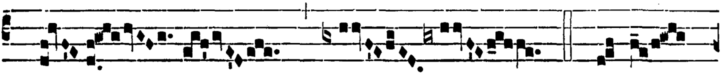


If preferred, the Cantors may sing the entire Versicle, in which case the Choir then repeats the first part of the Gradual, as in the responsorial rite.

8.
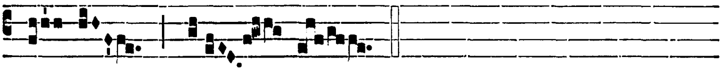


The Cantors.



Alle-

The Choir.
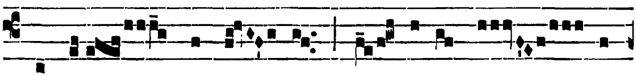


lú- ia. *

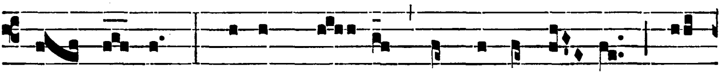
¶ *The* Allelúia *is sung thus throughout the year unless the contrary be indicated.*

Offert. 2.

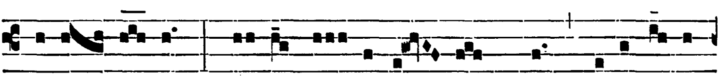
The Cantors. *The Choir.*



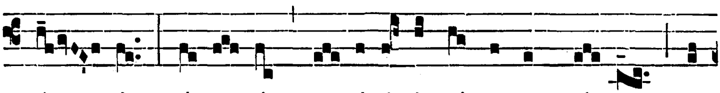
AD te, Dómi- ne, * le- vávi á- ni-



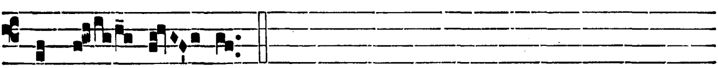
mam mé- am : Dé- us mé- us, in te confí- do, non



eru- béscam : neque ir- rí-de- ant me inimí- ci
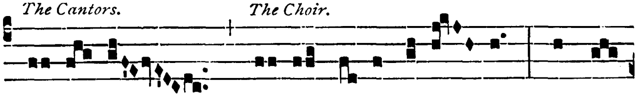


mé- i : ét-e- nim u- nivérsi qui te exspé-ctant, non



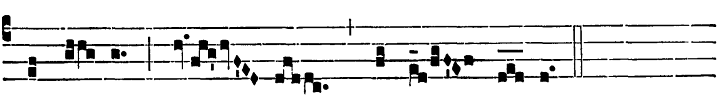
confun- dén- tur.

Comm. 1.

The Cantors. *The Choir.*

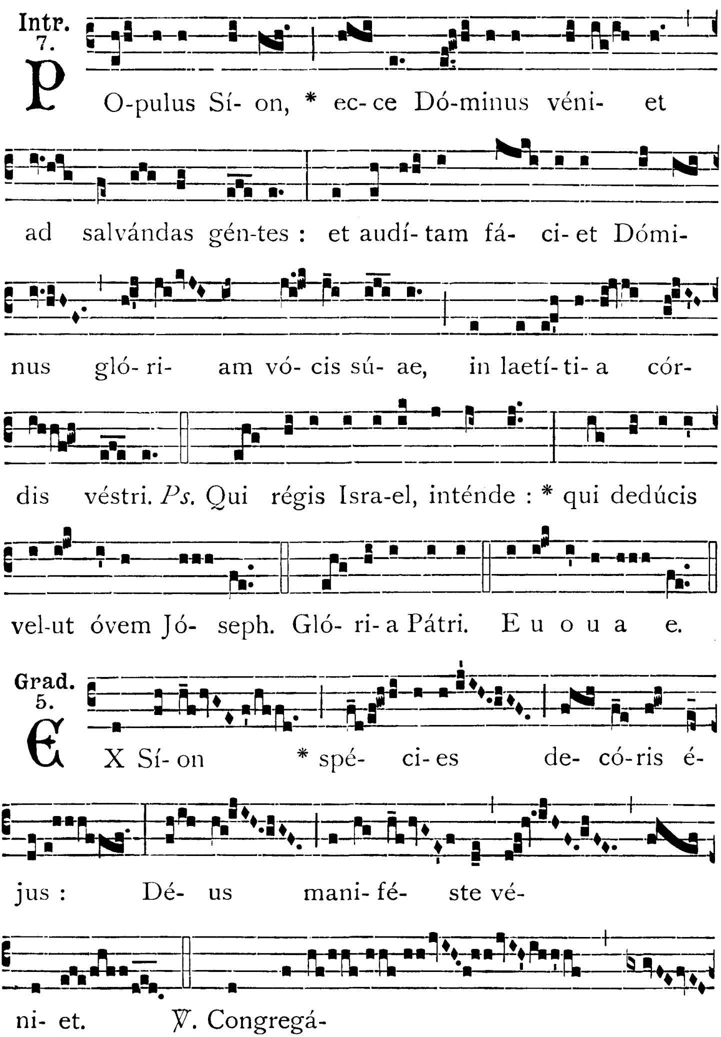


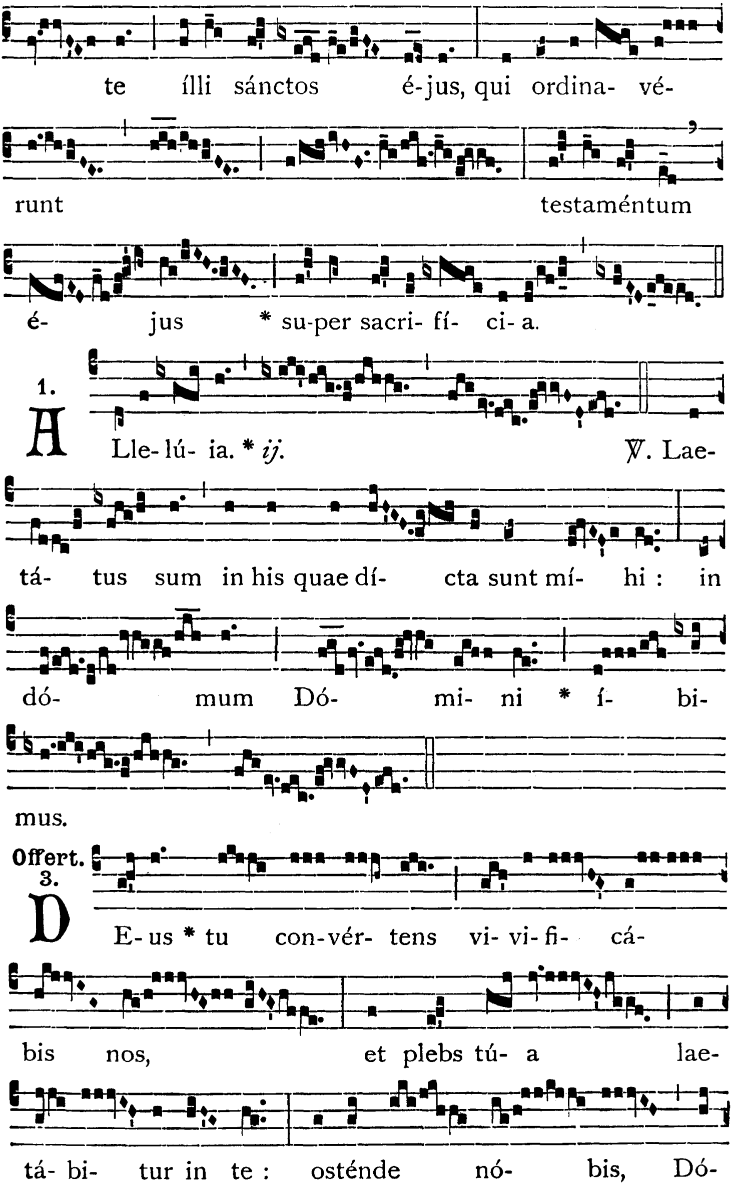
DOmi- nus * dá- bit be-nigni-tá- tem : et tér-

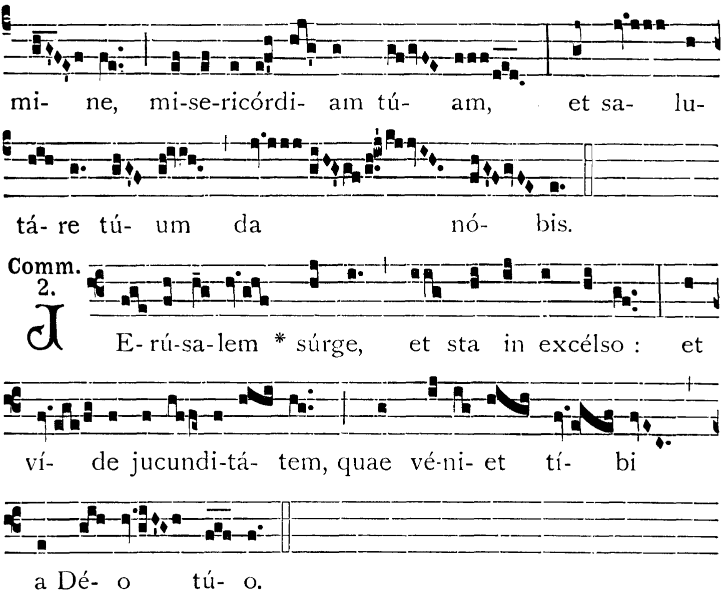


ra nóstra dá- bit frúctum sú- um.
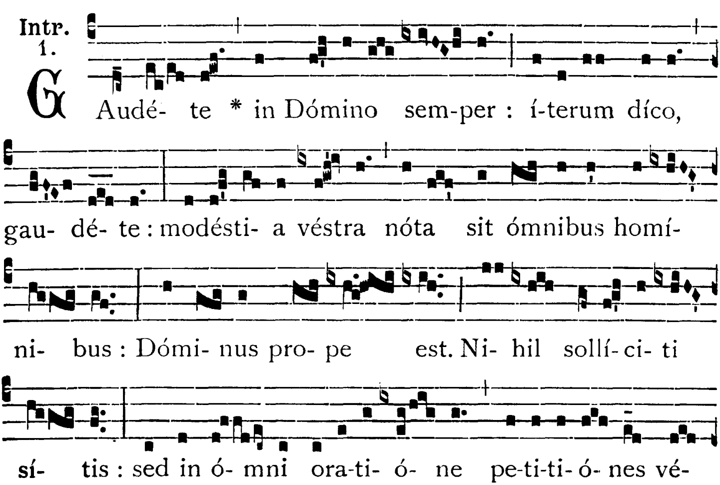
The Second Sunday of Advent

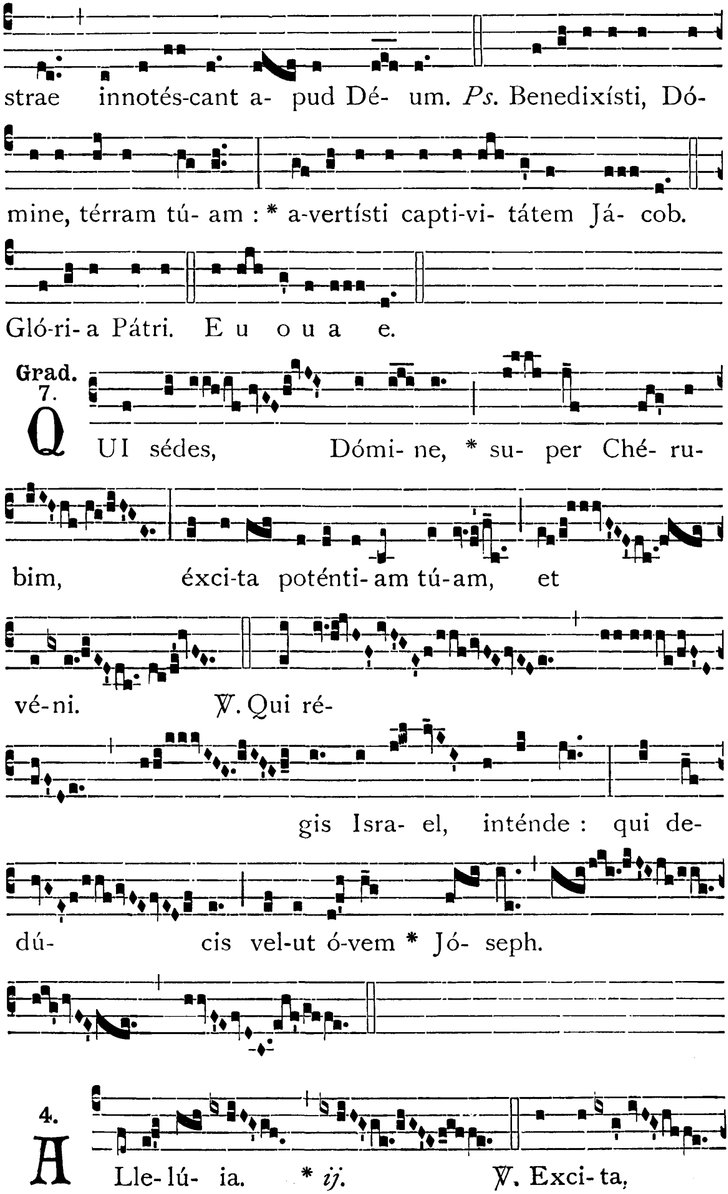


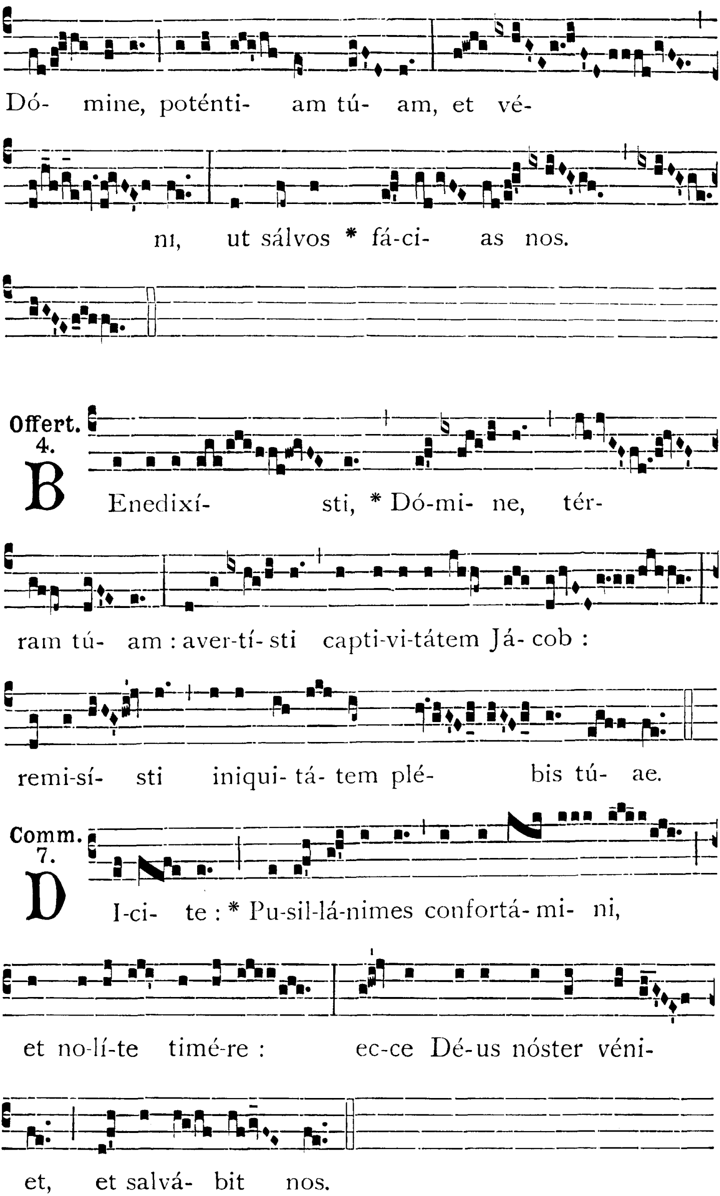

te illi sánctos é-jus, qui ordina- vé-
runt testaméntum
é- jus * su-per sacri- fí- ci- a.
1.
A Lle- lú- ia. * ij. ℣. Lae-
tá- tus sum in his quae dí- cta sunt mí- hi : in
dó- mum Dó- mi- ni * í- bi-
mus.
Offert.
3.
D E- us * tu con-vér- tens vi- vi- fi- cá-
bis nos, et plebs tú- a lae-
tá- bi- tur in te : osténde nó- bis, Dó-



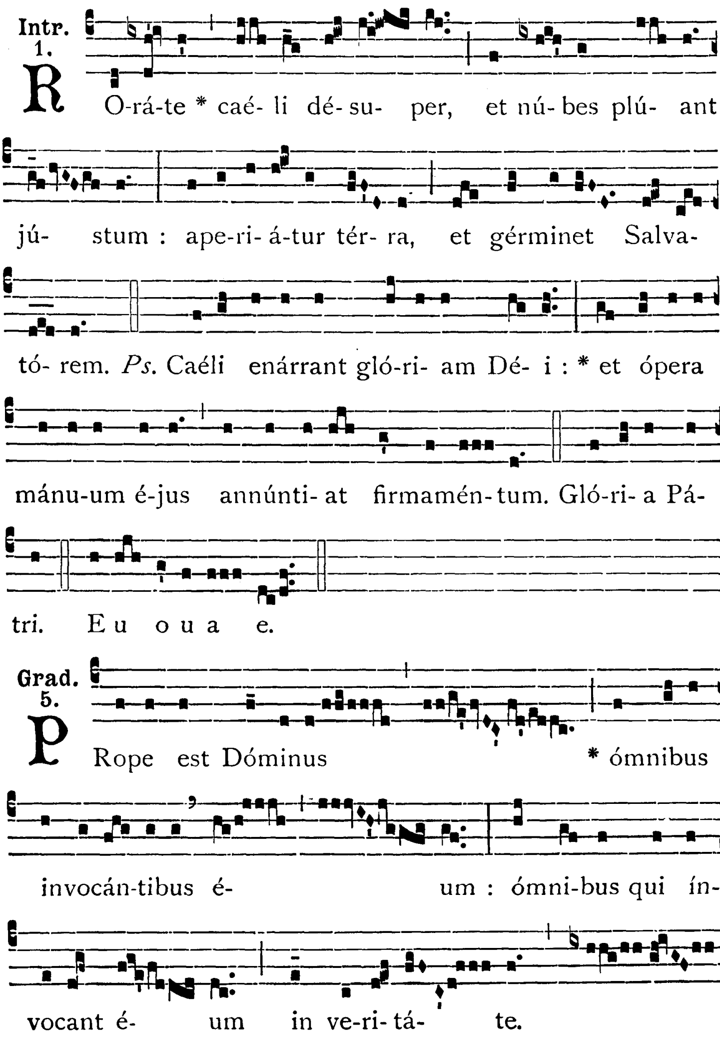
The Third Sunday of Advent

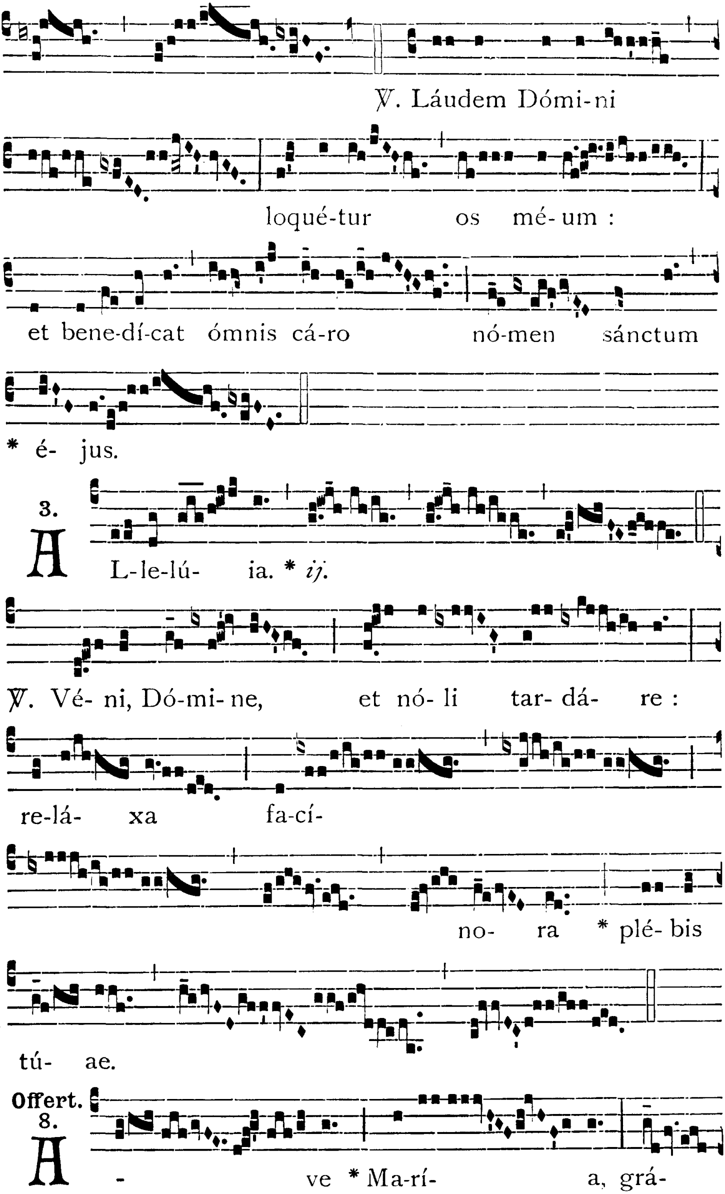


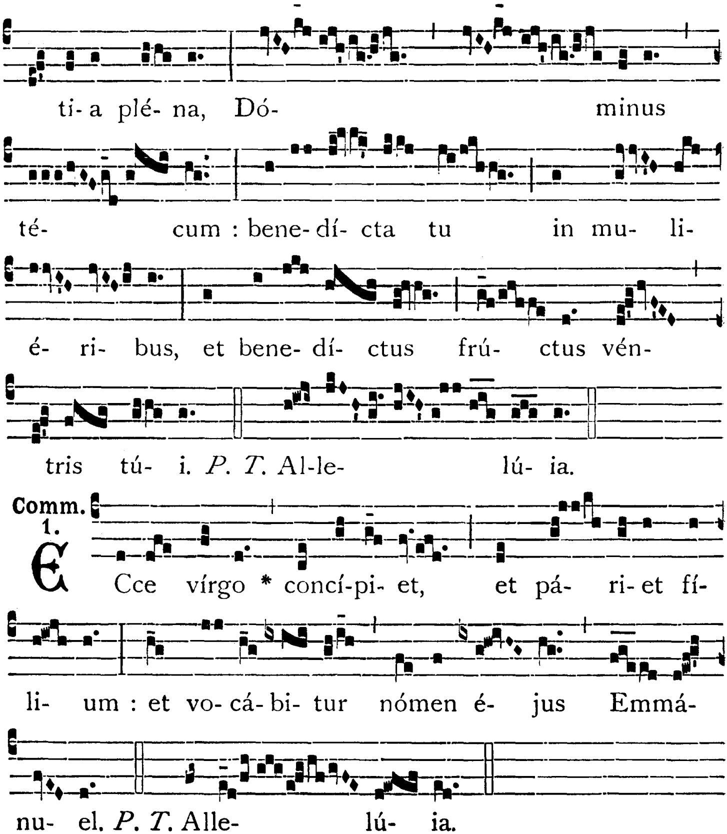

strae innotés-cant a- pud Dé- um. Ps. Benedixísti, Dó-
mine, térram tú- am : * a-vertísti capti-vi- tátem Já- cob.
Gló-ri- a Pátri. E u o u a e.
Grad. 7.
QUI sédes, Dómi- ne, * su- per Ché- ru-
bim, éxci-ta poténti- am tú-am, et
vé-ni. ℣. Qui ré-
gis Isra- el, inténde : qui de-
dú- cis vel-ut ó-vem * Jó- seph.
4.
ALle- lú- ia. * ij. ℣. Exci- ta,


Dó- mine, poténti- am tú- am, et vé-
ni, ut sálvos * fá-ci- as nos.
Offert. 4.
BEnedixí- sti, * Dó-mi- ne, tér-
ram tú- am : aver-tí- sti capti-vi-tátem Já- cob :
remi-sí- sti iniqui- tá- tem plé- bis tú- ae.
Comm. 7.
DI-ci- te : * Pu-sil-lá-nimes confortá- mi- ni,
et no-lí-te timé-re : ec-ce Dé-us nóster véni-
et, et salvá- bit nos.
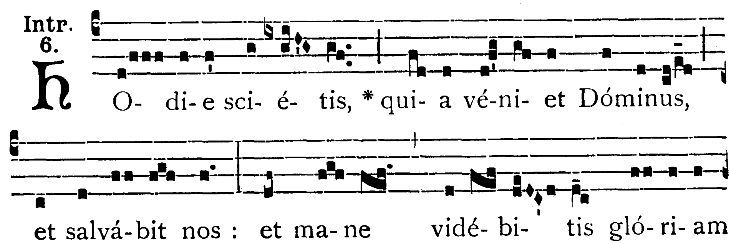
The Fourth Sunday of Advent

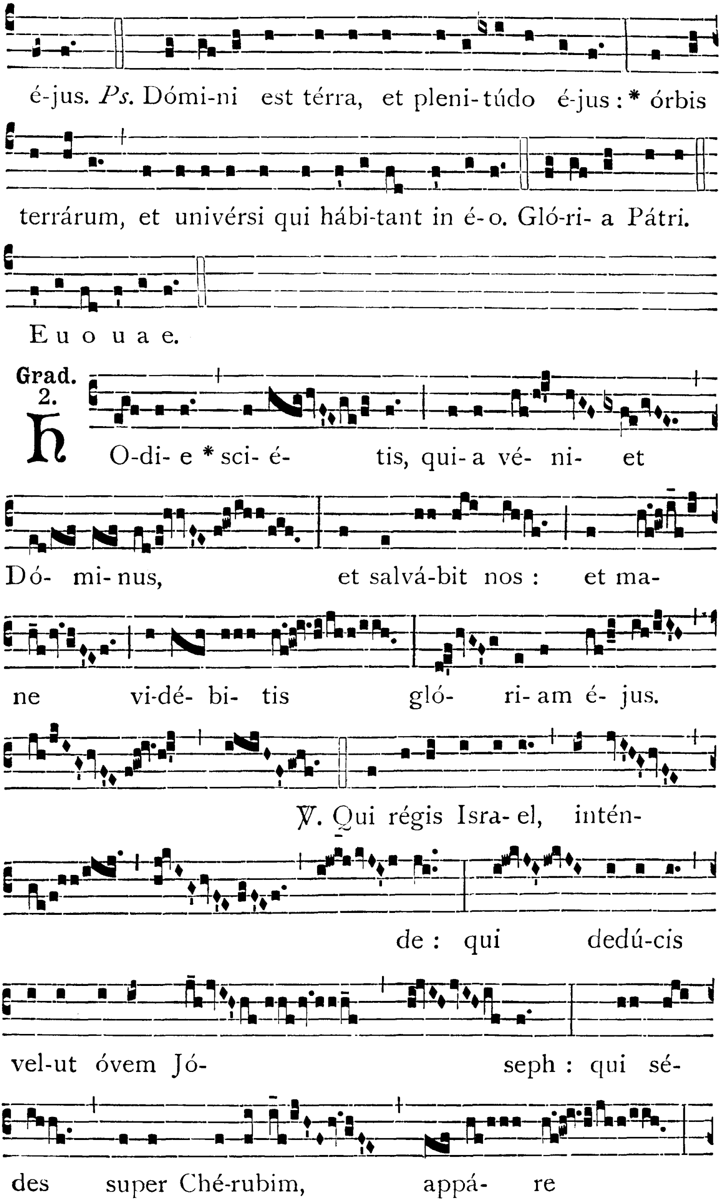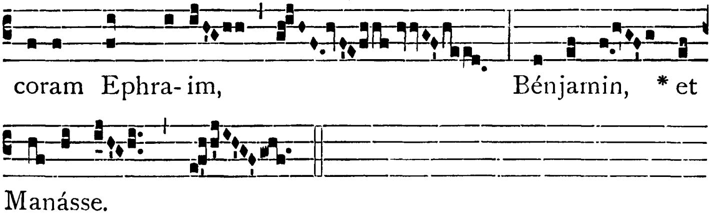



℣. Láudem Dómi-ni
loqué-tur os mé- um :
et bene-dí-cat ómnis cá-ro nó-men sánctum
* é- jus.
3.
A L-le-lú- ia. * ij.
℣. Vé- ni, Dó-mi- ne, et nó- li tar- dá- re :
re-lá- xa fa-cí-
no- ra * plé- bis
tú- ae.
Offert.
8.
A - ve * Ma-rí- a, grá-



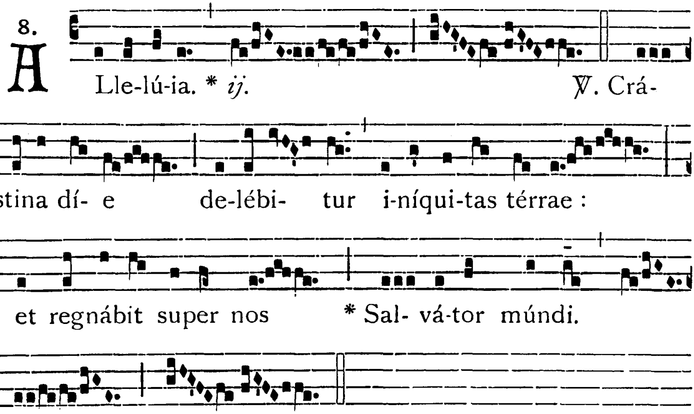
On the Vigil of Christmas

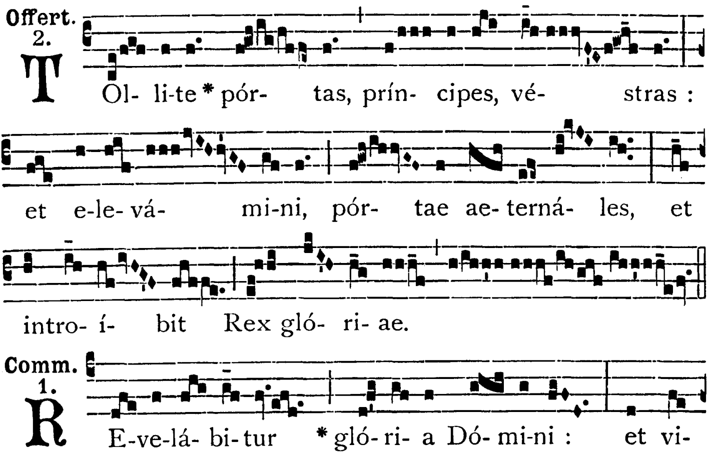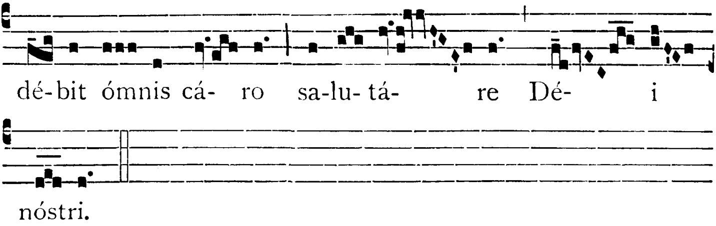



é-jus. Ps. Dómi-ni est térra, et pleni-túdo é-jus : * órbis
terrárum, et univérsi qui hábi-tant in é-o. Gló-ri- a Pátri.
E u o u a e.
Grad. 2.
H O-di- e * sci- é- tis, qui- a vé- ni- et
Dó- mi- nus, et salvá-bit nos : et ma-
ne vi-dé- bi- tis gló- ri- am é- jus.
℣. Qui régis Isra- el, intén-
de : qui dedú-cis
vel-ut óvem Jó- seph : qui sé-
des super Ché-rubim, appá- re



The Allelúia *with its Verse is only said if Christmas Eve falls on a Sunday.*

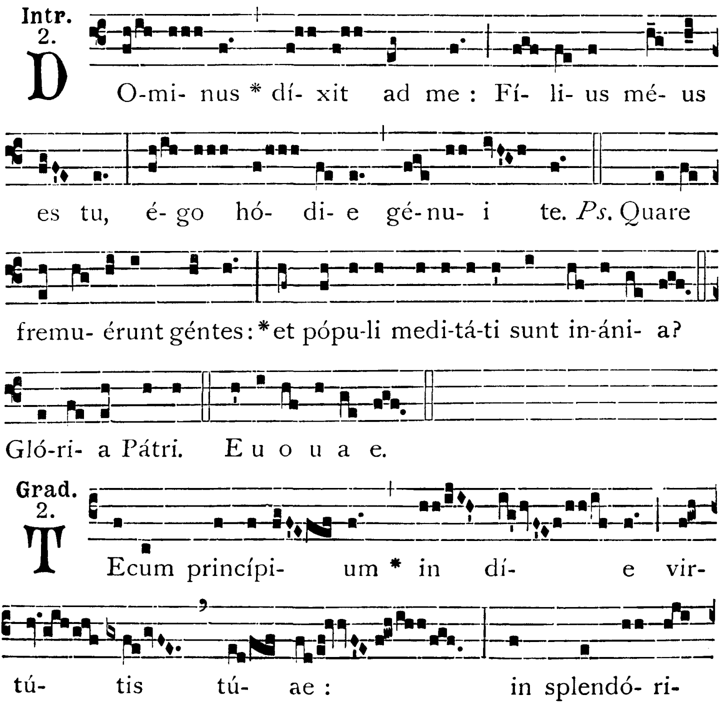


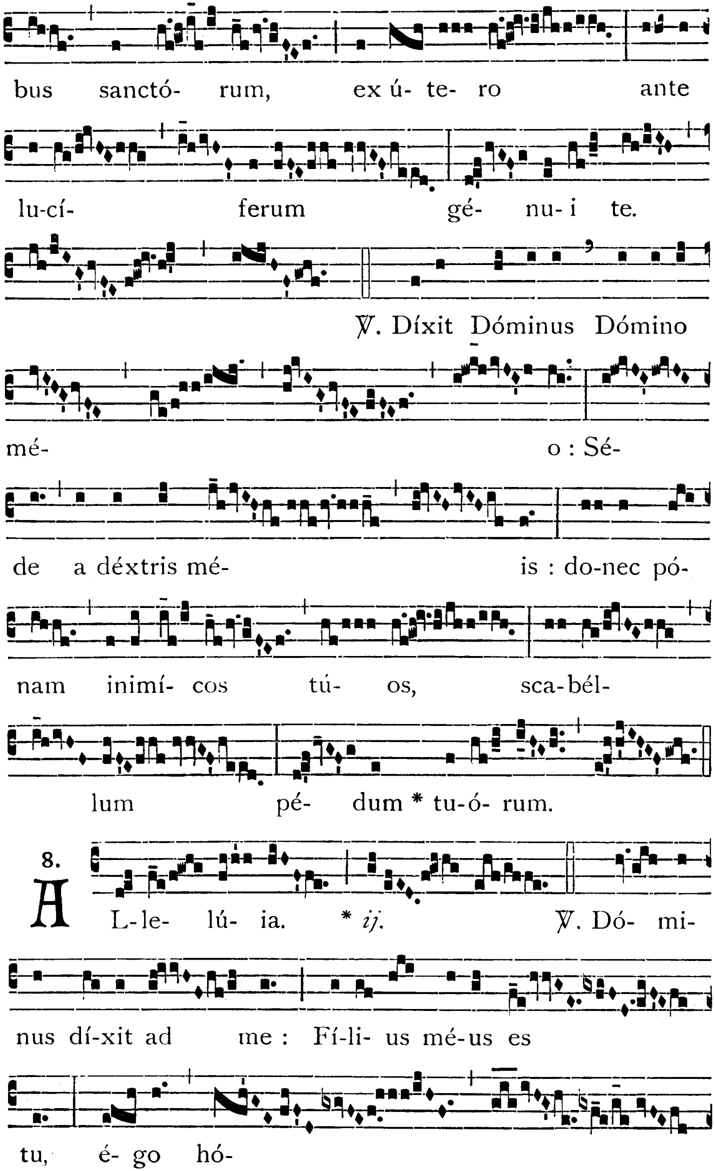


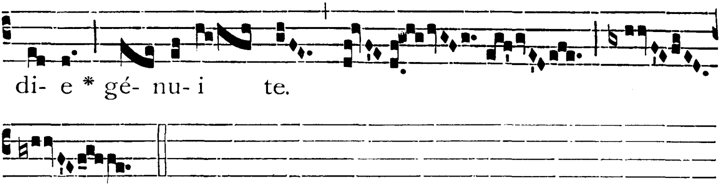


THE NATIVITY OF OUR LORD
CHRISTMAS DAY
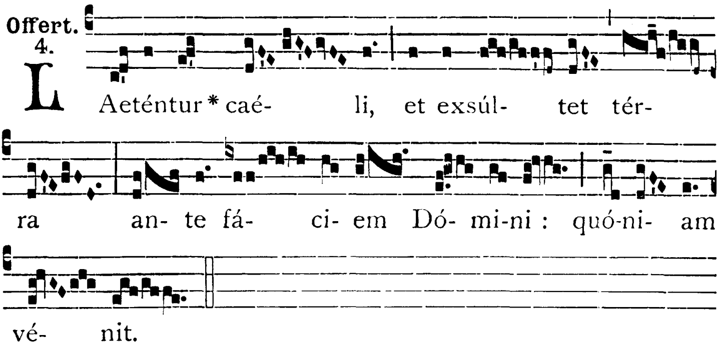
MIDNIGHT MASS



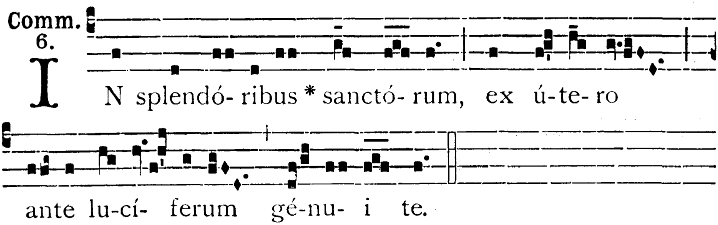

bus sanctó- rum, ex ú- te- ro ante
lu-cí- ferum gé- nu- i te.
℣. Díxit Dóminus Dómino
mé- o : Sé-
de a déxtris mé- is : do-nec pó-
nam inimí- cos tú- os, sca-bél-
lum pé- dum * tu-ó- rum.
8.
AL-le- lú- ia. * ij. ℣. Dó- mi-
nus dí-xit ad me : Fí-li- us mé-us es
tu, é- go hó-



Offert. 4.

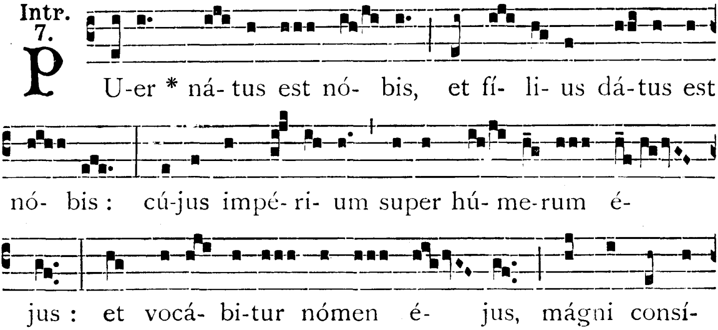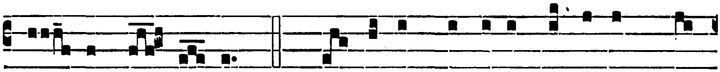


Comm. 6.



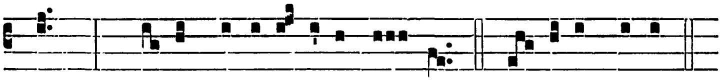
THE MASS OF THE DAY

Intr. 7.

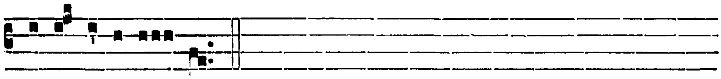




li- i Ange- lus. *Ps.* Can-tá-te Dómino cánti-cum nó-

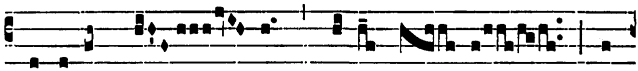


vum : * qui- a mi-rabí- li- a fé- cit. Gló- ri- a Pátri.

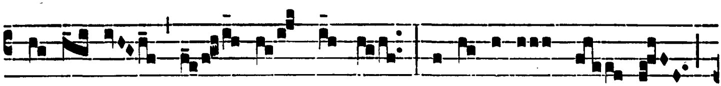


E u o u a e.
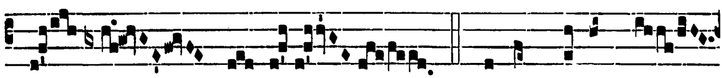
Grad. 5.



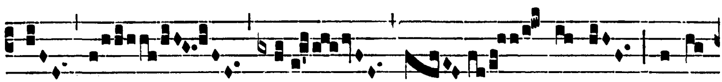
VIdérunt ó- mnes * fínes tér- rae sa-



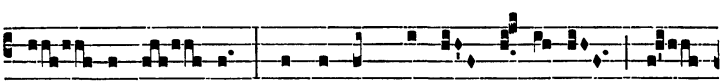
lu-tá- re Dé- i nóstri : jubi- lá-te Dé- o
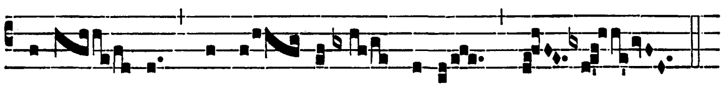


ó- mnis tér-ra. ℣. Nó-tum fécit Dó-



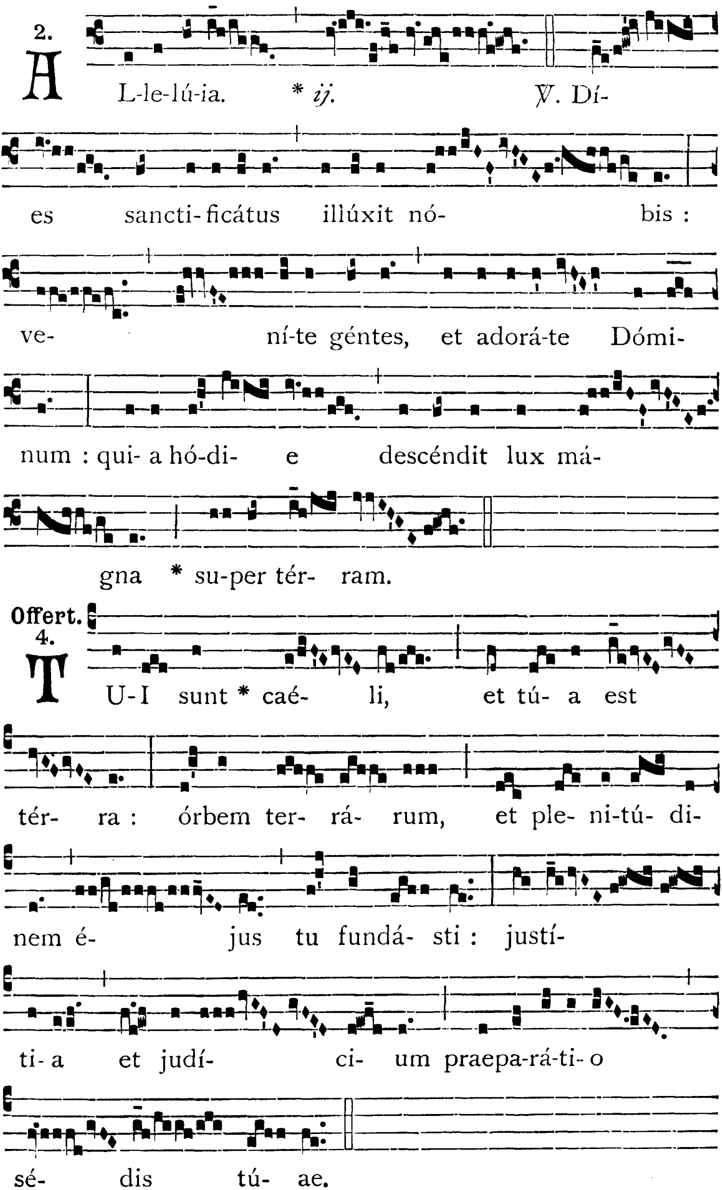
mi-nus sa-lu-
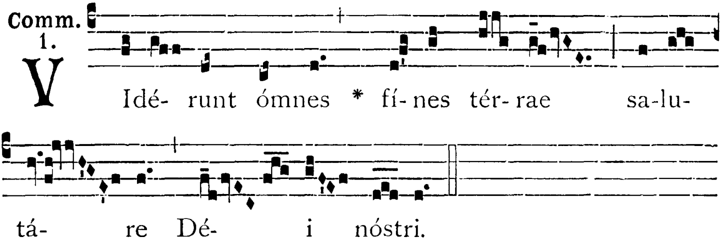


tá- re sú- um : ante conspéctum génti- um re-
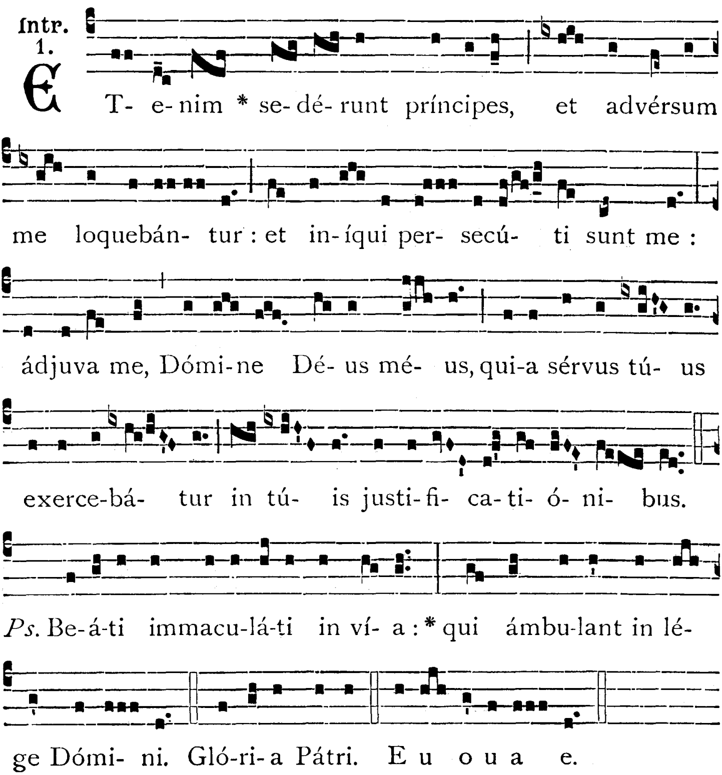


ve-lá- vit * justí- ti- am sú-am.

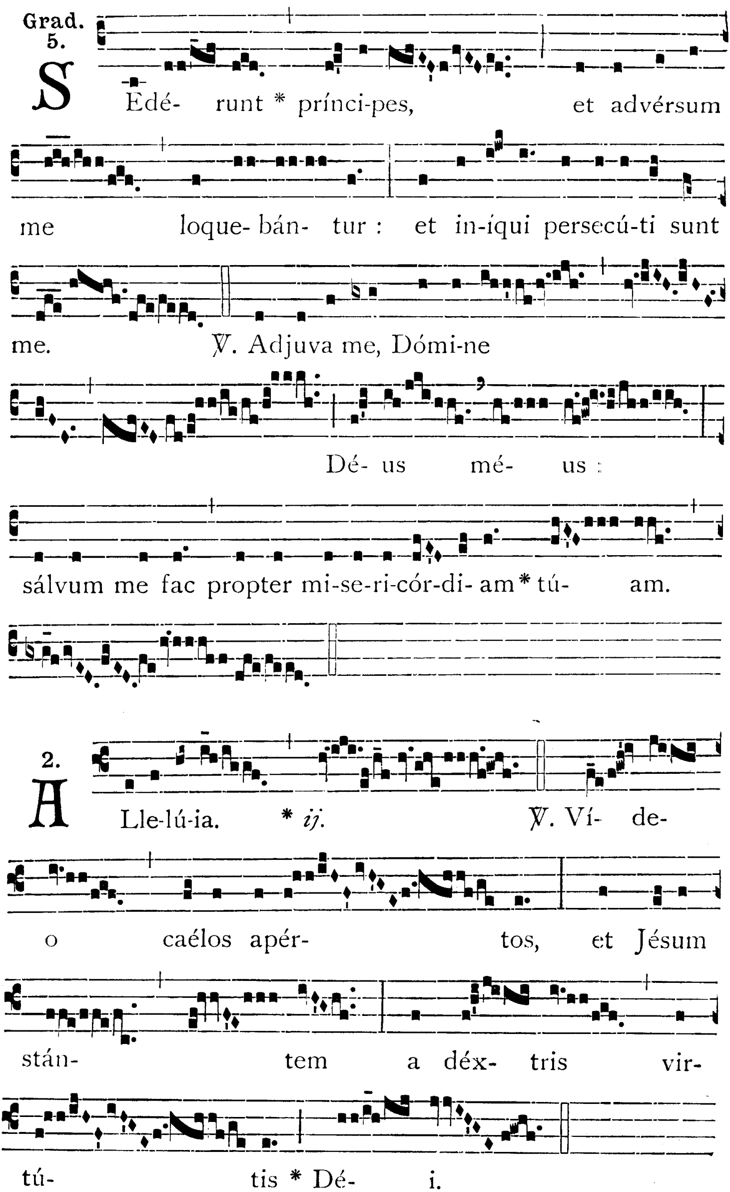

2.
AL-le-lú-ia. * ij. ℣. Dí-
es sancti-ficátus illúxit nó- bis :
ve- ní-te géntes, et adorá-te Dómi-
num : qui- a hó-di- e descéndit lux má-
gna * su-per tér- ram.
Offert. 4.
TU-I sunt * caé- li, et tú- a est
tér- ra : órbem ter- rá- rum, et ple- ni-tú- di-
nem é- jus tu fundá- sti : justí-
ti- a et judí- ci- um praepa-rá-ti- o
sé- dis tú- ae.

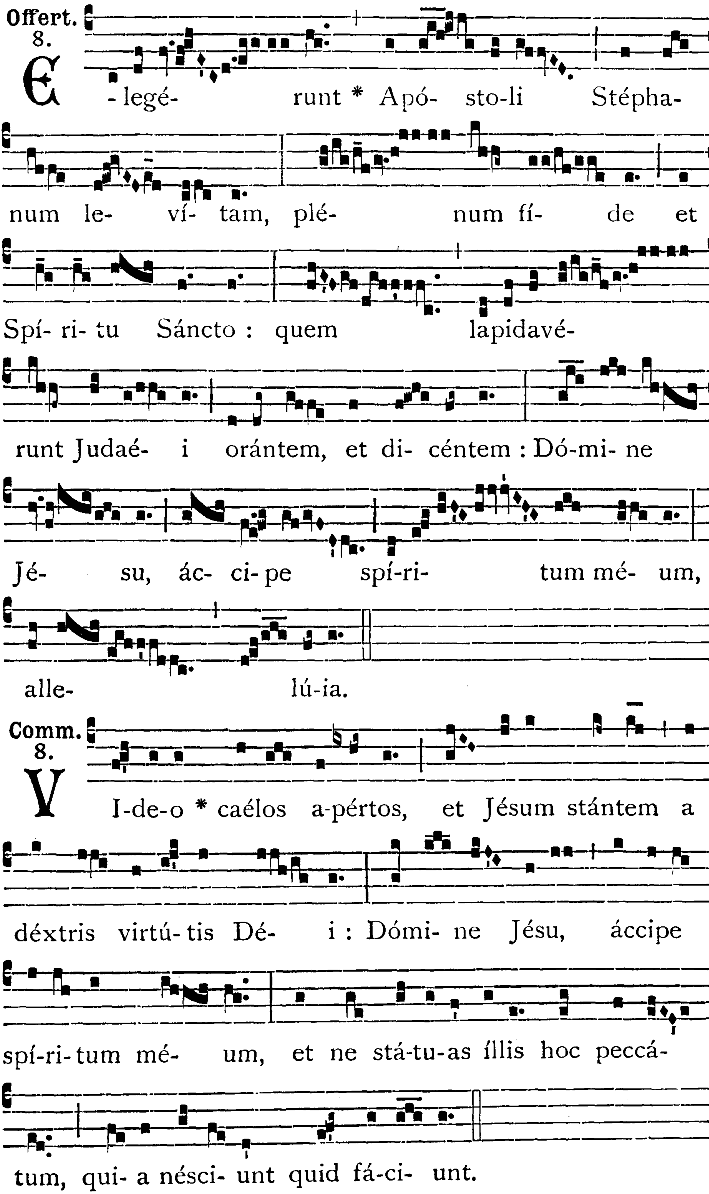


DECEMBER 26

ST. STEPHEN, THE FIRST MARTYR



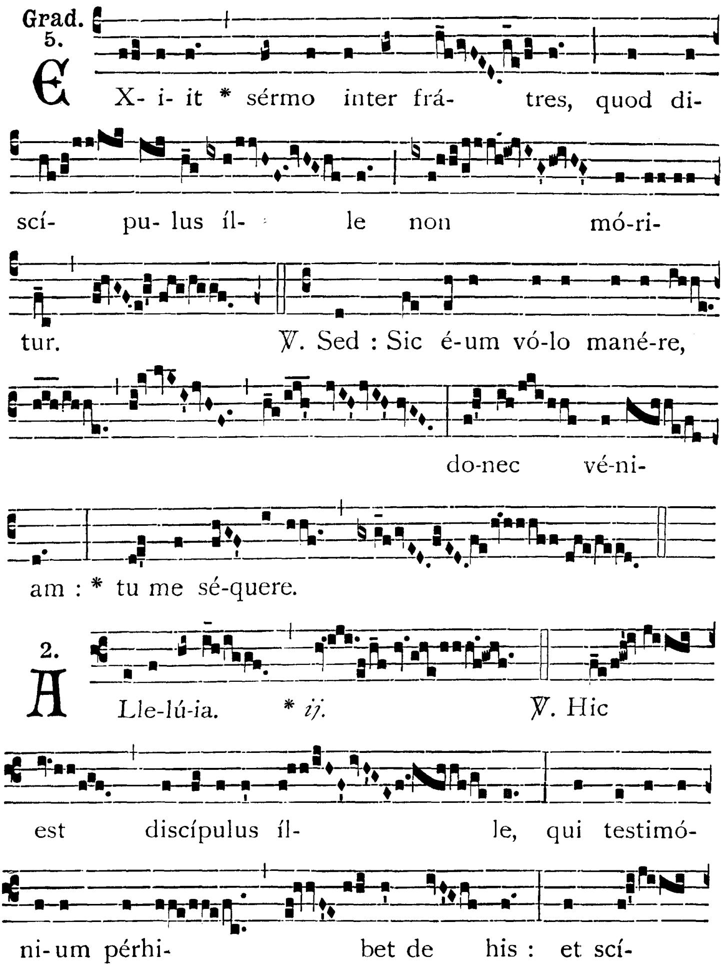

Grad. 5.
SEdé- runt * prínci-pes, et advérsum
me loque- bán- tur : et in-íqui persecú-ti sunt
me. ℣. Adjuva me, Dómi-ne
Dé- us mé- us :
sálvum me fac propter mi-se-ri-cór-di- am * tú- am.
2.
ALle-lú-ia. * ij. ℣. Ví- de-
o caélos apér- tos, et Jésum
stán- tem a déx- tris vir-
tú- tis * Dé- i.

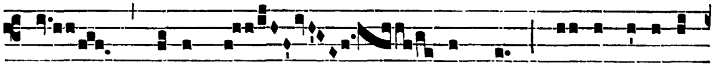

Offert. 8.
E - legé- runt * Apó- sto-li Stépha-
num le- ví- tam, plé- num fí- de et
Spí- ri- tu Sáncto : quem lapidavé-
runt Judaé- i orántem, et di- céntem : Dó-mi- ne
Jé- su, ác- ci- pe spí-ri- tum mé- um,
alle- lú-ia.
Comm. 8.
V I-de-o * caélos a-pértos, et Jésum stántem a
déxtris virtú- tis Dé- i : Dómi- ne Jésu, áccipe
spí-ri- tum mé- um, et ne stá-tu-as íllis hoc peccá-
tum, qui- a nésci- unt quid fá-ci- unt.

DECEMBER 27

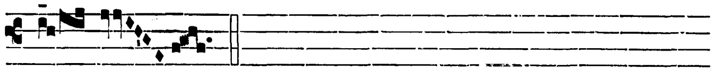
ST. JOHN, APOSTLE AND EVANGELIST

Introit. In médio. *from the Common of Doctors, p.* 396.





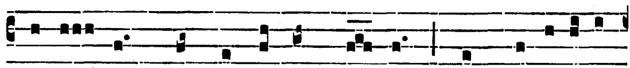
mus qui-a vé- rum est te-stimóni- um



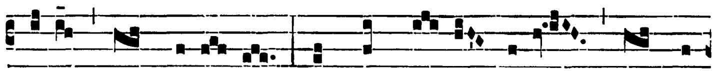
* é- jus.

Offertory. Jústus ut pálma *from the Common of Doctors. p.* 398.

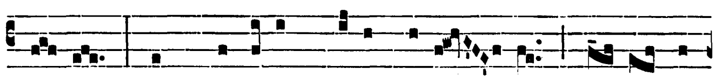
Comm. 2.



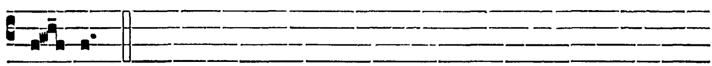
EX-i- it * sérmo inter frá-tres, quod discípulus



ílle non mó-ri- tur : et non dí- xit Jésus : Non mó-



ri- tur : sed : Sic é-um vó-lo mané- re, do-nec vé-

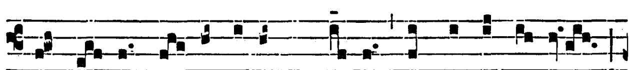


ni- am.

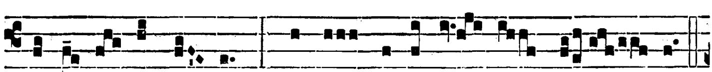
DECEMBER 28

FEAST OF THE HOLY INNOCENTS

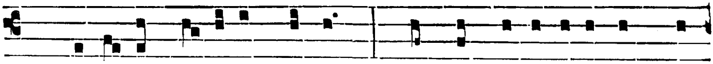
Intr. 2.



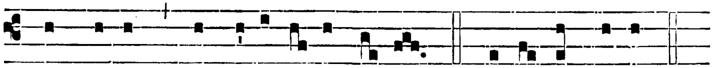
EX ó- re * in-fánti-um, Dé- us, et lacténti- um



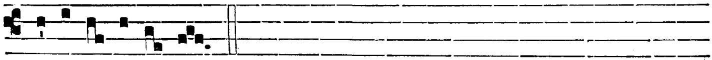
perfe-cí- sti láu-dem propter in-imí- cos tú- os.



Ps. Dómi-ne Dóminus nóster : * quam admi-rá-bi-le est nó-



men tú-um in uni-vérsa térra! Gló-ri- a Pátri.

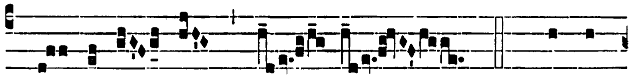


E u o u a e.

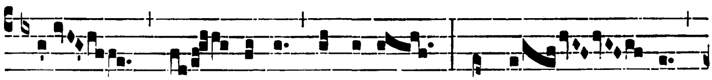
Glória in excélsis *is not said, nor the* Allelúia *nor* Ite missa est *unless this Feast falls on a Sunday.*

Gradual. Anima nóstra *from the Common of Many Martyrs, p.* 386.

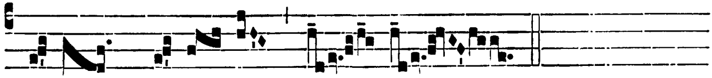
4.



A L- le-lú- ia. * *ij.* ℣. Laudá-



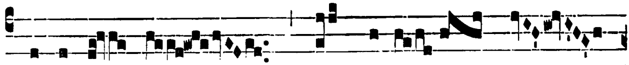
te pú- e-ri Dóminum, laudá- te



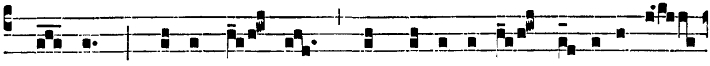
nómen * Dómi- ni.

The following Tract is said instead of the Allelúia *and its Verse, unless this Feast falls on a Sunday; but it is never said on the Octave day.*

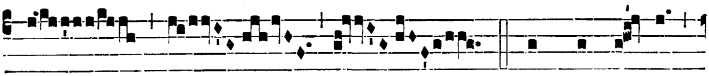
Tract 8.



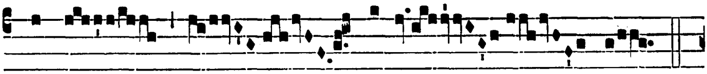
E F-fudé- runt * sánguinem san-



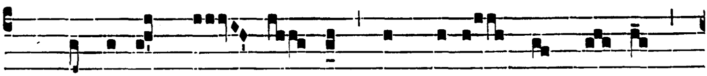
ctó- rum, vel-ut á- quam, in circú- i-tu Je-rúsa-lem.



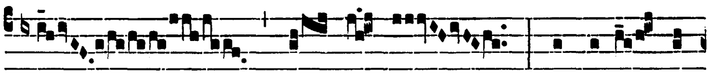
℣. Et non é- rat



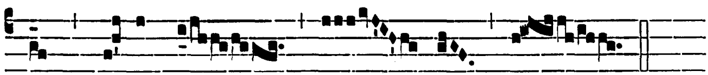
qui se- pe-lí- ret.



℣. Víndi-ca, Dó- mi- ne, sánguinem sanctó- rum
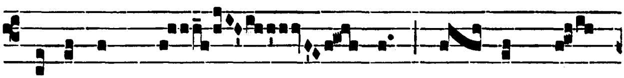


tu- ó- rum, qui effú- sus

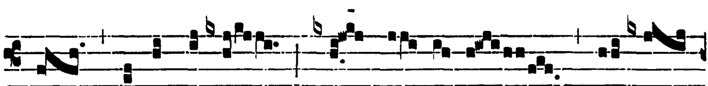


est * super tér- ram.

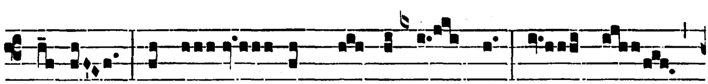
Offert. 2.



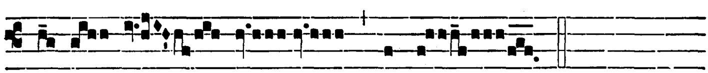
Anima * nó- stra, sic- ut pás-



ser, e-répta est de láque- o ve- nán-

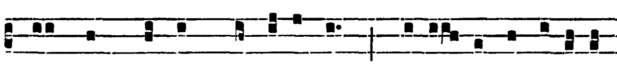


ti- um : láque- us contrí- tus est, et nos

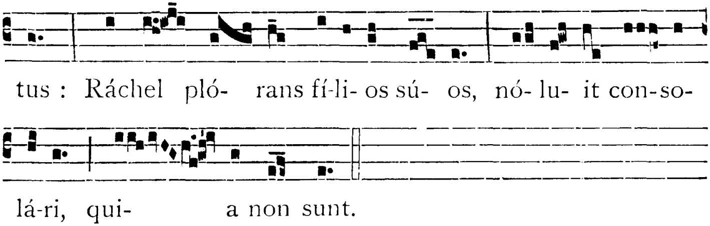


li-be- rá- ti súmus.
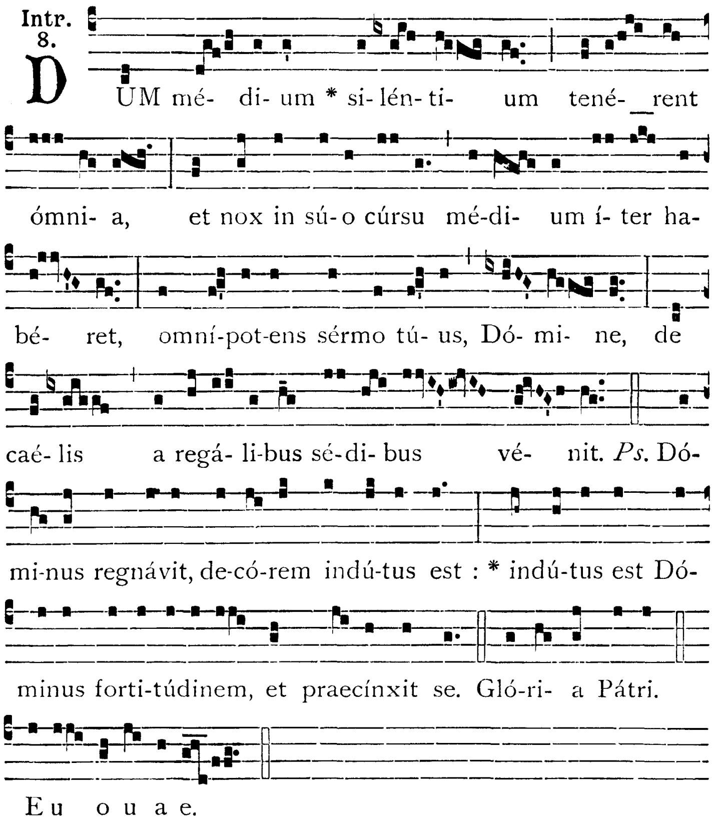
Comm. 7.

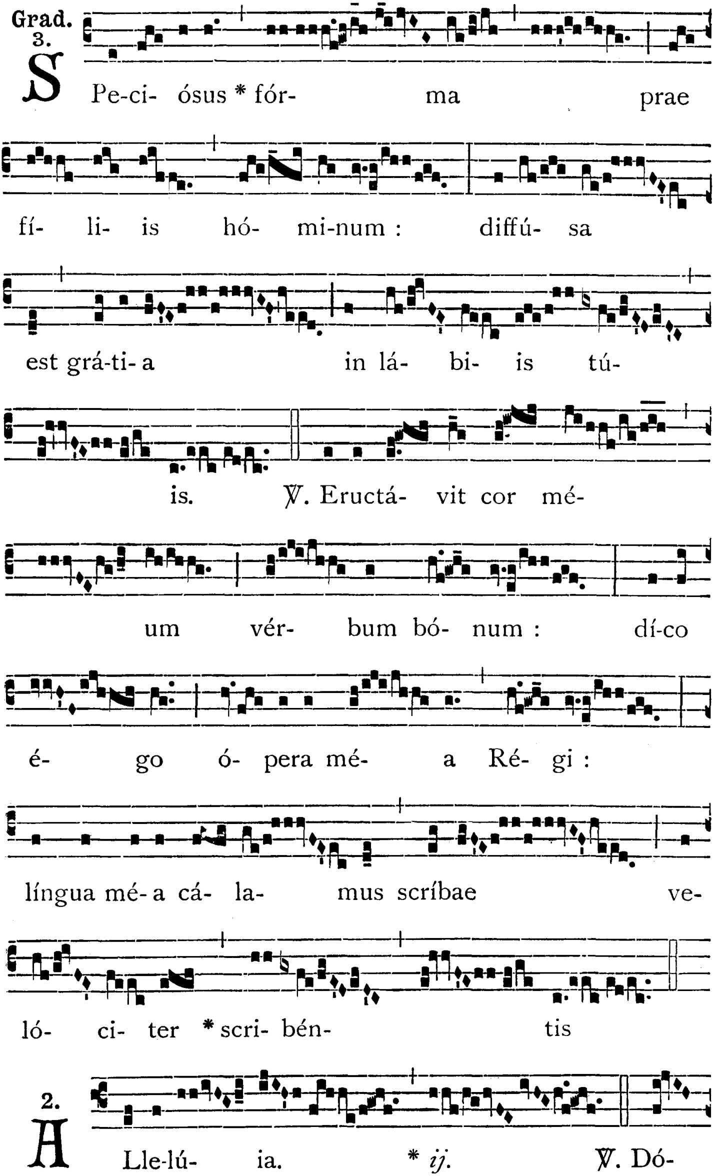


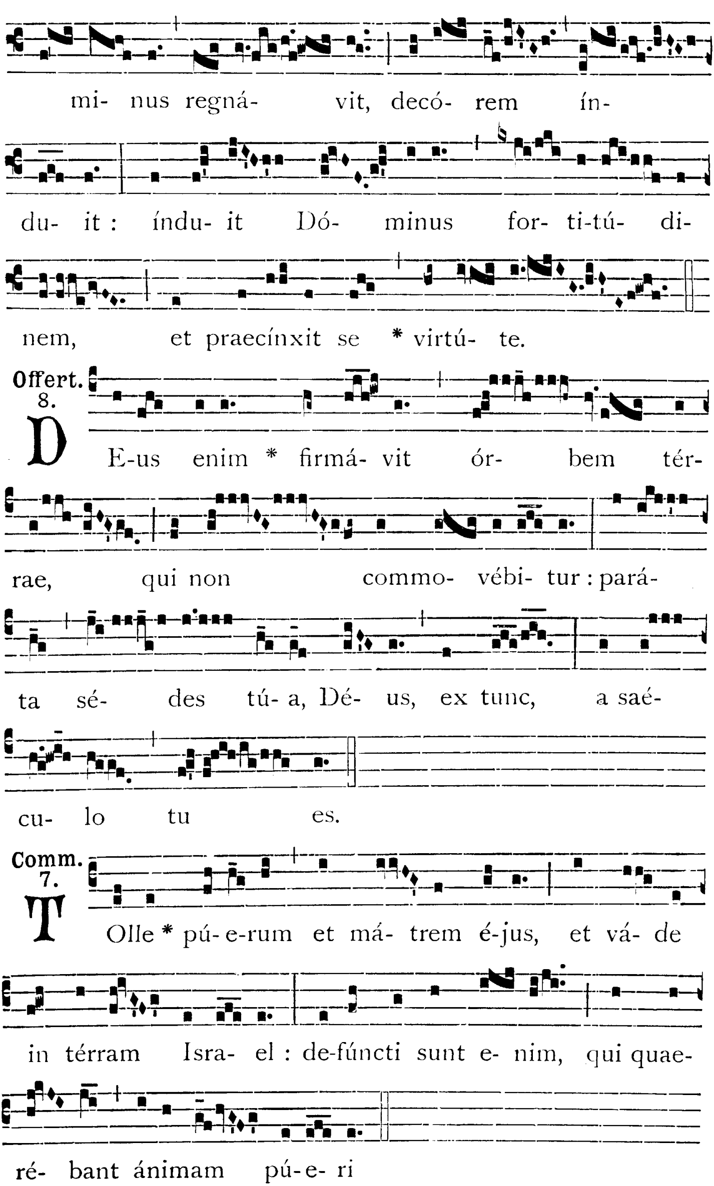
VOX in Ráma * audí-ta est, plorá- tus et ulu-lá-



Sunday within the Octave of Christmas



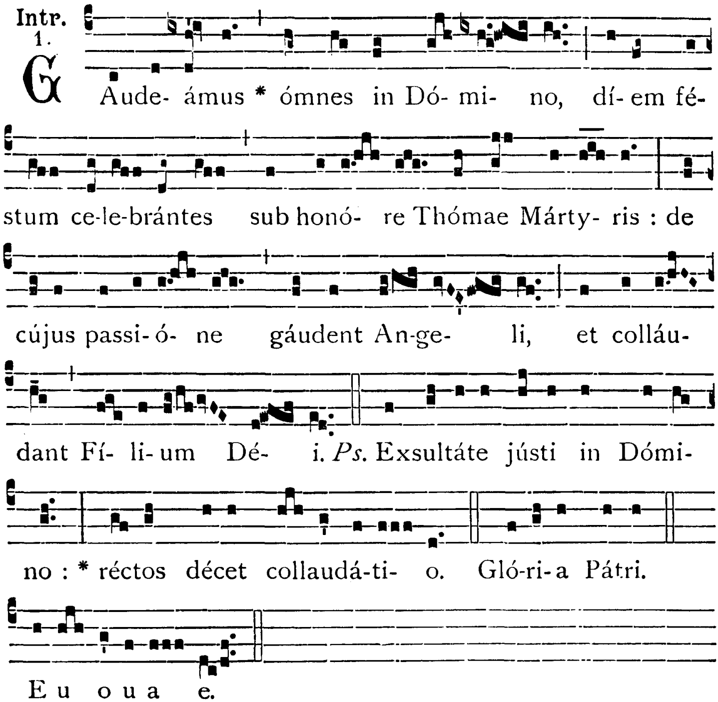

Grad. 3.
SPe-ci- ósus * fór- ma prae
fí- li- is hó- mi-num : diffú- sa
est grá-ti- a in lá- bi- is tú-
is. ℣. Eructá- vit cor mé-
um vér- bum bó- num : dí-co
é- go ó- pera mé- a Ré- gi :
língua mé- a cá- la- mus scríbae ve-
ló- ci- ter * scri- bén- tis
2.
ALle-lú- ia. * ij. ℣. Dó-


mi- nus regná- vit, decó- rem ín-
du- it : índu- it Dó- minus for- ti-tú- di-
nem, et praecínxit se * virtú- te.
Offert. 8.
DEus enim * firmá- vit ór- bem tér-
rae, qui non commo- vébi- tur : pará-
ta sé- des tú- a, Dé- us, ex tunc, a saé-
cu- lo tu es.
Comm. 7.
TOlle * pú- e-rum et má- trem é-jus, et vá- de
in térram Isra- el : de-fúncti sunt e- nim, qui quae-
ré- bant ánimam pú- e- ri

DECEMBER 29

St. Thomas, Bishop and Martyr

Intr. 1.
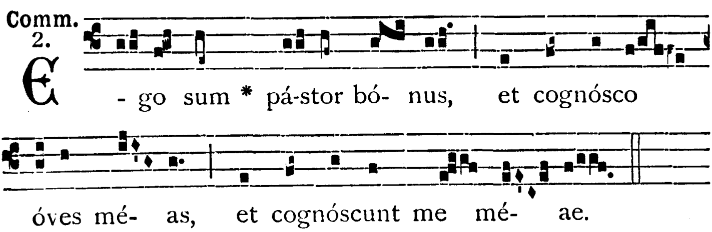


Gradual. Ecce sacérdos mágnus. *p.* 392.

Allelúia, allelúia. ℣. Ego sum pástor. *p.* 248.

Offertory. Posuísti Dómine. *p.* 376.

Comm. 2.

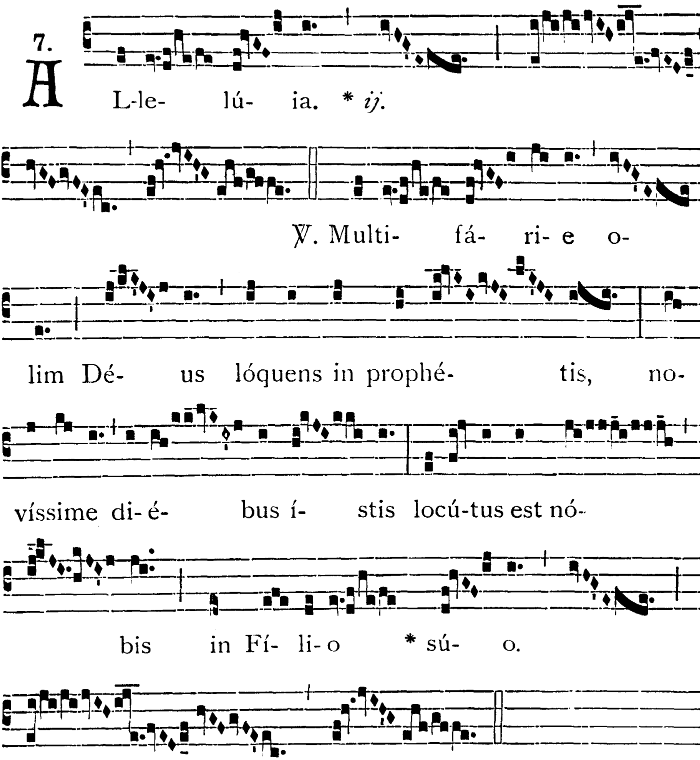


THE CIRCUMCISION OF OUR LORD

and Octave of the Nativity

Introit. Púer nátus est. *p.* 135.

Gradual. Vidérunt. *p.* 136.

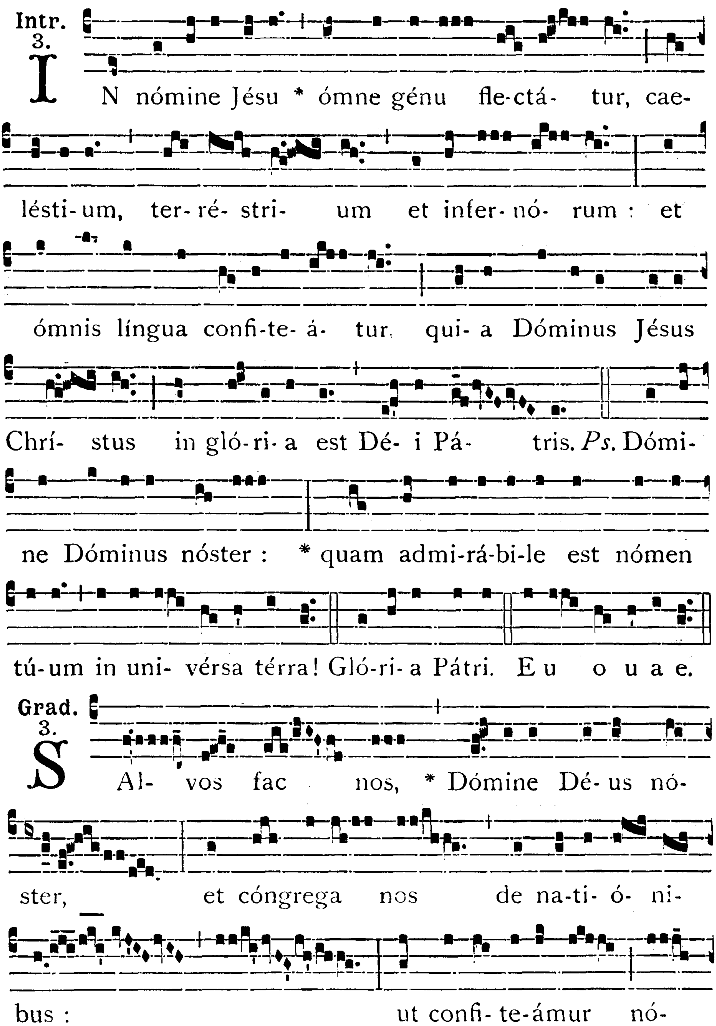


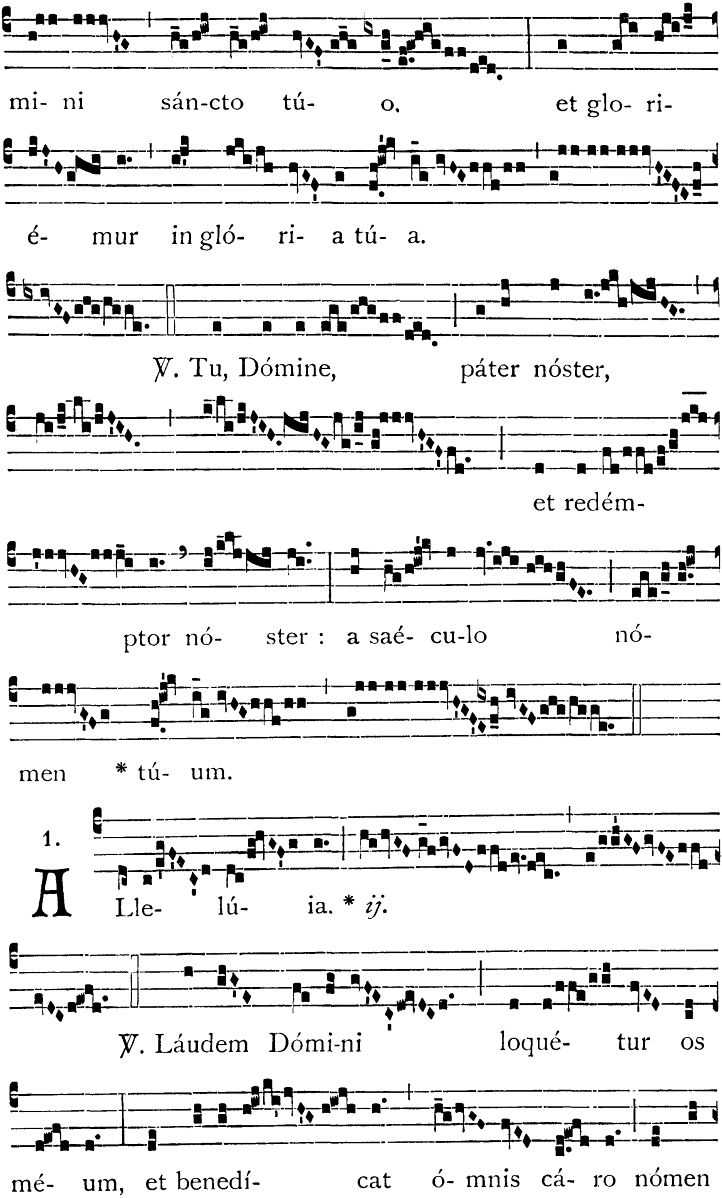
Offertory. Túi sunt caéli. *p.* 137.

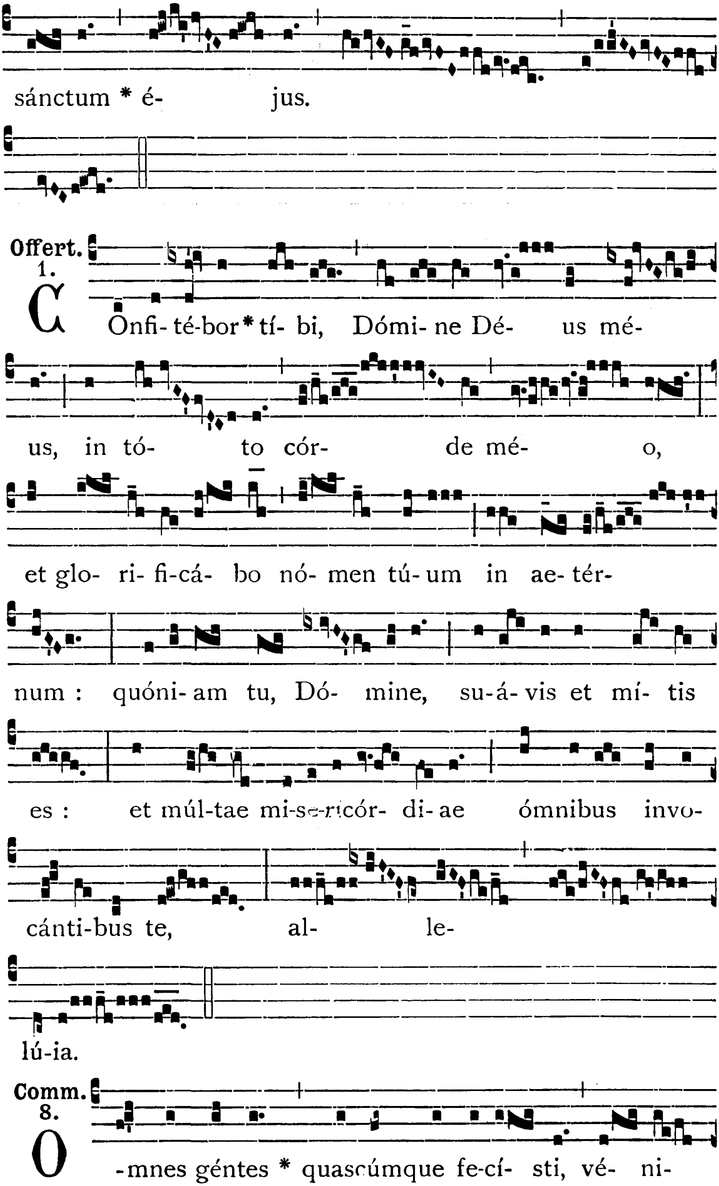
Communion. Vidérunt. *p.* 138.

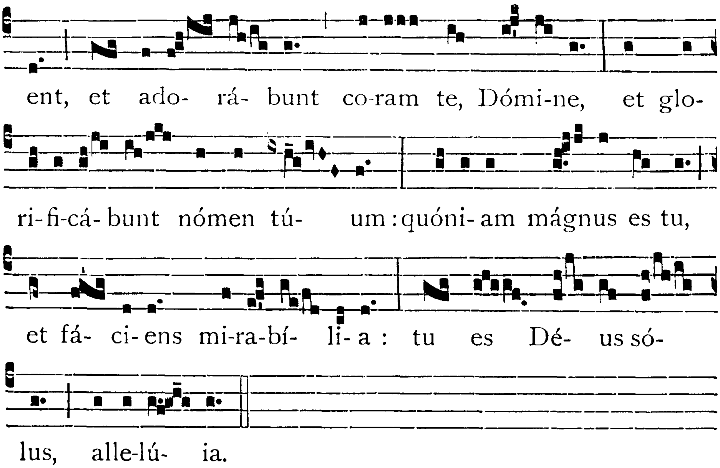
SUNDAY BETWEEN THE CIRCUMCISION AND THE EPIPHANY

FEAST OF THE MOST HOLY NAME OF JESUS
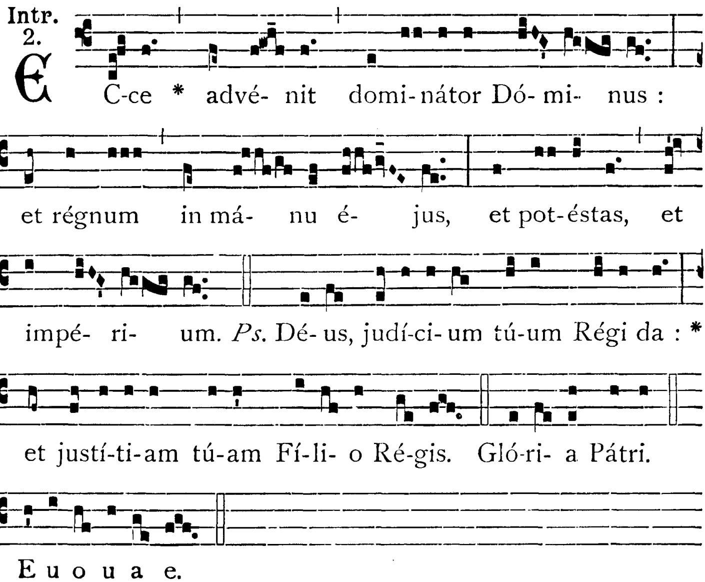


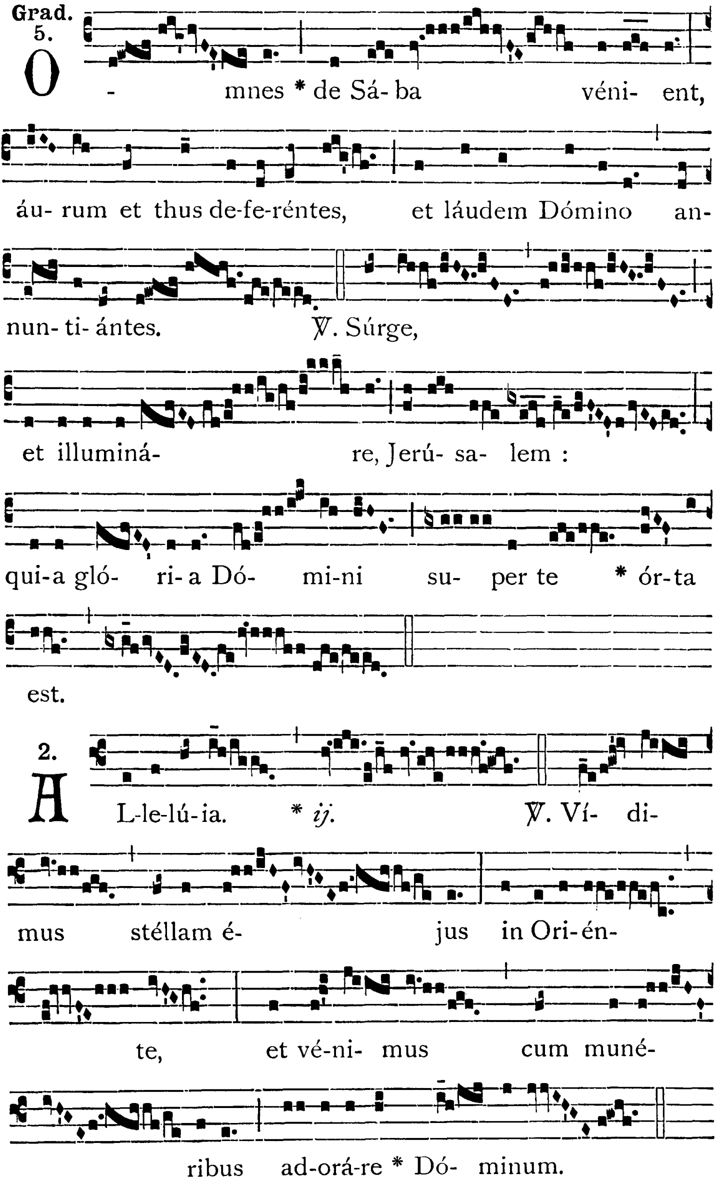

mi- ni sán-cto tú- o, et glo- ri-
é- mur in gló- ri- a tú- a.
℣. Tu, Dómine, páter nóster,
et redém-
ptor nó- ster : a saé- cu-lo nó-
men * tú- um.
1. A Lle- lú- ia. * ij.
℣. Láudem Dómi-ni loqué- tur os
mé- um, et benedí- cat ó- mnis cá- ro nómen

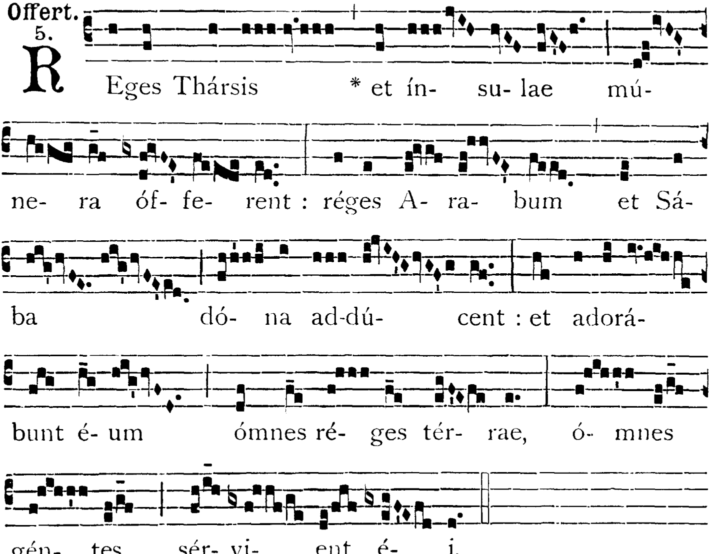

sánctum * é- jus.
Offert. 1.
C Onfi-té-bor * tí- bi, Dómi- ne Dé- us mé-
us, in tó- to cór- de mé- o,
et glo- ri- fi-cá- bo nó- men tú- um in ae- tér-
num : quóni- am tu, Dó- mine, su-á- vis et mí- tis
es : et múl-tae mi-se-ri-cór- di- ae ómnibus invo-
cánti-bus te, al- le-
lú-ia.
Comm. 8.
O -mnes géntes * quascúmque fe-cí- sti, vé- ni-

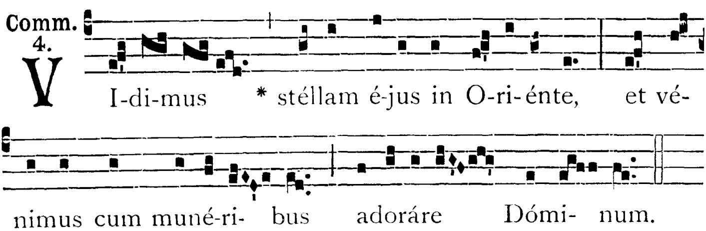


THE EPIPHANY OF OUR LORD



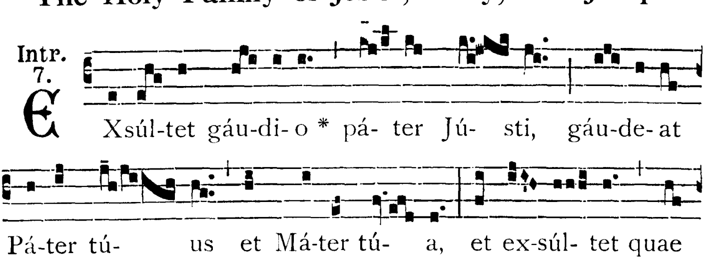

Grad. 5.
O - mnes * de Sá- ba véni- ent,
áu- rum et thus de-fe-réntes, et láudem Dómino an-
nun- ti- ántes. ℣. Súrge,
et illuminá- re, Jerú- sa- lem :
qui-a gló- ri- a Dó- mi-ni su- per te * ór-ta
est.
2.
A L-le-lú-ia. * ij. ℣. Ví- di-
mus stéllam é- jus in Ori- én-
te, et vé-ni- mus cum muné-
ribus ad-orá-re * Dó- minum.

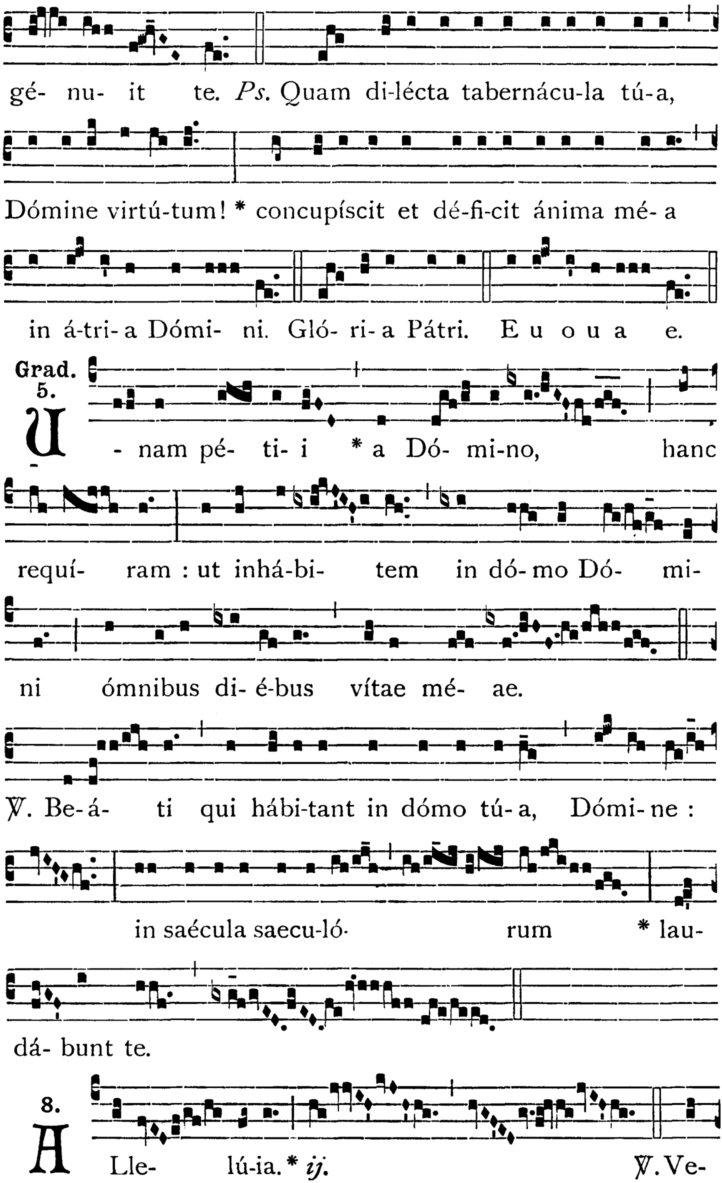


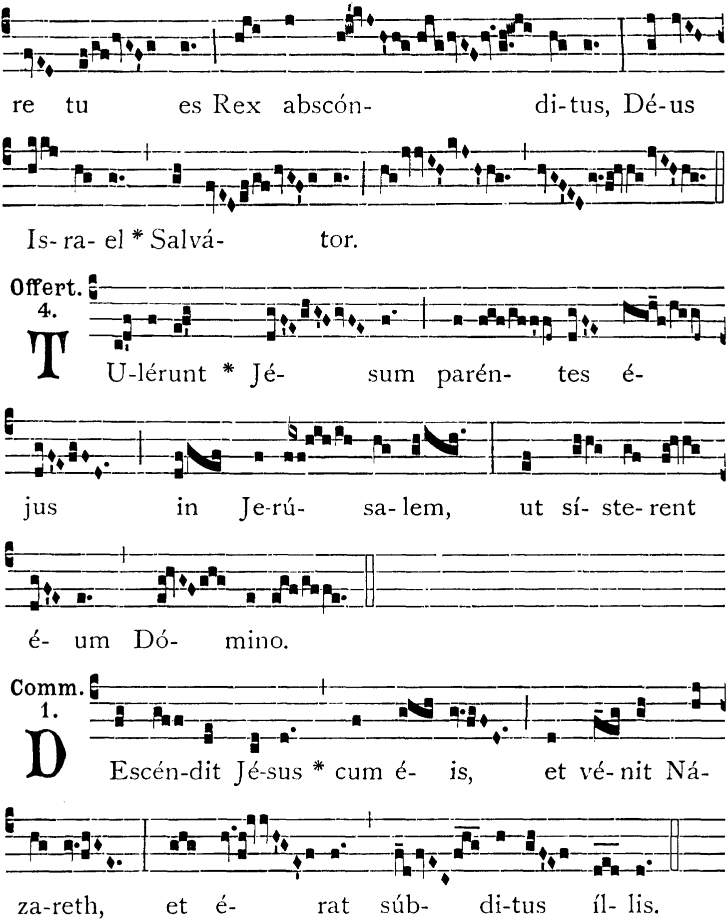


SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY

The Holy Family of Jesus, Mary, and Joseph




gé- nu- it te. Ps. Quam di-lécta tabernácu-la tú-a,
Dómine virtú-tum! * concupíscit et dé-fi-cit ánima mé- a
in á-tri- a Dómi- ni. Gló- ri- a Pátri. E u o u a e.
Grad. 5.
U - nam pé- ti- i * a Dó- mi-no, hanc
requí- ram : ut inhá-bi- tem in dó- mo Dó- mi-
ni ómnibus di- é-bus vítae mé- ae.
℣. Be- á- ti qui hábi-tant in dómo tú- a, Dómi- ne :
in saécula saecu-ló· rum * lau-
dá- bunt te.
8.
A Lle- lú-ia. * ij. ℣. Ve-

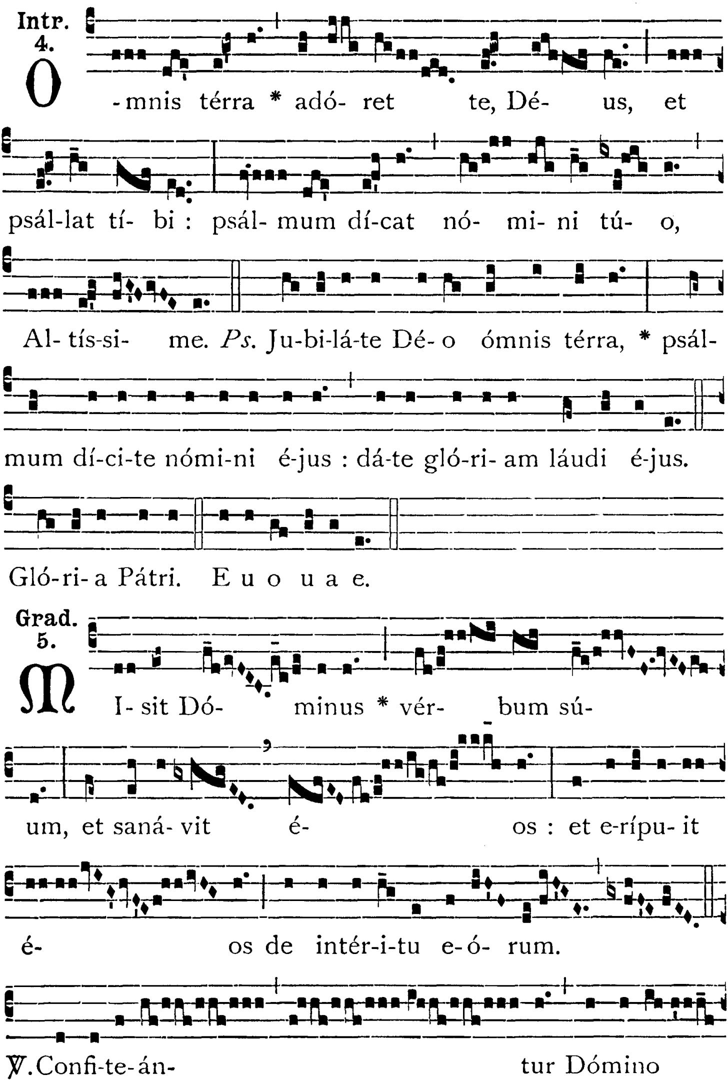


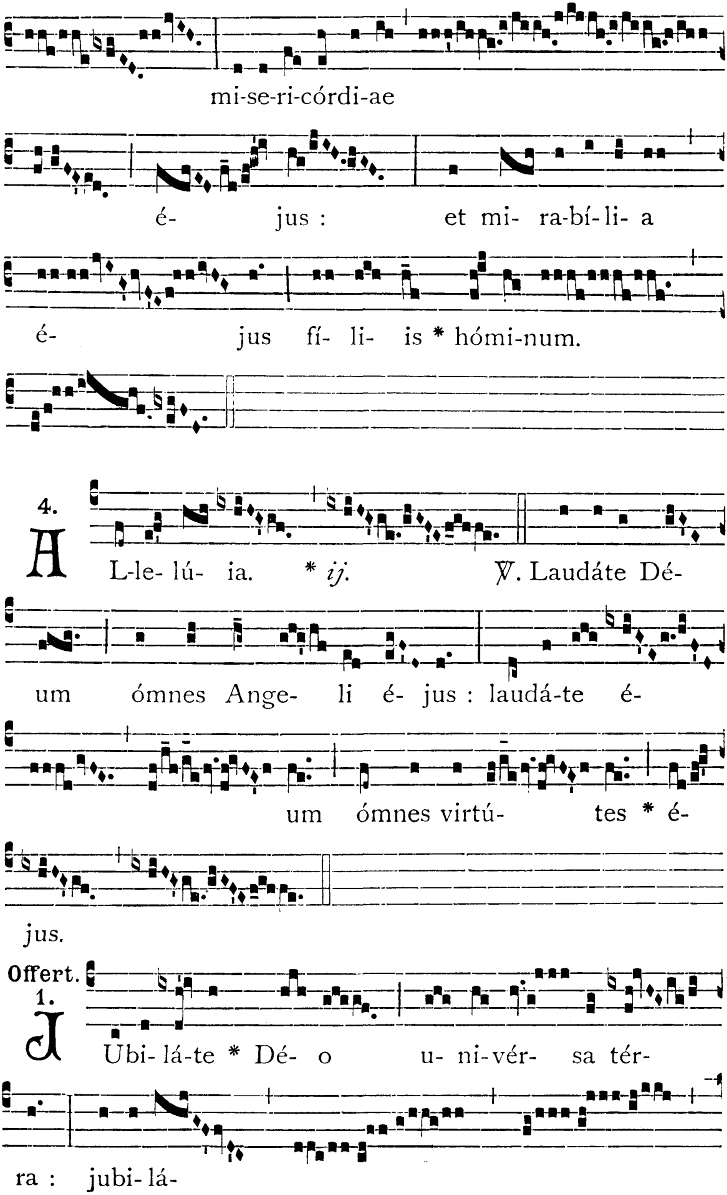
JANUARY 13
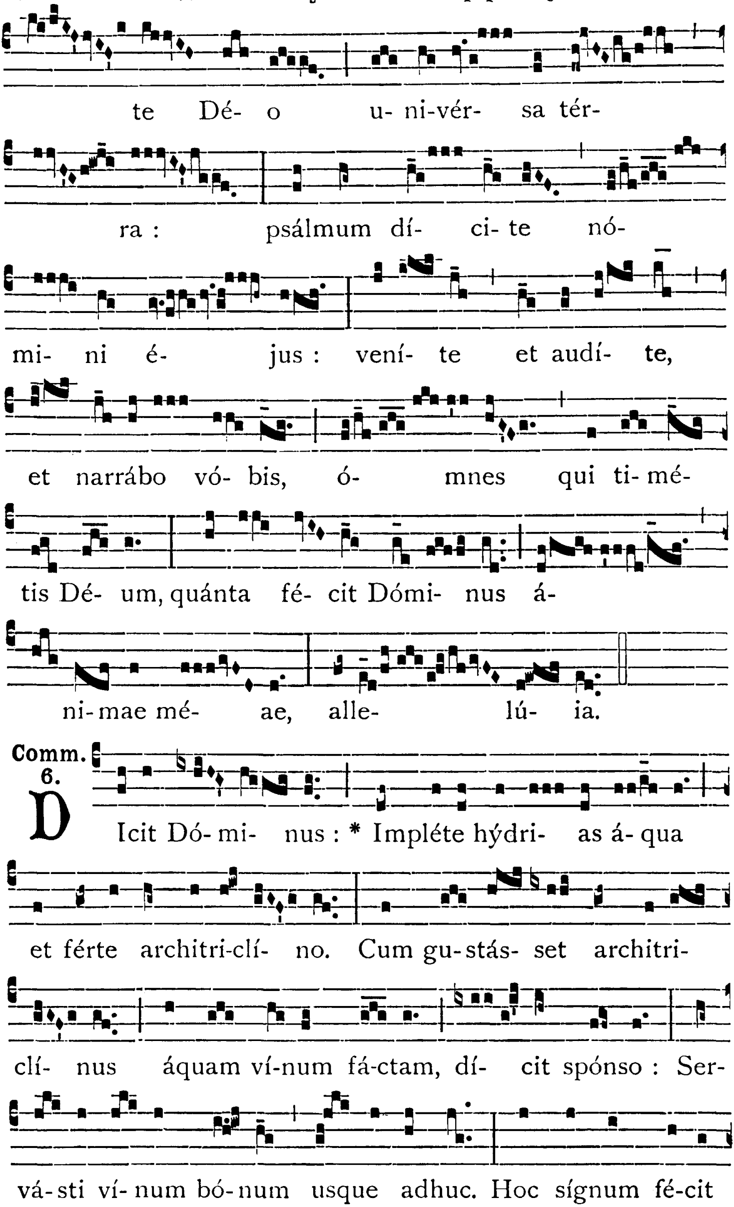
Octave of the Epiphany

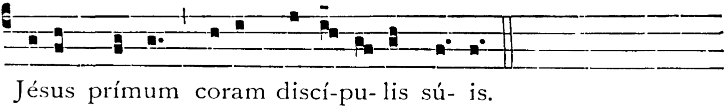
All as on the Feast itself, p. 153.

The Second Sunday after the Epiphany

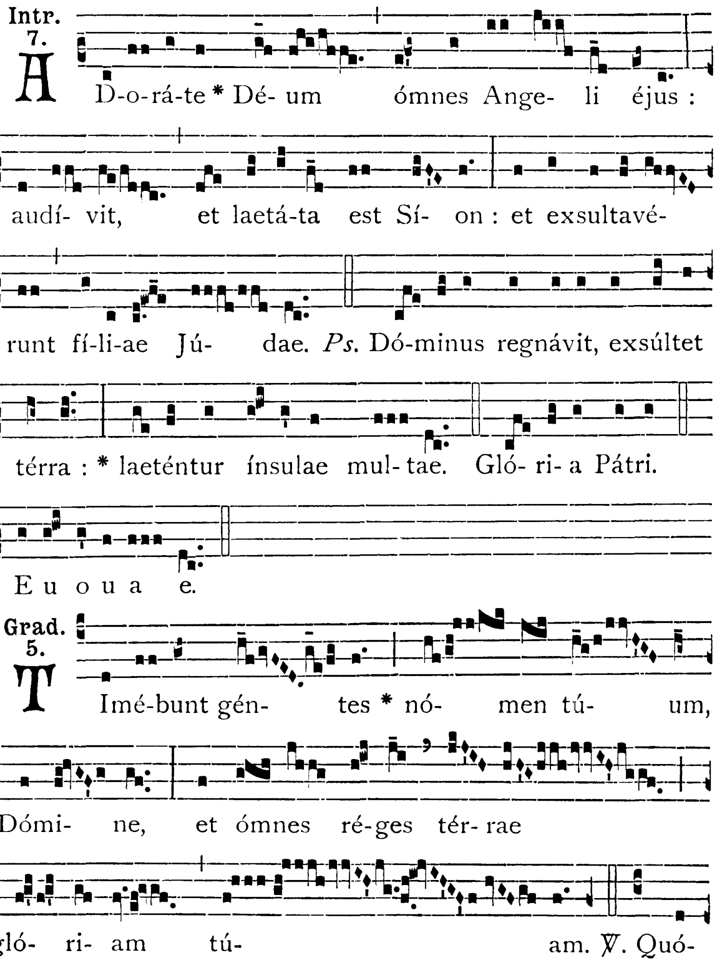


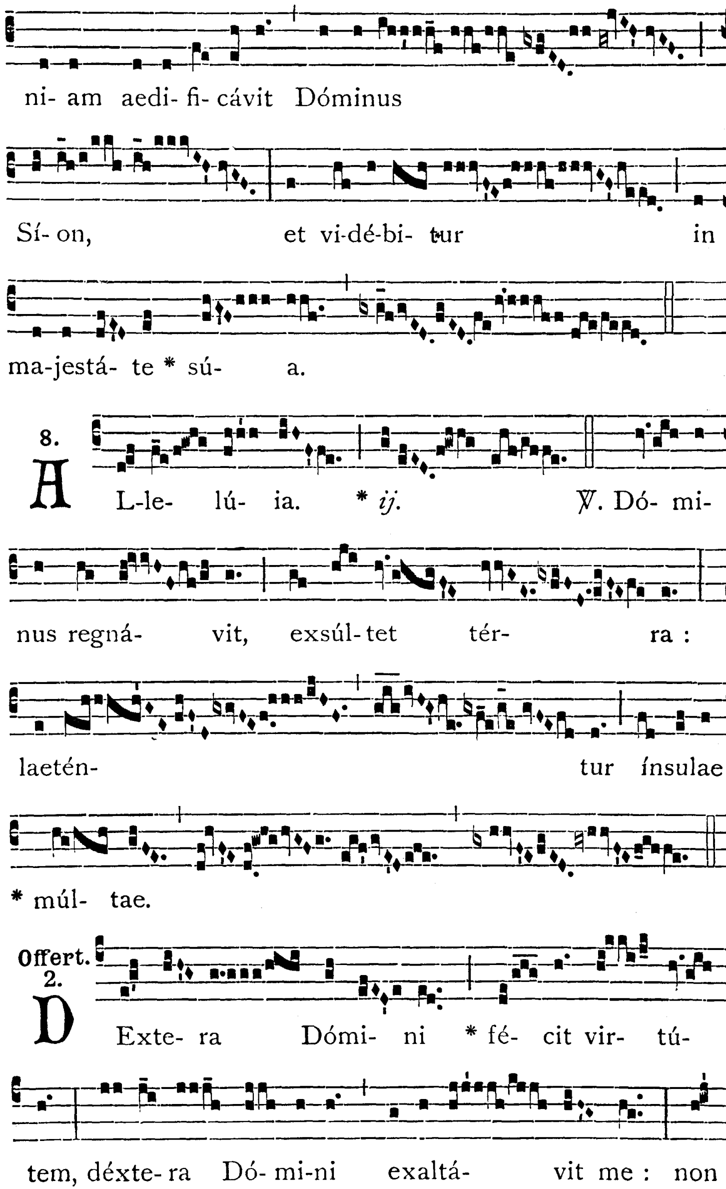

mi-se-ri-córdi-ae
é- jus : et mi- ra-bí-li- a
é- jus fí- li- is * hómi-num.
4.
A L-le- lú- ia. * ij. ℣. Laudáte Dé-
um ómnes Ange- li é- jus : laudá-te é-
um ómnes virtú- tes * é-
jus.
Offert.
1.
J Ubi- lá-te * Dé- o u- ni-vér- sa tér-
ra : jubi- lá-

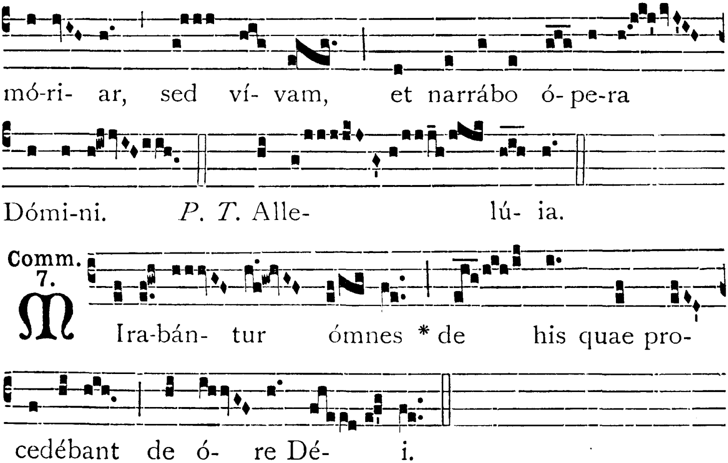

te Dé- o u- ni-vér- sa tér-
ra : psálmum dí- ci- te nó-
mi- ni é- jus : vení- te et audí- te,
et narrábo vó- bis, ó- mnes qui ti- mé-
tis Dé- um, quánta fé- cit Dómi- nus á-
ni- mae mé- ae, alle- lú- ia.
Comm. 6.
DIcit Dó- mi- nus : * Impléte hýdri- as á- qua
et férte architri-clí- no. Cum gu- stás- set architri-
clí- nus áquam ví-num fá-ctam, dí- cit spónso : Ser-
vá- sti ví- num bó- num usque adhuc. Hoc sígnum fé-cit



The Third Sunday after the Epiphany



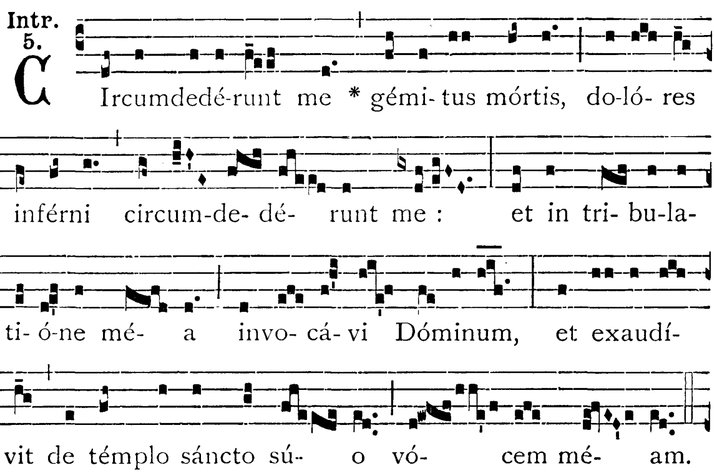

ni- am aedi- fi- cávit Dóminus
Sí- on, et vi-dé-bi- tur in
ma-jestá- te * sú- a.
8.
A L-le- lú- ia. * ij. ℣. Dó- mi-
nus regná- vit, exsúl-tet tér- ra :
laetén- tur ínsulae
* múl- tae.
Offert. 2.
D Exte- ra Dómi- ni * fé- cit vir- tú-
tem, déxte- ra Dó- mi-ni exaltá- vit me : non
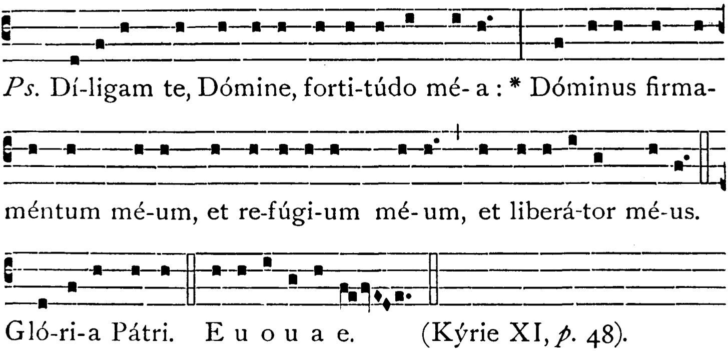


4th, 5th, and 6th Sundays after the Epiphany

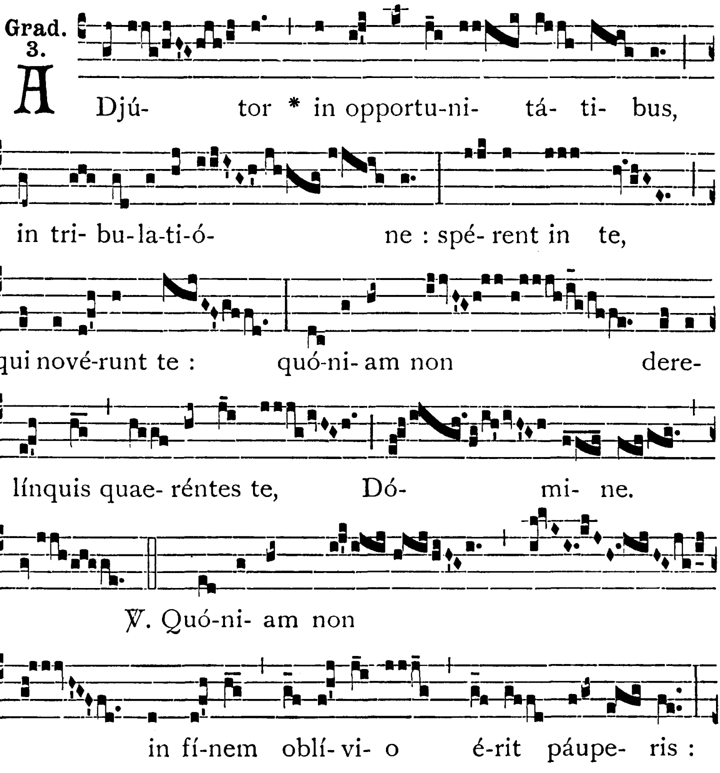
As on the third Sunday. 161.

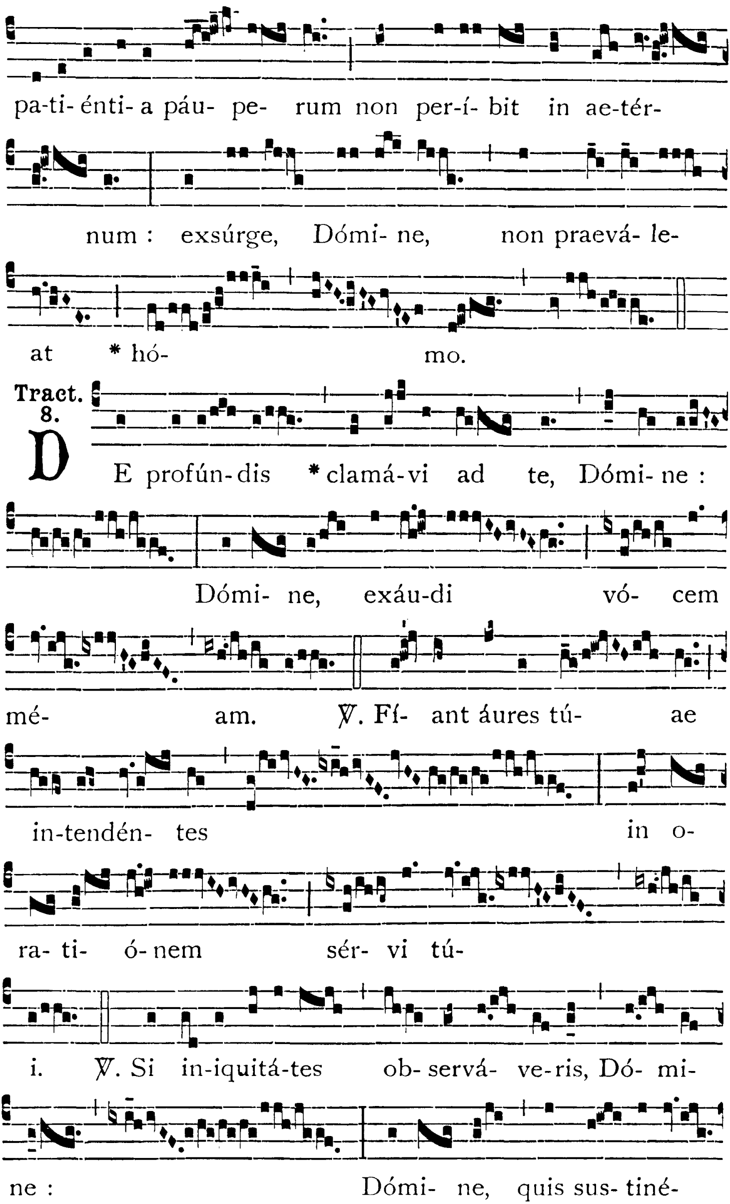
Septuagesima Sunday

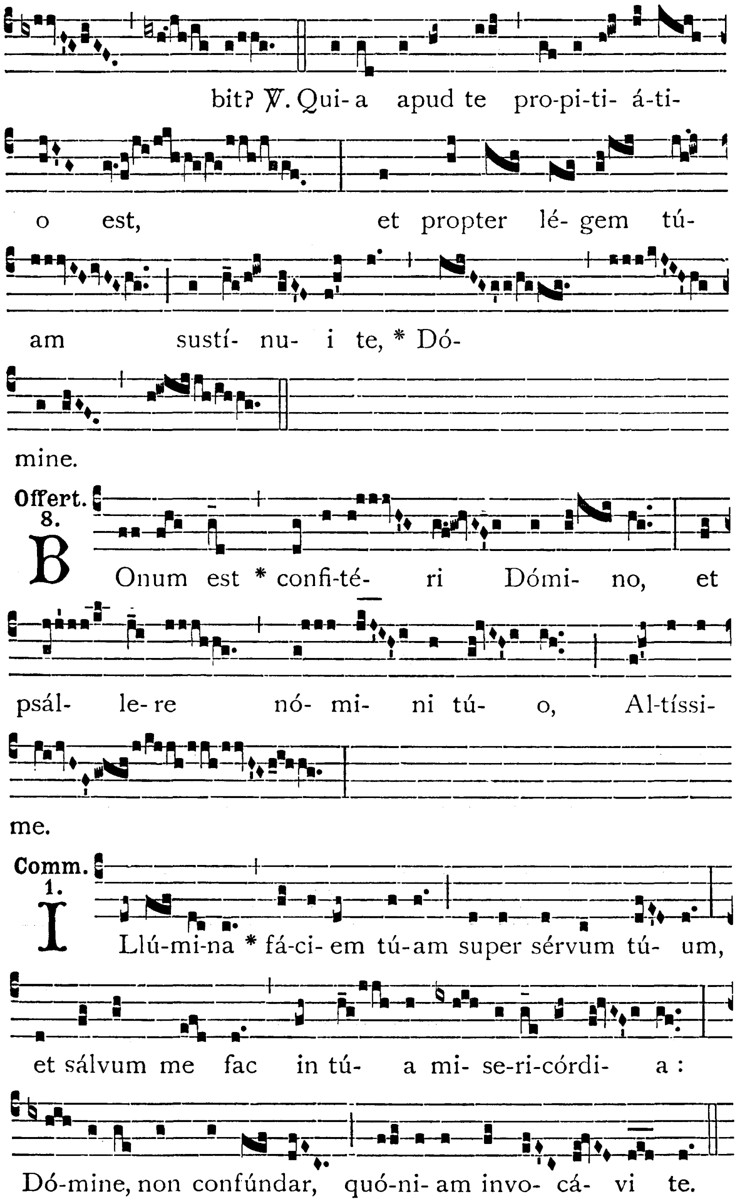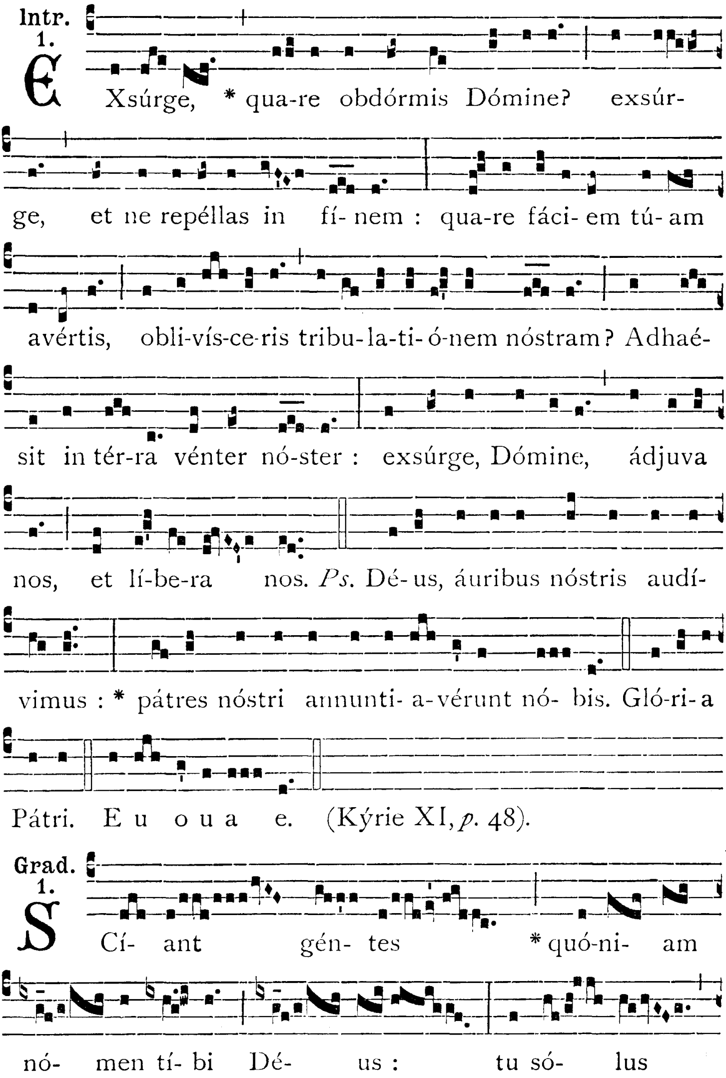




¶ *The* Glória in excélsis. *is not said from Septuagesima Sunday until Easter, except on Maundy Thursday, Holy Saturday, and Feast days.*

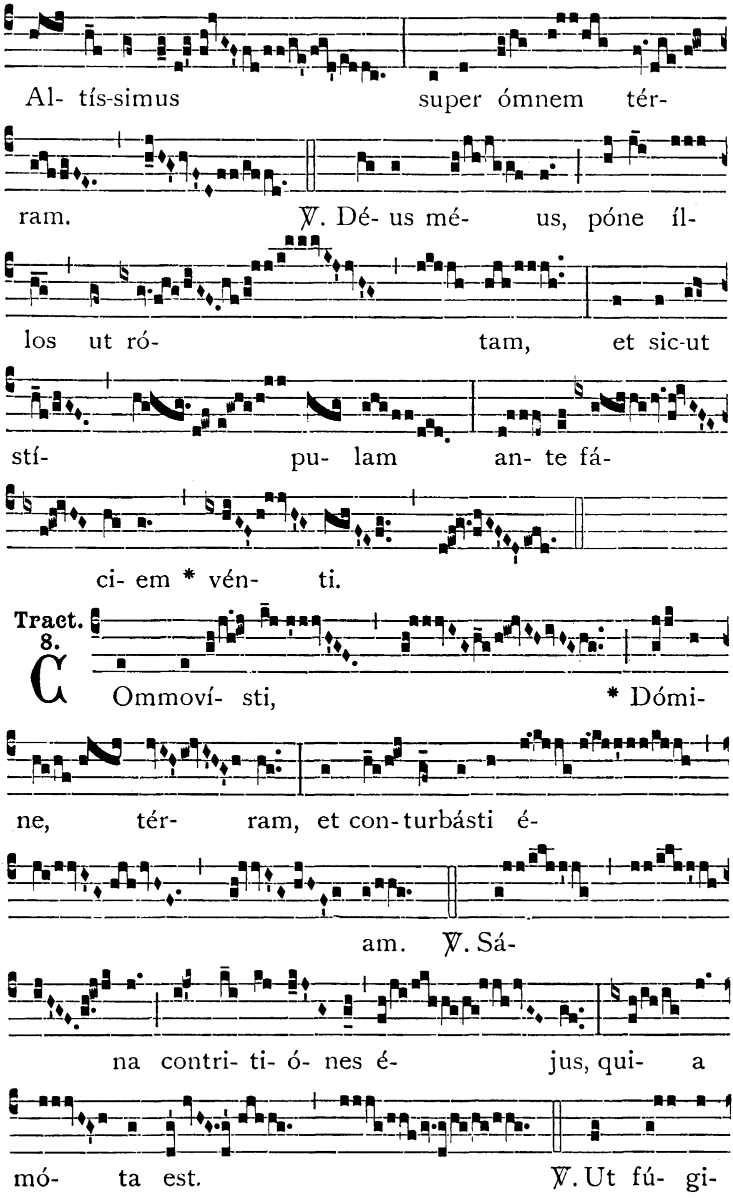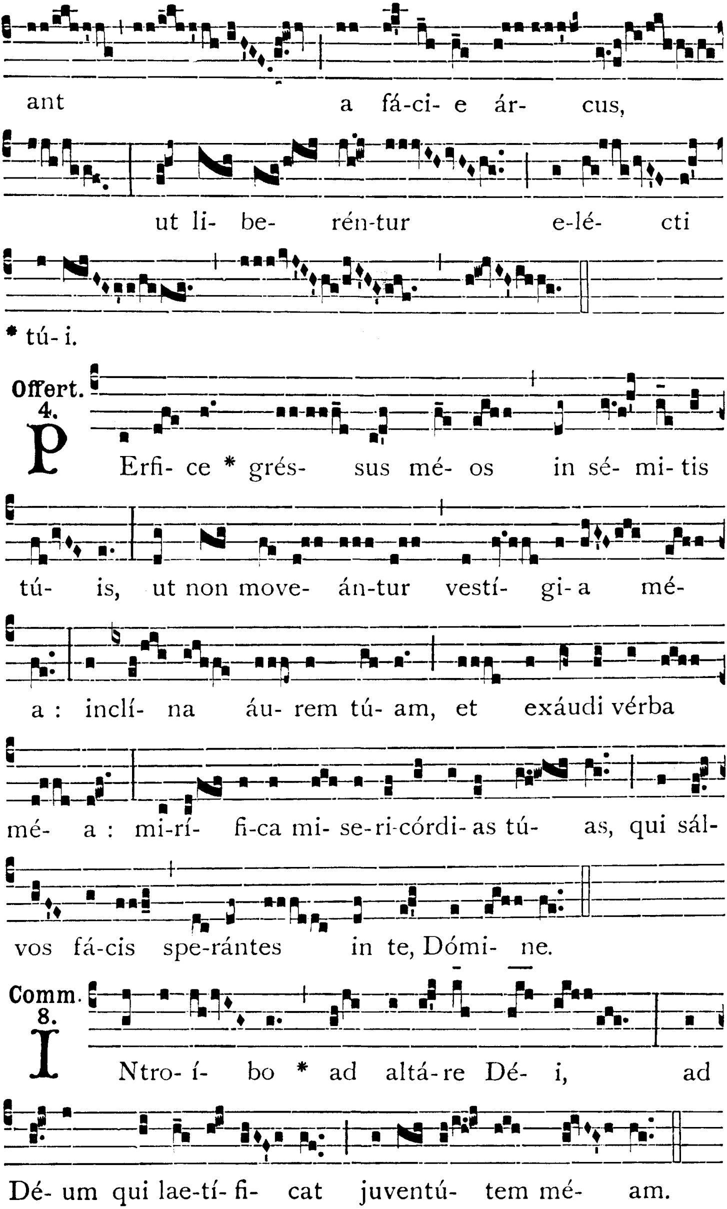



pa-ti- énti- a páu- pe- rum non per-í- bit in ae-tér-
num : exsúrge, Dómi- ne, non praevá- le-
at * hó- mo.
Tract. 8.
DE profún-dis * clamá-vi ad te, Dómi- ne :
Dómi- ne, exáu-di vó- cem
mé- am. ℣. Fí- ant áures tú- ae
in-tendén- tes in o-
ra- ti- ó- nem sér- vi tú-
i. ℣. Si in-iquitá-tes ob- servá- ve-ris, Dó- mi-
ne : Dómi- ne, quis sus- tiné-


bit? ℣. Qui-a apud te pro-pi-ti- á-ti-
o est, et propter lé- gem tú-
am sustí- nu- i te, * Dó-
mine.
Offert. 8.
BOnum est * confi-té- ri Dómi- no, et
psál- le- re nó- mi- ni tú- o, Al-tíssi-
me.
Comm. 1.
ILlú-mi-na * fá-ci- em tú-am super sérvum tú- um,
et sálvum me fac in tú- a mi- se-ri-córdi- a:
Dó-mine, non confúndar, quó-ni- am invo- cá- vi te.

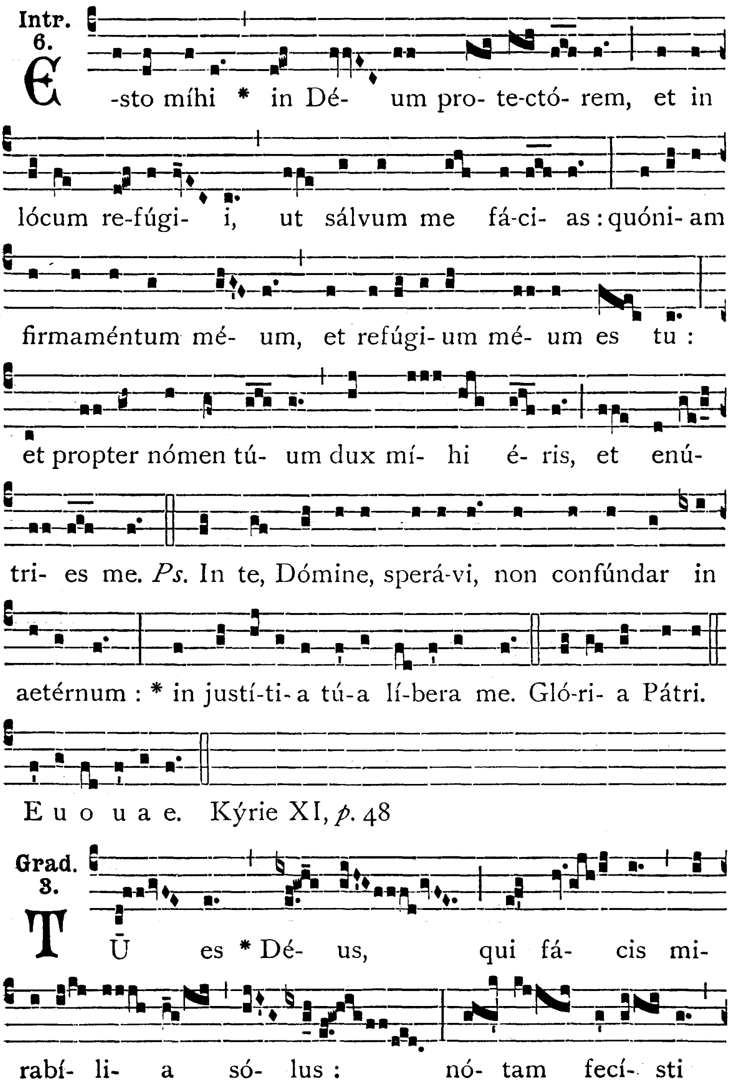
Sexagesima Sunday

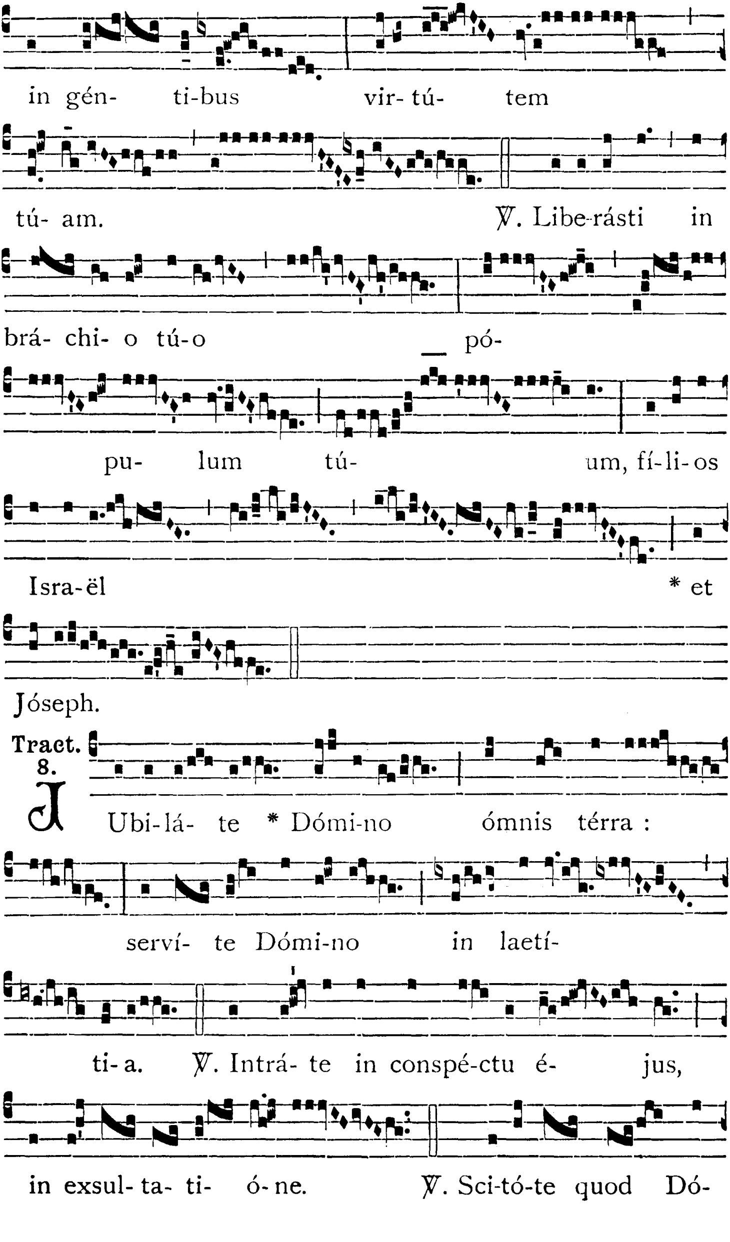


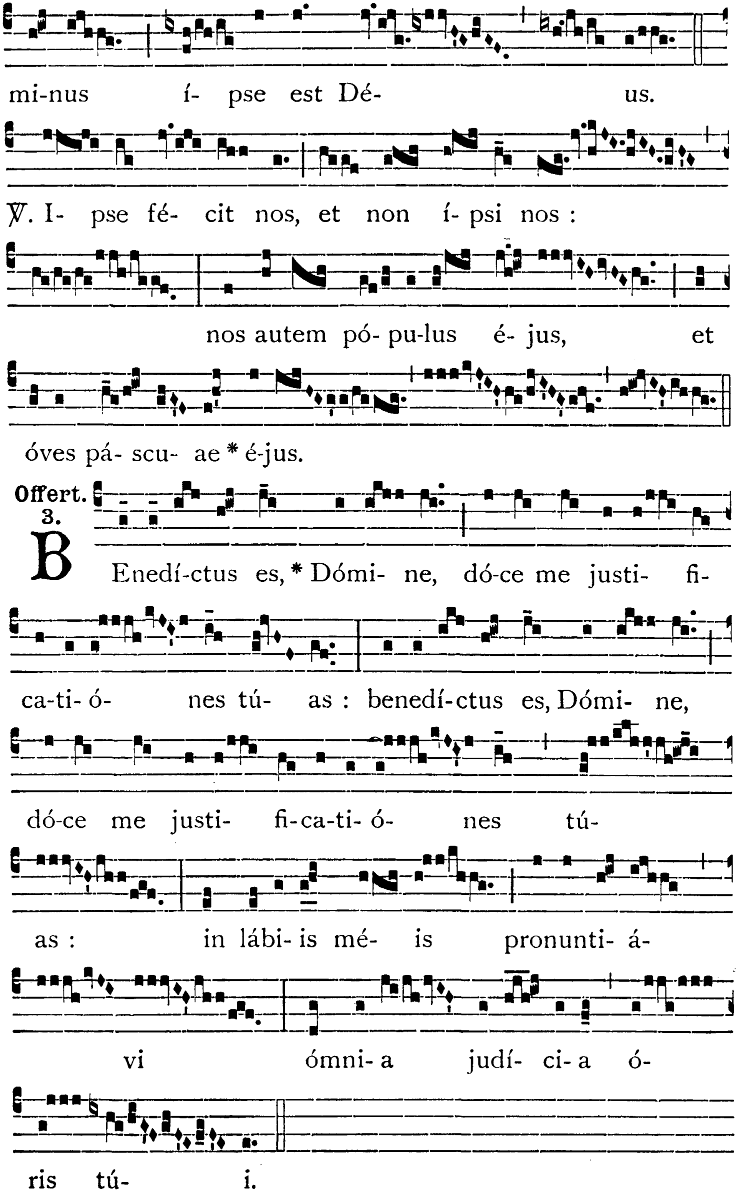

Al- tís-simus super ómnem tér-
ram. ℣. Dé- us mé- us, póne íl-
los ut ró- tam, et sic-ut
stí- pu- lam an- te fá-
ci- em * vén- ti.
Tract. 8.
COmmoví- sti, * Dómi-
ne, tér- ram, et con-turbásti é-
am. ℣. Sá-
na contri- ti- ó- nes é- jus, qui- a
mó- ta est. ℣. Ut fú- gi-

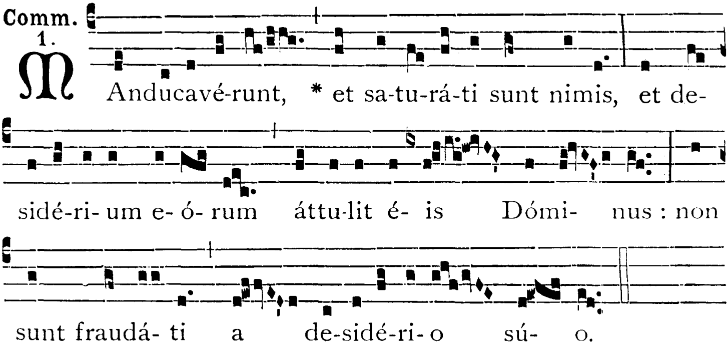

ant a fá-ci- e ár- cus,
ut li- be- rén-tur e-lé- cti
* tú- i.
Offert. 4.
PErfi- ce * grés- sus mé- os in sé- mi- tis
tú- is, ut non move- án-tur vestí- gi- a mé-
a : inclí- na áu- rem tú- am, et exáudi vérba
mé- a : mi-rí- fi-ca mi- se-ri-córdi- as tú- as, qui sál-
vos fá-cis spe-rántes in te, Dómi- ne.
Comm. 8.
INtro- í- bo * ad altá-re Dé- i, ad
Dé- um qui lae-tí- fi- cat juventú- tem mé- am.

Quinquagesima Sunday




in gén- ti-bus vir- tú- tem
tú- am. ℣. Libe-rásti in
brá- chi- o tú-o _ pó-
pu- lum tú- um, fí-li-os
Isra-ël * et
Jóseph.
Tract. 8.
JUbi-lá- te * Dómi-no ómnis térra :
serví- te Dómi-no in laetí-
ti- a. ℣. Intrá- te in conspé-ctu é- jus,
in exsul- ta- ti- ó- ne. ℣. Sci-tó-te quod Dó-
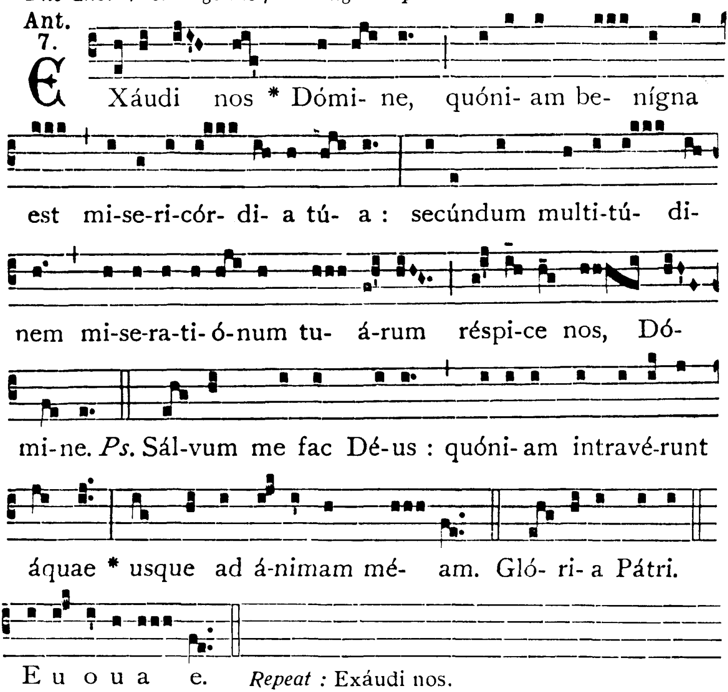

mi-nus í- pse est Dé- us.
℣. I- pse fé- cit nos, et non í- psi nos :
nos autem pó- pu-lus é- jus, et
óves pá- scu- ae * é-jus.
Offert. 3.
BEnedí-ctus es, * Dómi- ne, dó-ce me justi- fi-
ca-ti- ó- nes tú- as : benedí-ctus es, Dómi- ne,
dó-ce me justi- fi-ca-ti- ó- nes tú-
as : in lábi- is mé- is pronunti- á-
vi ómni- a judí- ci- a ó-
ris tú- i.



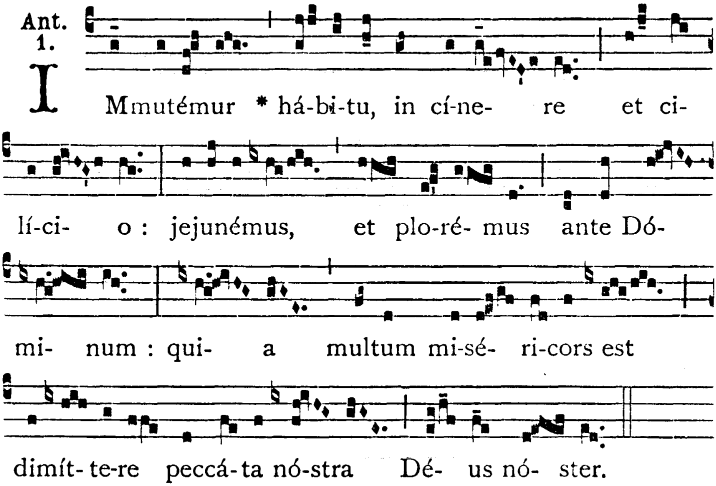
Ash Wednesday
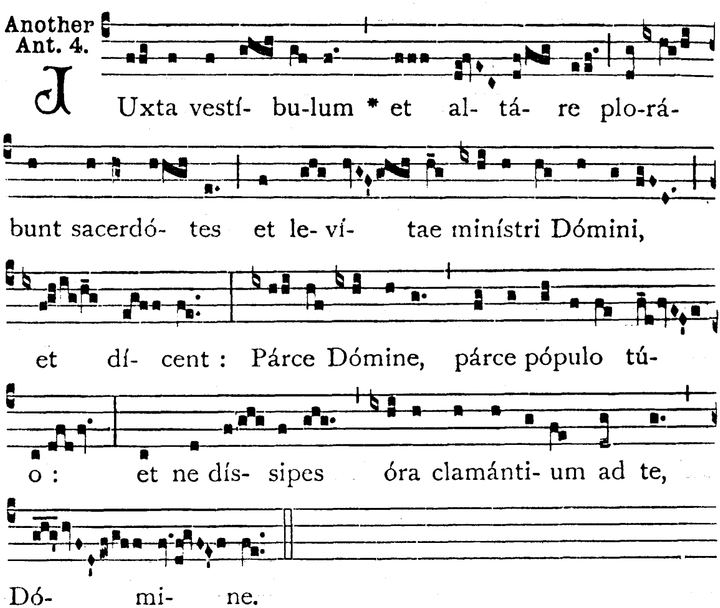
The ashes, made from olive branches or other branches blessed the previous year, are placed in a vessel on the altar.
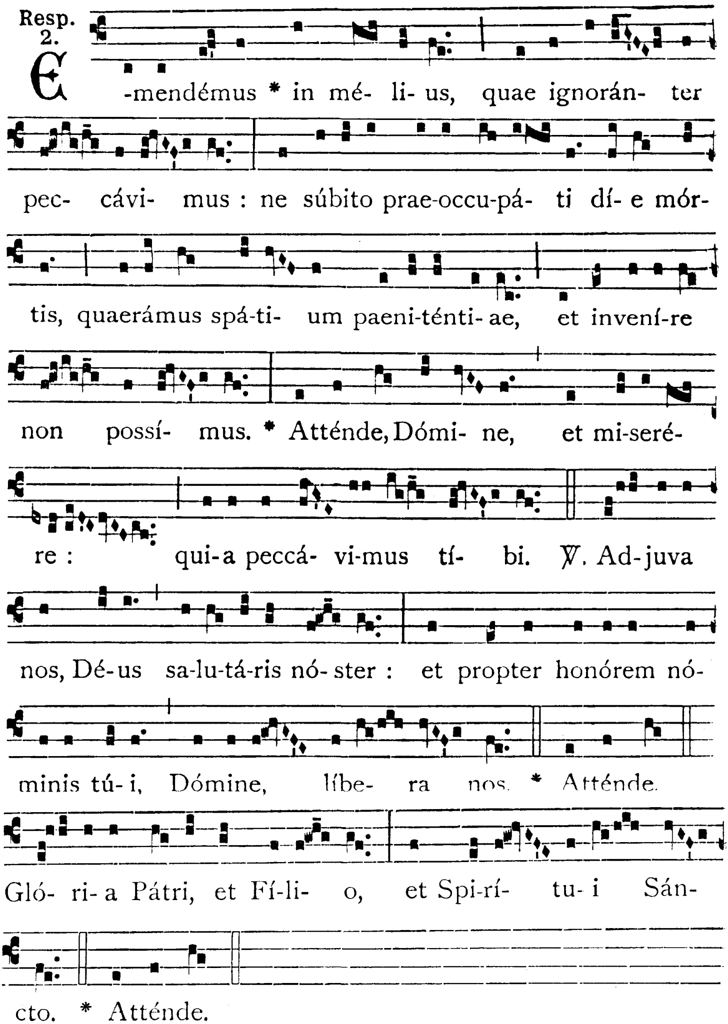
The Choir first sings the following Antiphon :
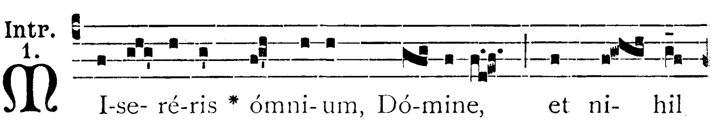


During the imposition of the ashes, the Choir sings :

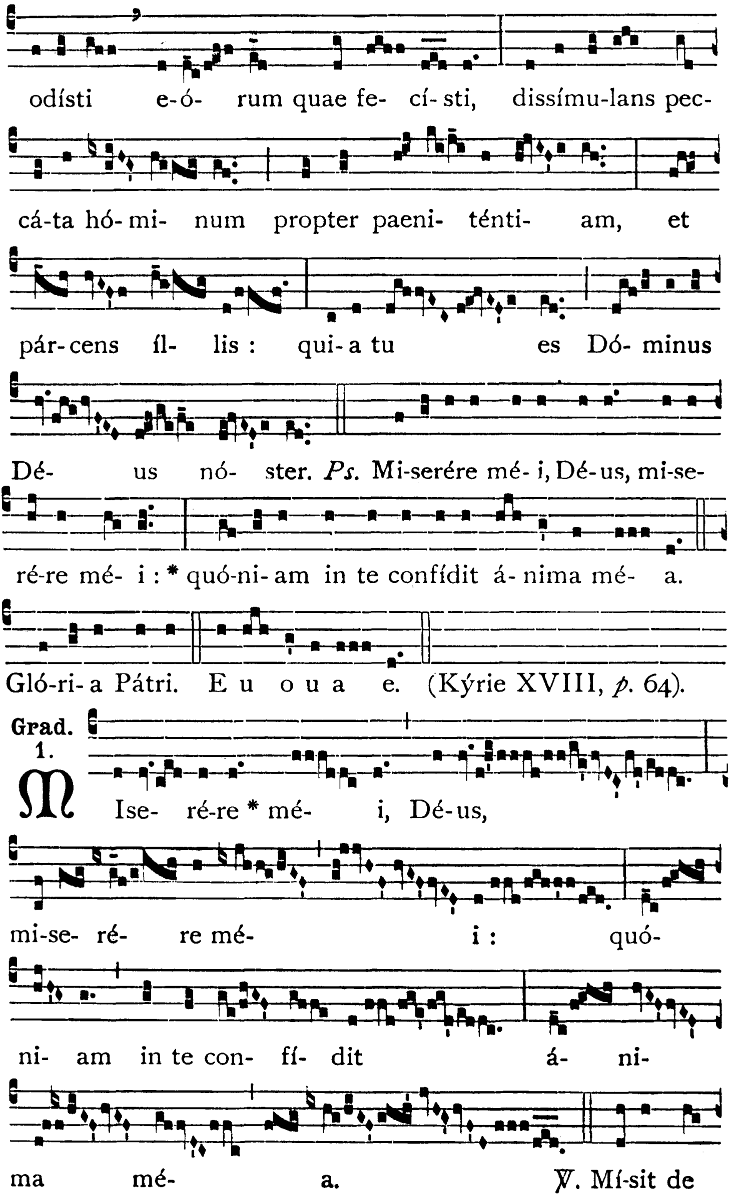


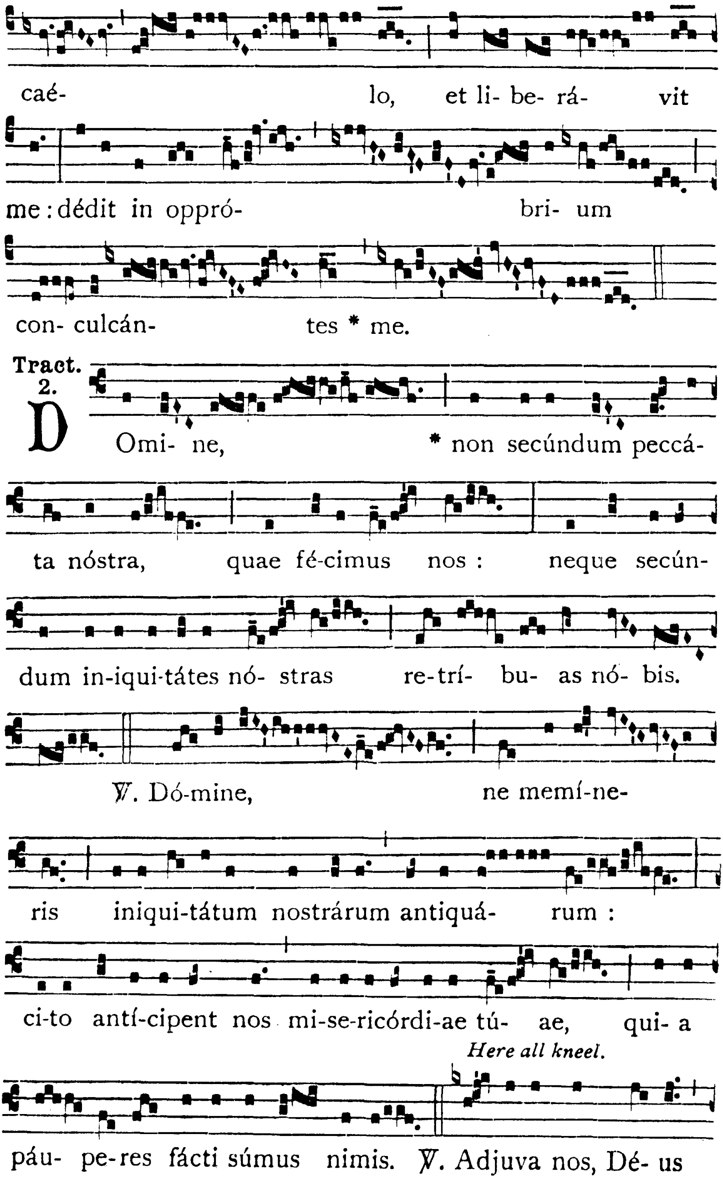


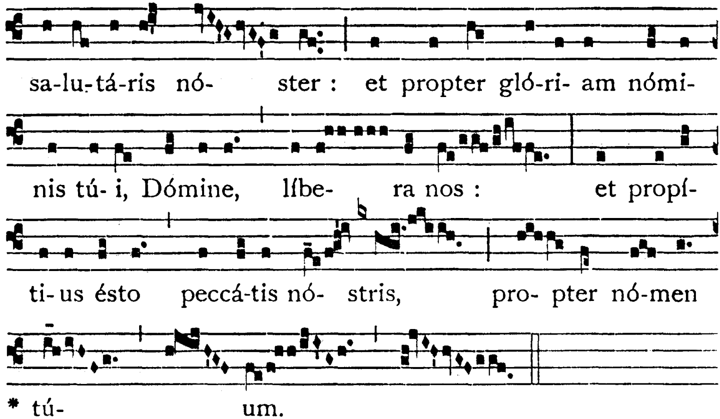

Resp. 2.
E -mendémus * in mé- li- us, quae ignorán- ter
pec- cávi- mus : ne súbito prae-occu-pá- ti dí- e mór-
tis, quaerámus spá-ti- um paeni-ténti- ae, et inverí-re
non possí- mus. * Atténde, Dómi- ne, et mi-seré-
re : qui-a peccá- vi-mus tí- bi. ℣. Ad-juva
nos, Dé-us sa-lu-tá-ris nó- ster : et propter honórem nó-
minis tú- i, Dómine, lîbe- ra nos. * Atténde.
Gló- ri-a Pátri, et Fí-li- o, et Spi-rí- tu- i Sán-
cto. * Atténde.

AT MASS

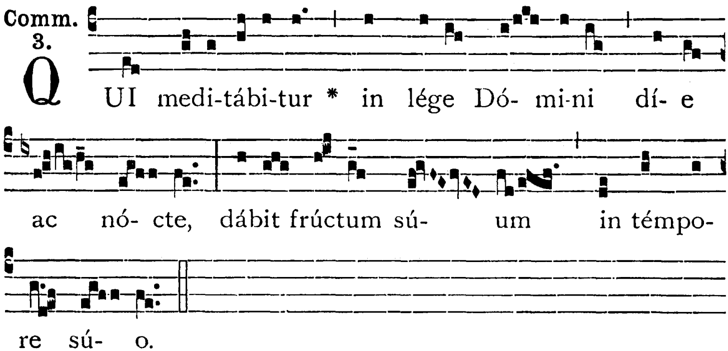

Intr. 1.
M I-se- ré-ris * ómni-um, Dó-mine, et ni- hil


odísti e-ó- rum quae fe- cí- sti, dissímu-lans pec-
cá-ta hó- mi- num propter paeni- ténti- am, et
pár- cens íl- lis : qui- a tu es Dó- minus
Dé- us nó- ster. Ps. Mi-serére mé- i, Dé- us, mi-se-
ré-re mé- i : * quó-ni- am in te confídit á- nima mé- a.
Gló-ri- a Pátri. E u o u a e. (Kýrie XVIII, p. 64).
Grad. 1.
M Ise- ré-re * mé- i, Dé-us,
mi-se- ré- re mé- i : quó-
ni- am in te con- fí- dit á- ni-
ma mé- a. ℣. Mí-sit de
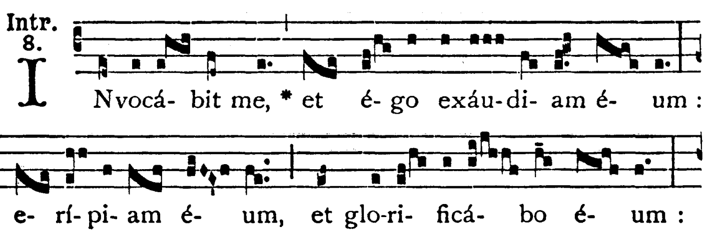

caé- lo, et li- be- rá- vit
me : dédit in oppró- bri- um
con- culcán- tes * me.
Tract. 2.
DOmi- ne, * non secúndum peccá-
ta nóstra, quae fé-cimus nos : neque secún-
dum in-iqui-tátes nó- stras re-trí- bu- as nó- bis.
℣. Dó-mine, ne memí-ne-
ris iniqui-tátum nostrárum antiquá- rum :
ci-to antí-cipent nos mi-se-ricórdi-ae tú- ae, qui- a
Here all kneel.
páu- pe-res fácti súmus nimis. ℣. Adjuva nos, Dé- us

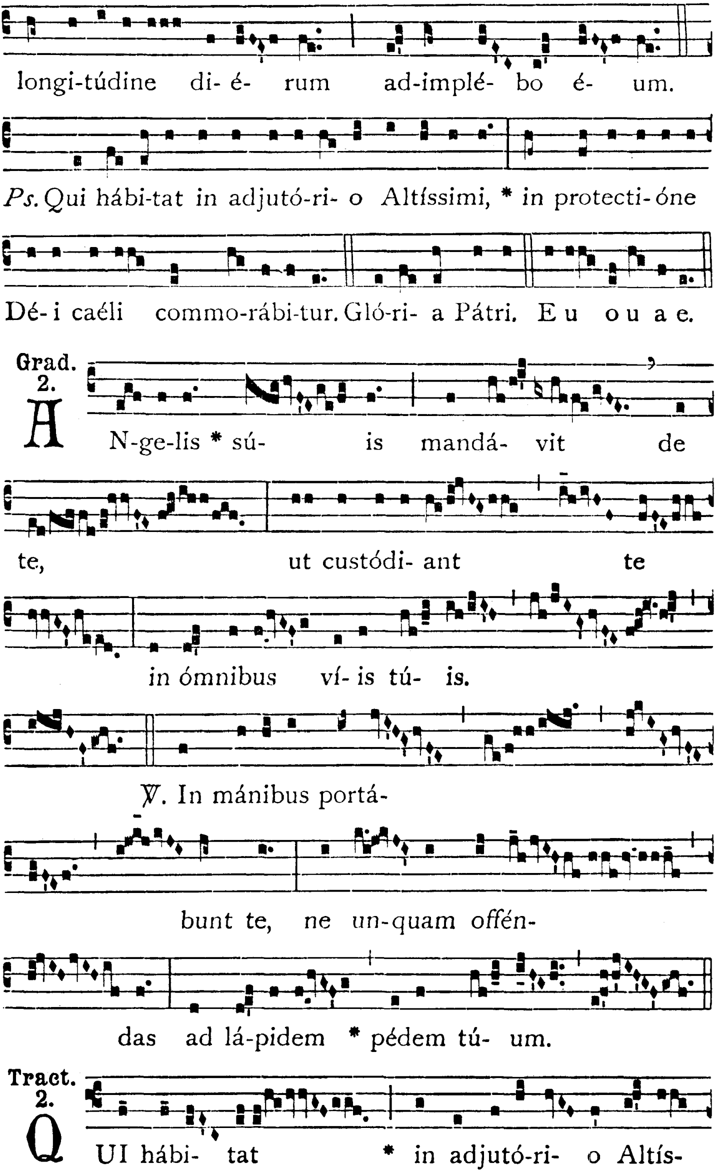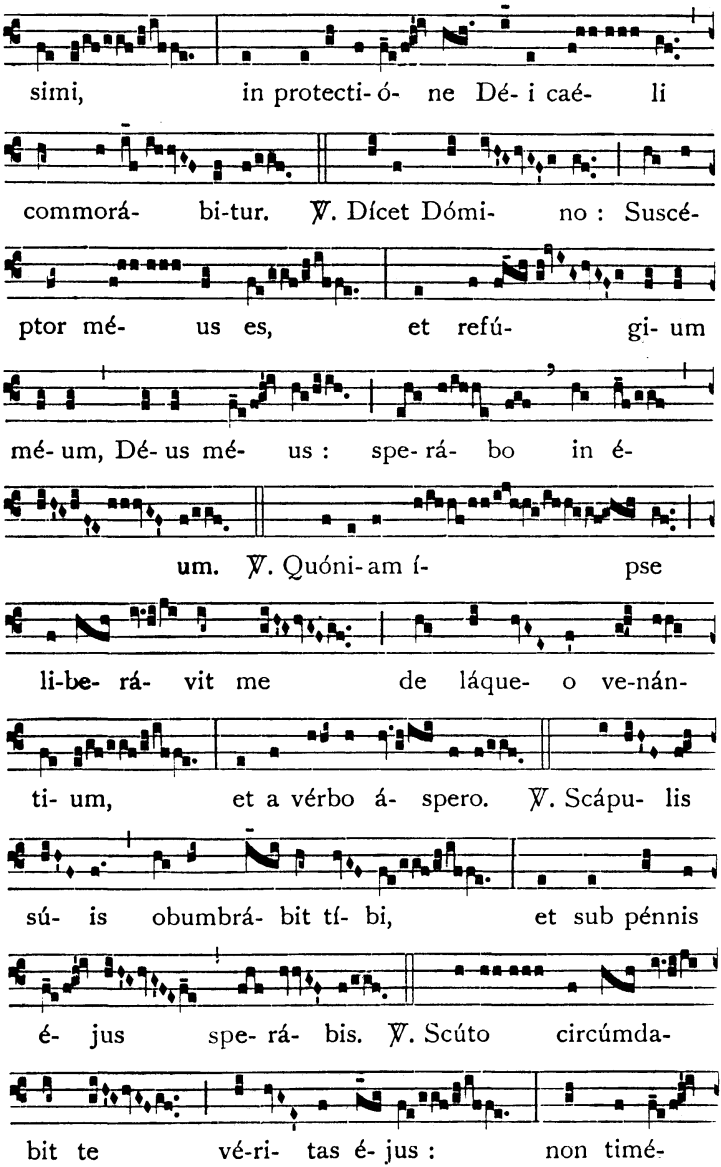


Offertory. Exaltábo te. *p.* 329.

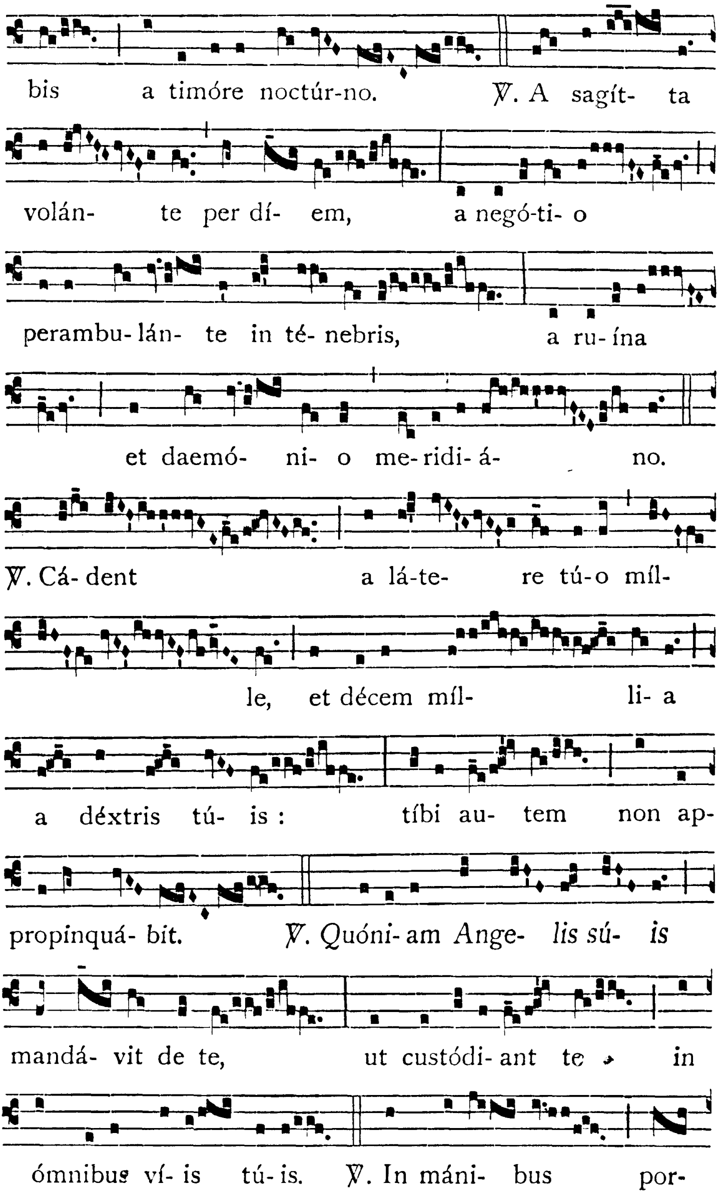


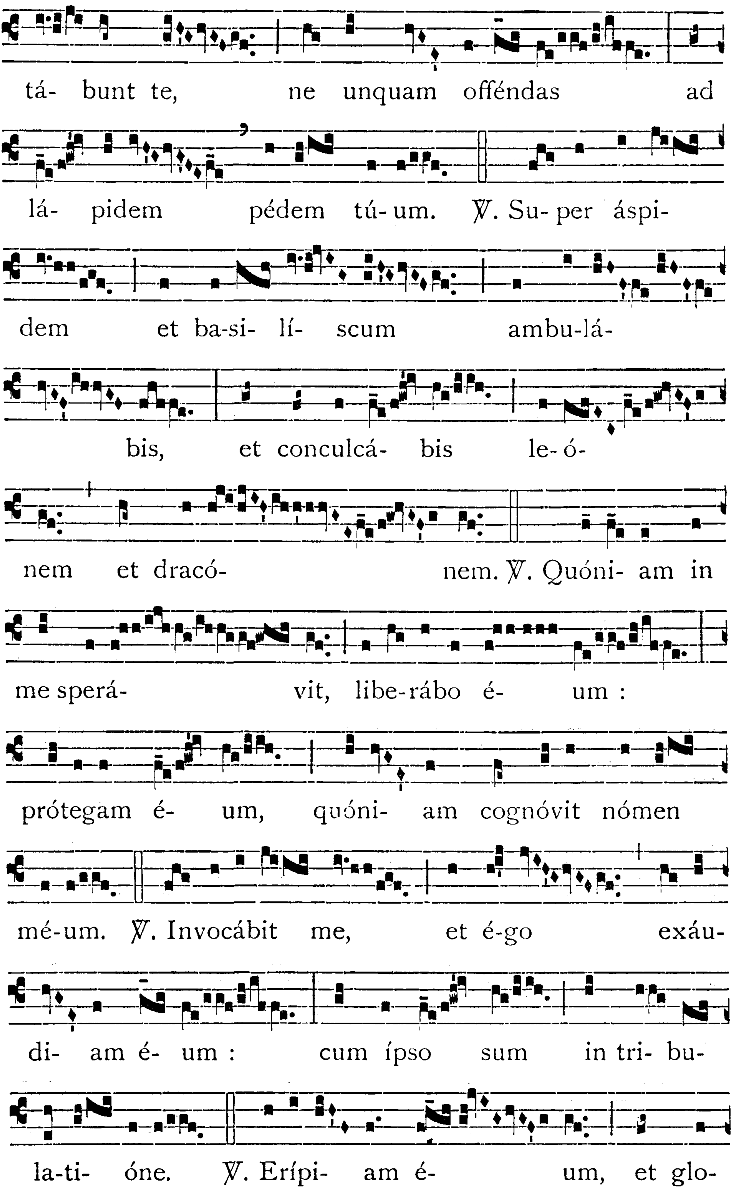
The First Sunday of Lent

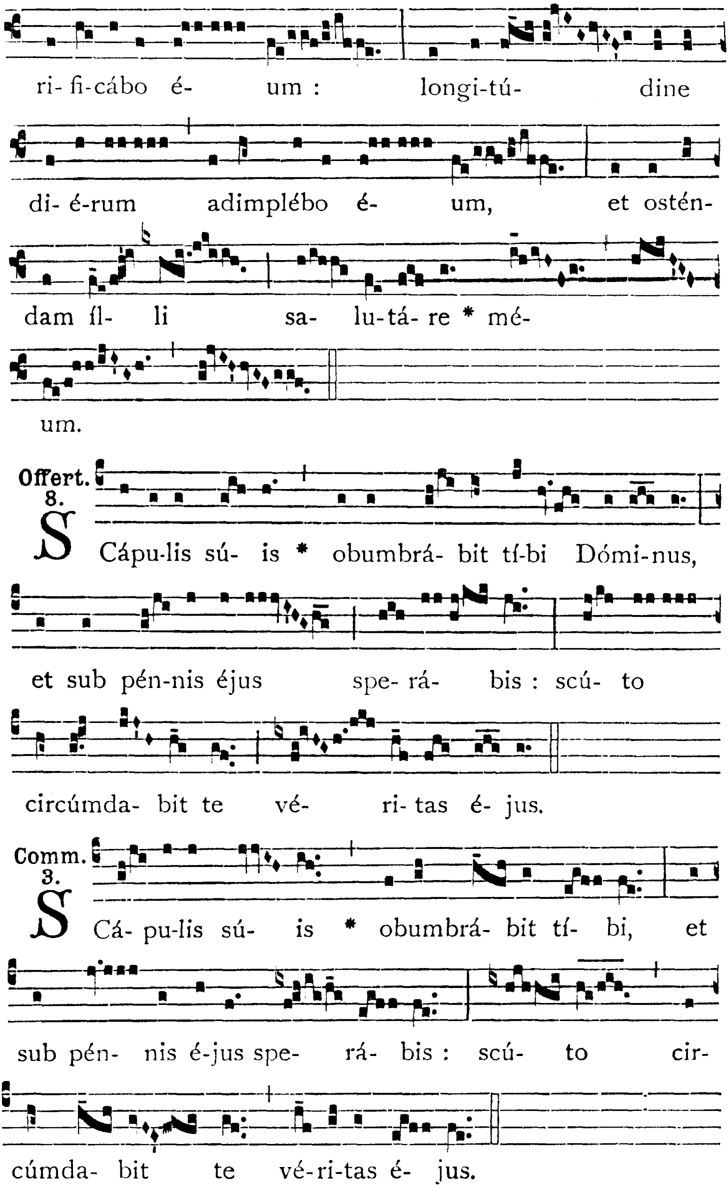



longi-túdine di- é- rum ad-implé- bo é- um.
Ps. Qui hábi-tat in adjutó-ri- o Altíssimi, * in protecti-óne
Dé- i caéli commo-rábi-tur. Gló-ri- a Pátri. E u o u a e.
Grad. 2.
ANgelis * sú- is mandá- vit de
te, ut custódi- ant te
in ómnibus ví- is tú- is.
℣. In mánibus portá-
bunt te, ne un-quam offén-
das ad lá-pidem * pédem tú- um.
Tract. 2.
QUI hábi- tat * in adjutó-ri- o Altís-

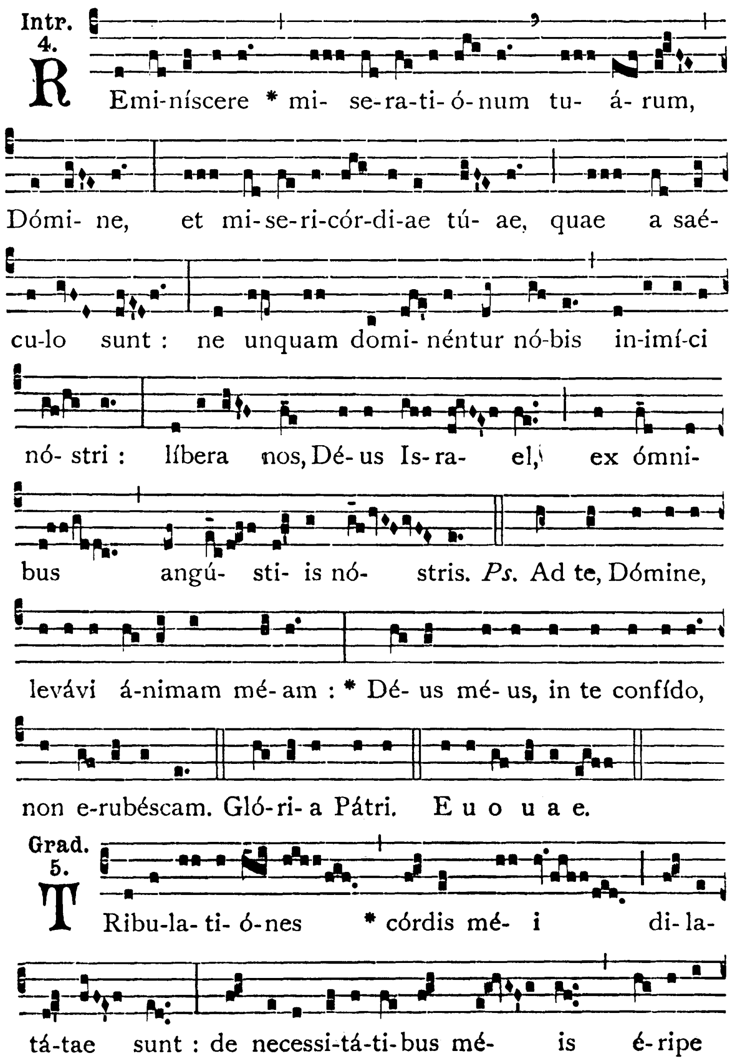

simi, in protecti- ó- ne Dé- i caé- li
commorá- bi-tur. ℣. Dícet Dómi- no : Suscé-
ptor mé- us es, et refú- gi- um
mé- um, Dé- us mé- us : spe- rá- bo in é-
um. ℣. Quóni- am í- pse
li-be- rá- vit me de láque- o ve-nán-
ti- um, et a vérbo á- spero. ℣. Scápu- lis
sú- is obumbrá- bit tí- bi, et sub pénnis
é- jus spe- rá- bis. ℣. Scúto circúmda-
bit te vé-ri- tas é- jus : non timé-

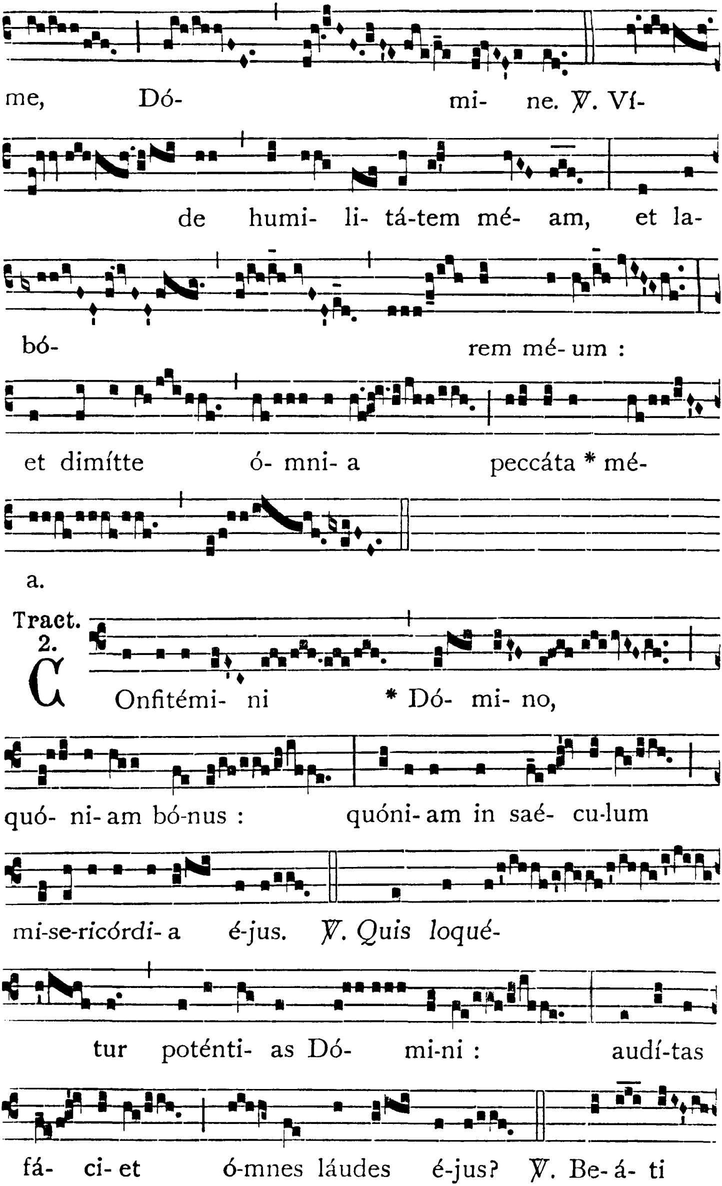

bis a timóre noctúr-no. ℣. A sagít- ta
volán- te per dí- em, a negó-ti- o
perambu- lán- te in té- nebris, a ru- ína
et daemó- ni- o me-ridi- á- no.
℣. Cá- dent a lá-te- re tú-o míl-
le, et décem míl- li- a
a déxtris tú- is : tíbi au- tem non ap-
propinquá- bit. ℣. Quóni- am Ange- lis sú- is
mandá- vit de te, ut custódi- ant te in
ómnibus ví- is tú- is. ℣. In máni- bus por-

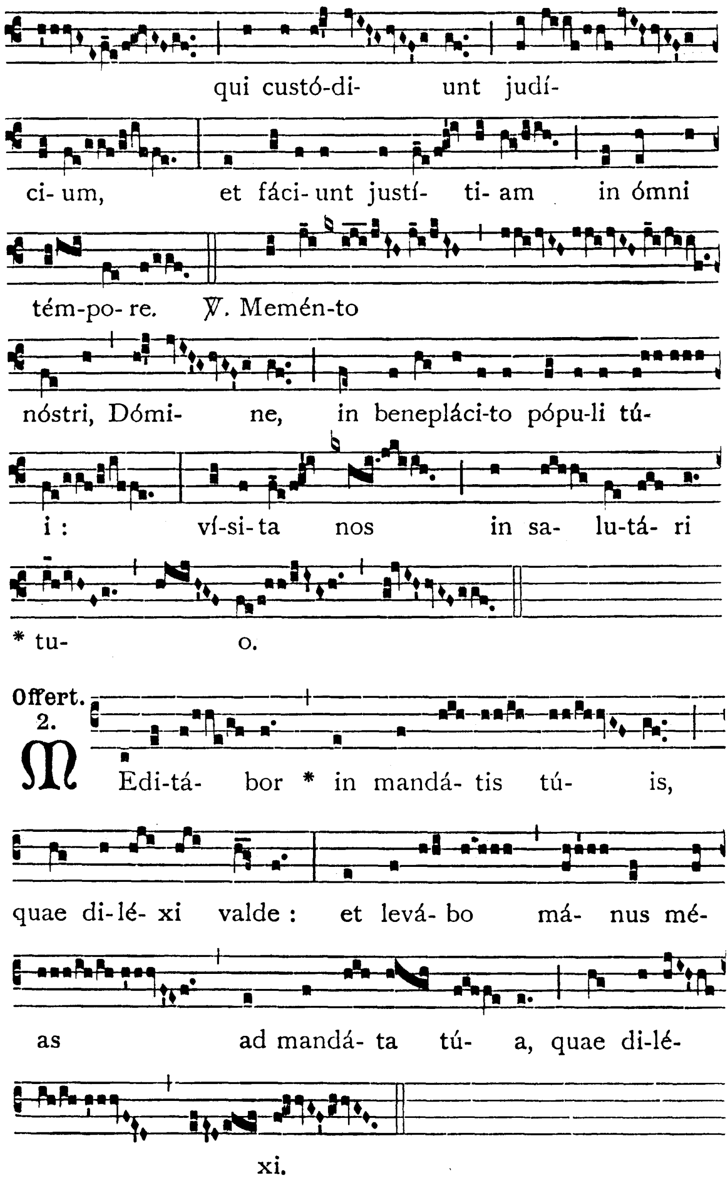

tá- bunt te, ne unquam offéndas ad
lá- pidem pédem tú- um. ℣. Su- per áspi-
dem et ba-si- lí- scum ambu-lá-
bis, et conculcá- bis le- ó-
nem et dracó- nem. ℣. Quóni- am in
me sperá- vit, libe-rábo é- um :
prótegam é- um, quóni- am cognóvit nómen
mé-um. ℣. Invocábit me, et égo exáu-
di- am é- um : cum ípso sum in tri- bu-
la-ti- óne. ℣. Erípi- am é- um, et glo-
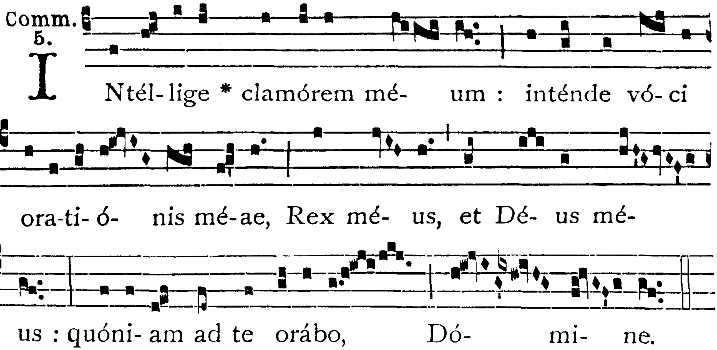

ri- fi-cábo é- um : longi-tú- dine
di- é-rum adimplébo é- um, et ostén-
dam íl- li sa- lu-tá- re * mé-
um.
Offert. 8.
S Cápu-lis sú- is * obumbrá- bit tí-bi Dómi-nus,
et sub pén-nis éjus spe- rá- bis : scú- to
circúmda- bit te vé- ri- tas é- jus.
Comm. 3.
S Cá- pu-lis sú- is * obumbrá- bit tí- bi, et
sub pén- nis é-jus spe- rá- bis : scú- to cir-
cúmda- bit te vé-ri-tas é- jus.

The Second Sunday of Lent

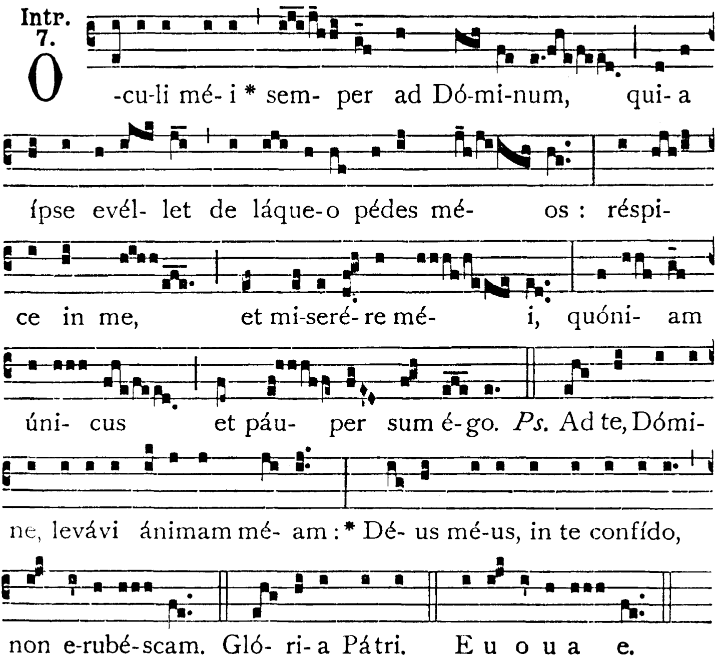


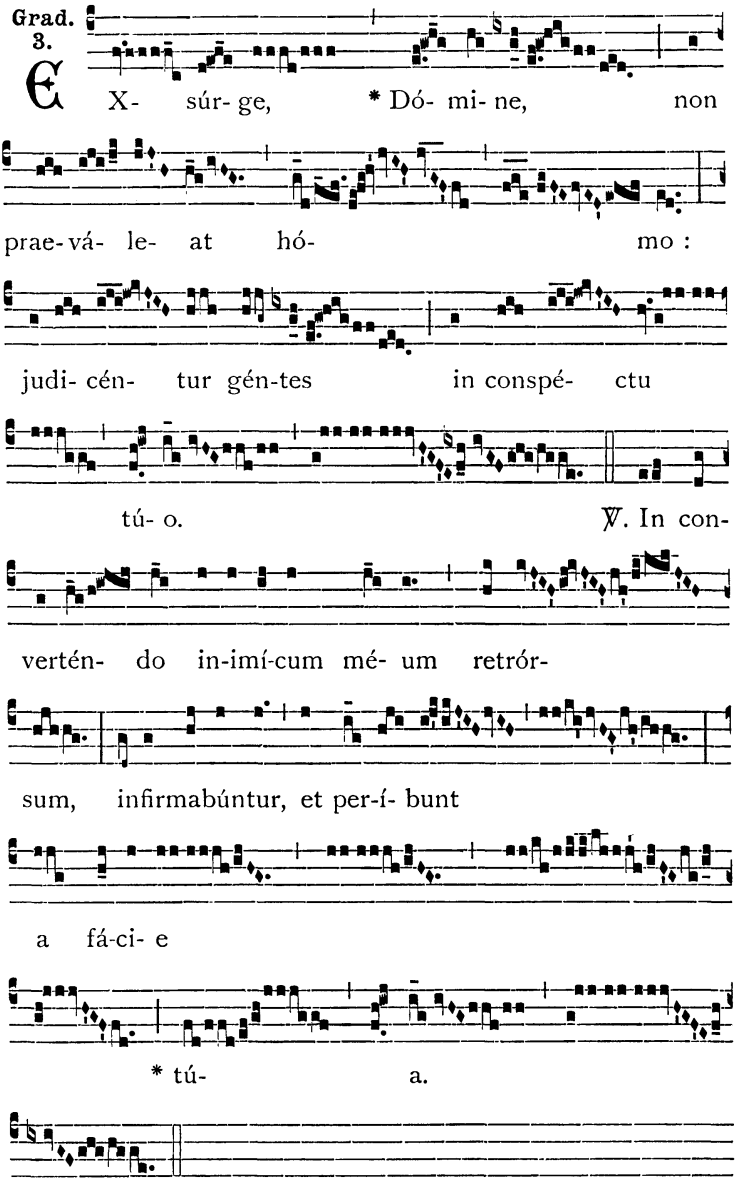

me, Dó- mi- ne. ℣. Vi-
de humi- li- tá-tem mé- am, et la-
bó- rem mé- um :
et dimítte ó- mni- a peccáta * mé-
a.
Tract. 2.
Confitémi- ni * Dó- mi- no,
quó- ni- am bó-nus : quóni- am in saé- cu-lum
mi-se-ricórdi- a é-jus. ℣. Quis loqué-
tur poténti- as Dó- mi-ni : audí-tas
fá- ci- et ó-mnes láudes é-jus? ℣. Be- á- ti

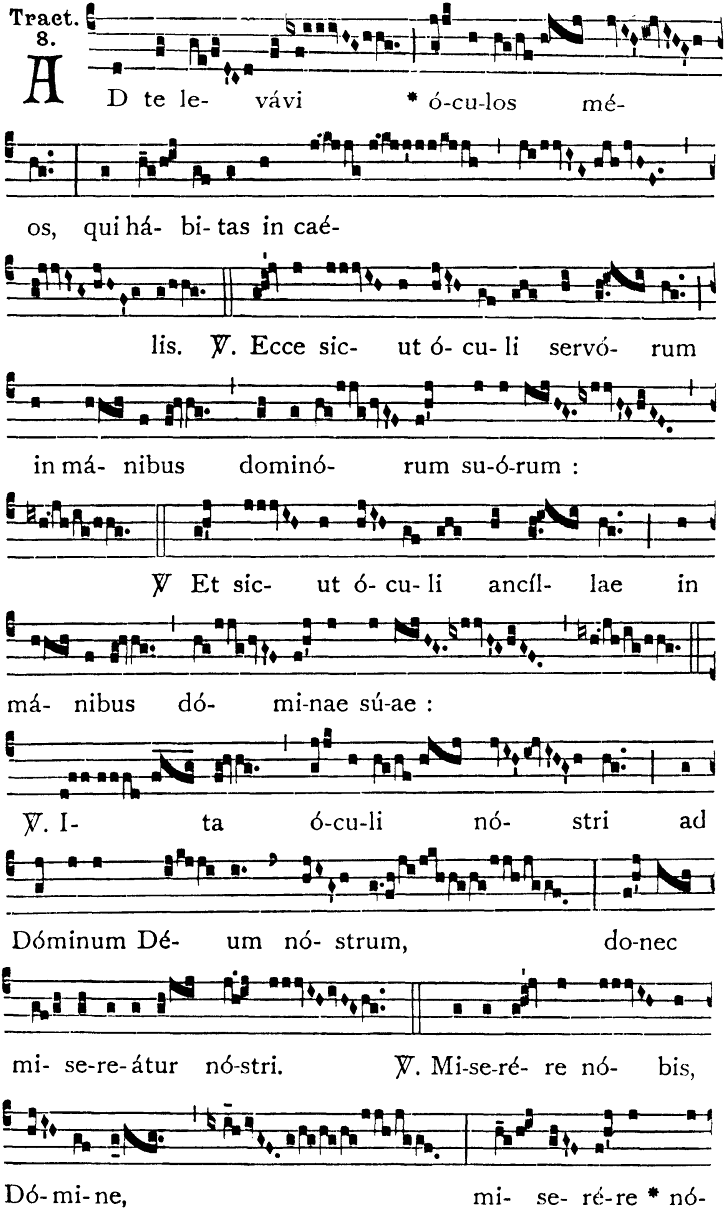

qui custó-di- unt judí-
ci- um, et fáci- unt justí- ti- am in ómni
tém-po- re. ℣. Memén-to
nóstri, Dómi- ne, in benepláci-to pópu-li tú-
i : ví-si- ta nos in sa- lu-tá- ri
* tu- o.
Offert. 2.
MEdi-tá- bor * in mandá- tis tú- is,
quae di-lé- xi valde : et levá- bo má- nus mé-
as ad mandá- ta tú- a, quae di-lé-
xi.

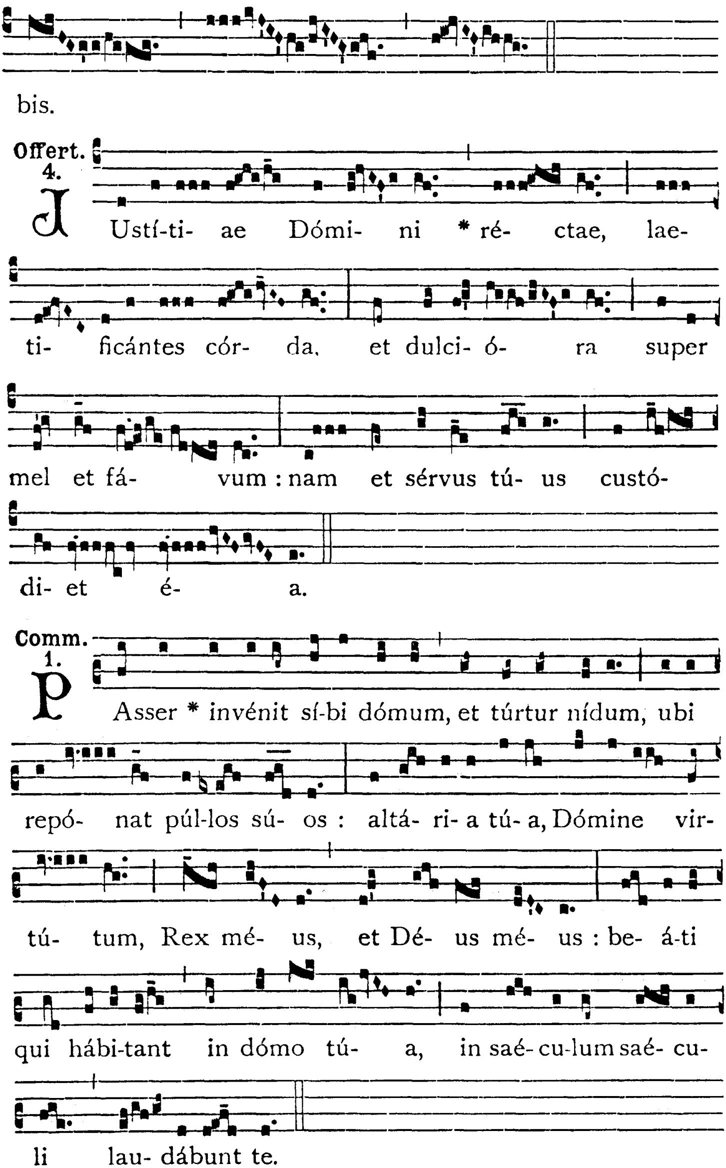


The Third Sunday of Lent



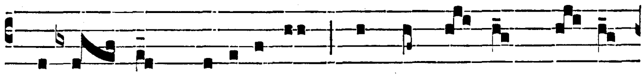

Grad. 3.
E X- súr- ge, * Dó- mi- ne, non
prae- vá- le- at hó- mo :
judi- cén- tur gén-tes in conspé- ctu
tú- o. ℣. In con-
vertén- do in-imí-cum mé- um retrór-
sum, infirmabúntur, et per-í- bunt
a fá-ci- e
* tú- a.


Tract. 8.
AD te le- vávi * ó-cu-los mé-
os, qui há- bi- tas in caé-
lis. ℣. Ecce sic- ut ó- cu- li servó- rum
in má- nibus dominó- rum su-ó-rum :
℣ Et sic- ut ó- cu- li ancíl- lae in
má- nibus dó- mi-nae sú-ae :
℣. I- ta ó-cu-li nó- stri ad
Dóminum Dé- um nó- strum, do-nec
mi- se-re- átur nó-stri. ℣. Mi-se-ré- re nó- bis,
Dó- mi- ne, mi- se- ré-re * nó-

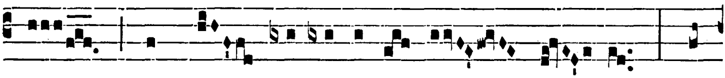

bis.
Offert. 4.
JUstí-ti- ae Dómi- ni * ré- ctae, lae-
ti- ficántes cór- da, et dulci- ó- ra super
mel et fá- vum : nam et sérvus tú- us custó-
di- et é- a.
Comm. 1.
PAsser * invénit sí-bi dómum, et túrtur nídum, ubi
repó- nat púl-los sú- os : altá- ri- a tú- a, Dómine vir-
tú- tum, Rex mé- us, et Dé- us mé- us : be- á-ti
qui hábi-tant in dómo tú- a, in saé- cu-lum saé- cu-
li lau- dábunt te.

The Fourth Sunday of Lent

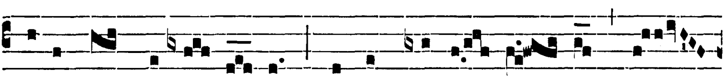
Intr. 5.



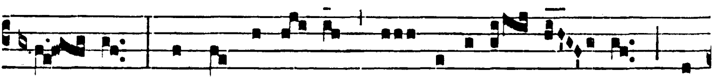
LAetá- re, * Jerúsa-lem : et convén-tum fá- ci-



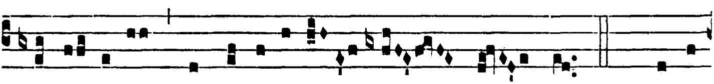
te ómnes qui di-lí-gi- tis é- am : gau-



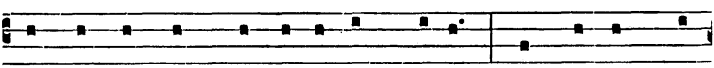
dé-te cum lae-tí- ti- a, qui in tristí- ti- a fu-



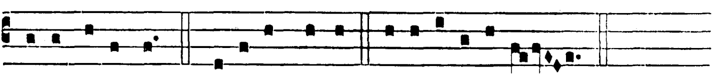
í- stis : ut exsulté- tis, et sa-ti- é- mi- ni ab



ubé- ribus conso-la-ti- ó- nis vé- strae. *Ps.* Laetá-

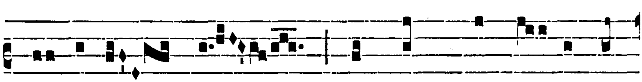


tus sum in his quae dícta sunt mí-hi : * in dómum Dó-

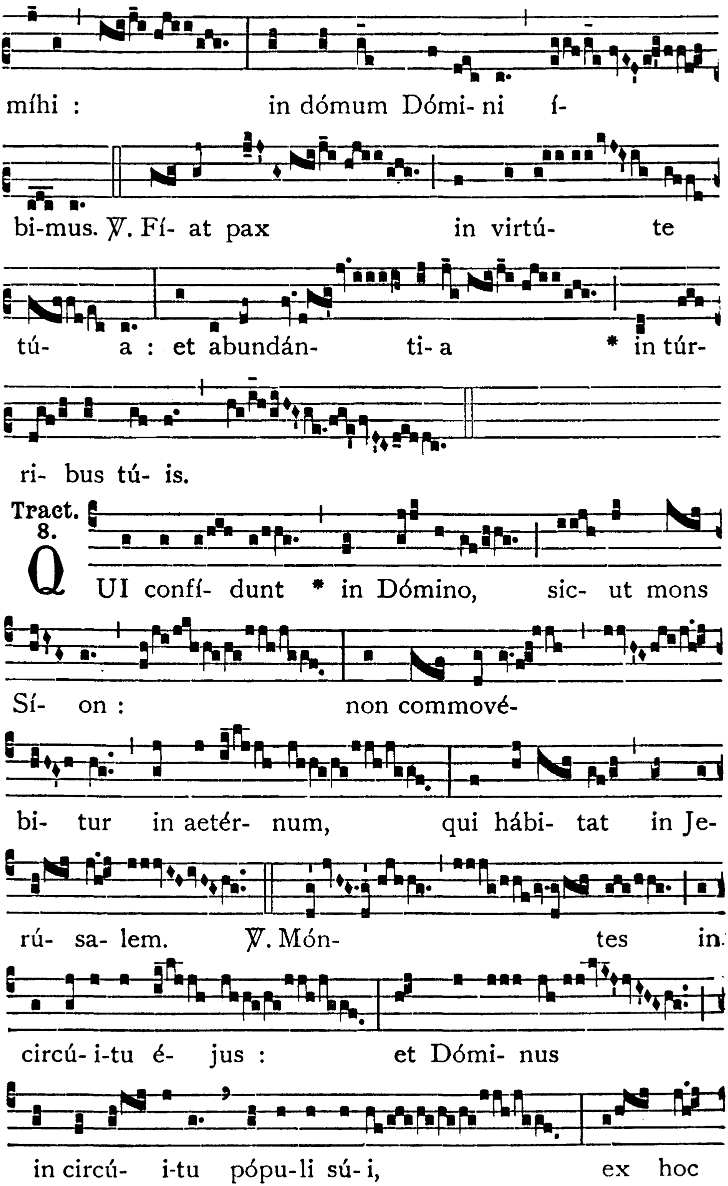


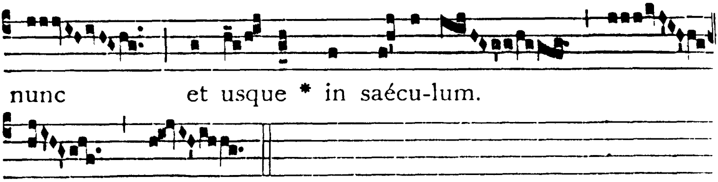
mini íbimus. Gló-ri- a Pátri. E u o u a e.

Grad. 7.

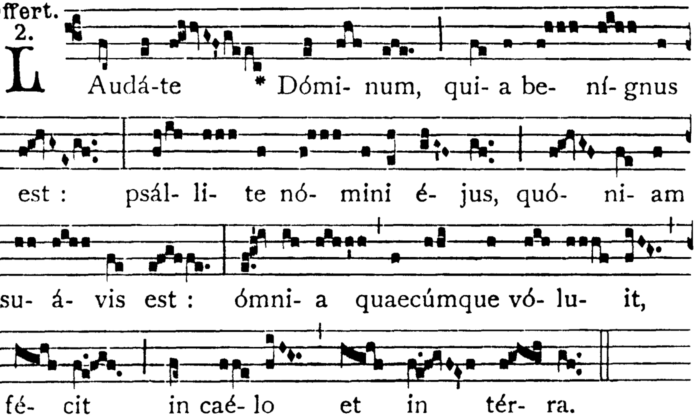


LAe-tá-tus sum * in his quae dí- cta sunt

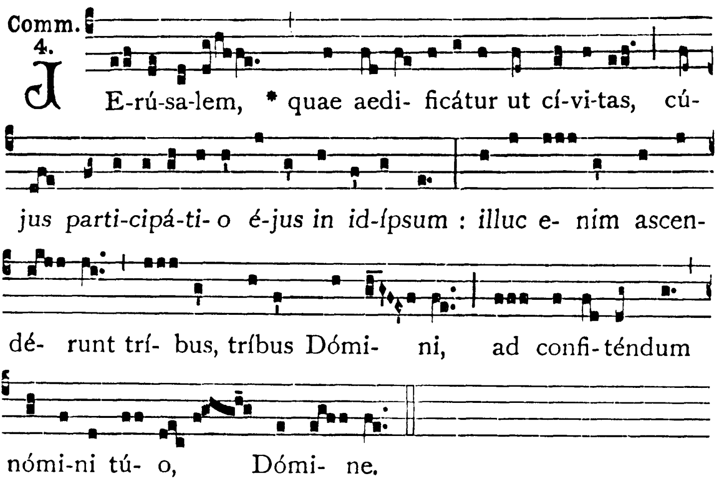

míhi : in dómum Dómi- ni í-
bi-mus. ℣. Fí- at pax in virtú- te
tú- a : et abundán- ti- a * in túr-
ri- bus tú- is.
Tract. 8.
QUI confí- dunt * in Dómino, sic- ut mons
Sí- on : non commové-
bi- tur in aetér- num, qui hábi- tat in Je-
rú- sa- lem. ℣. Món- tes in
circú- i-tu é- jus : et Dómi- nus
in circú- i-tu pópu-li sú- i, ex hoc



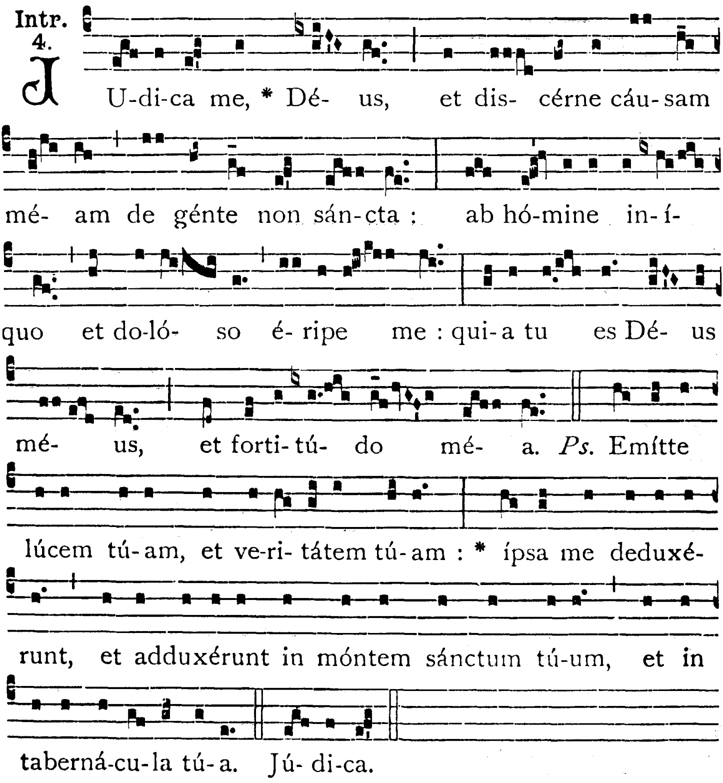
Offert. 2.
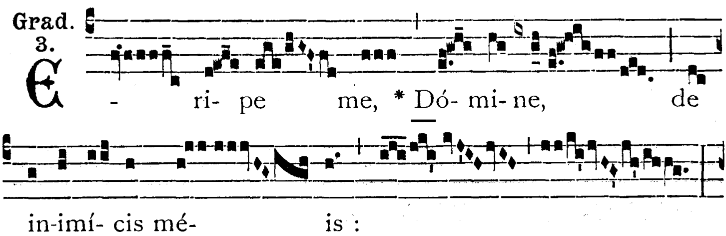


Comm. 4.

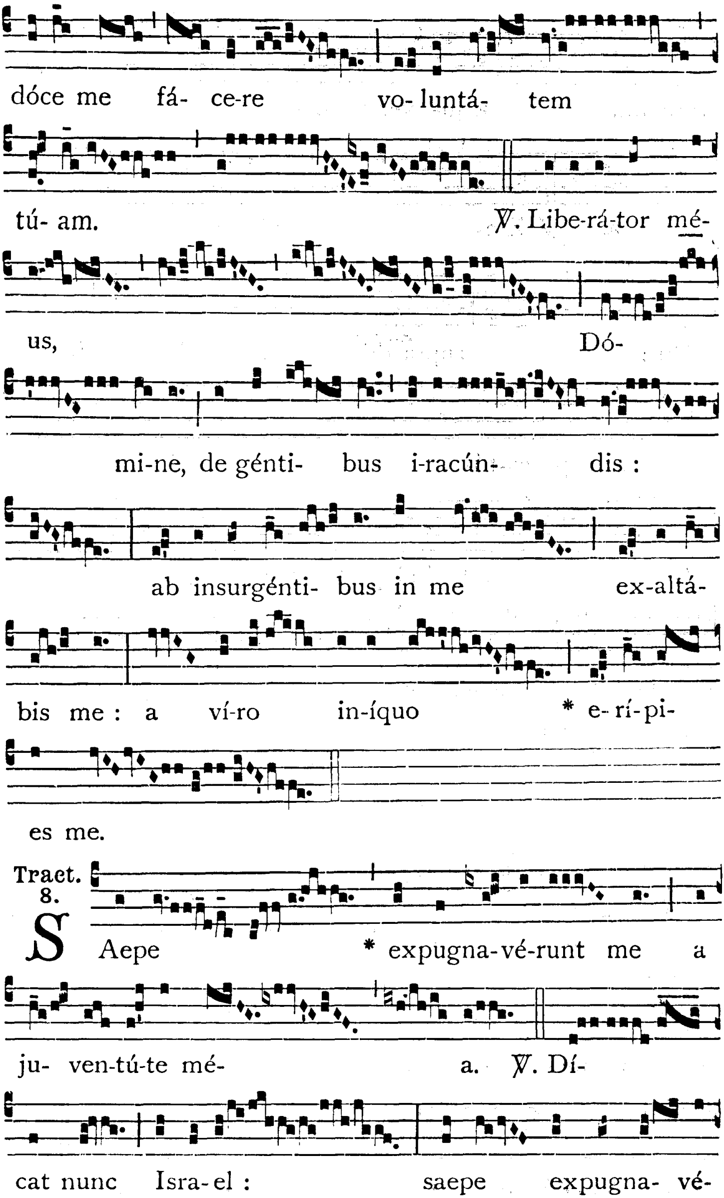


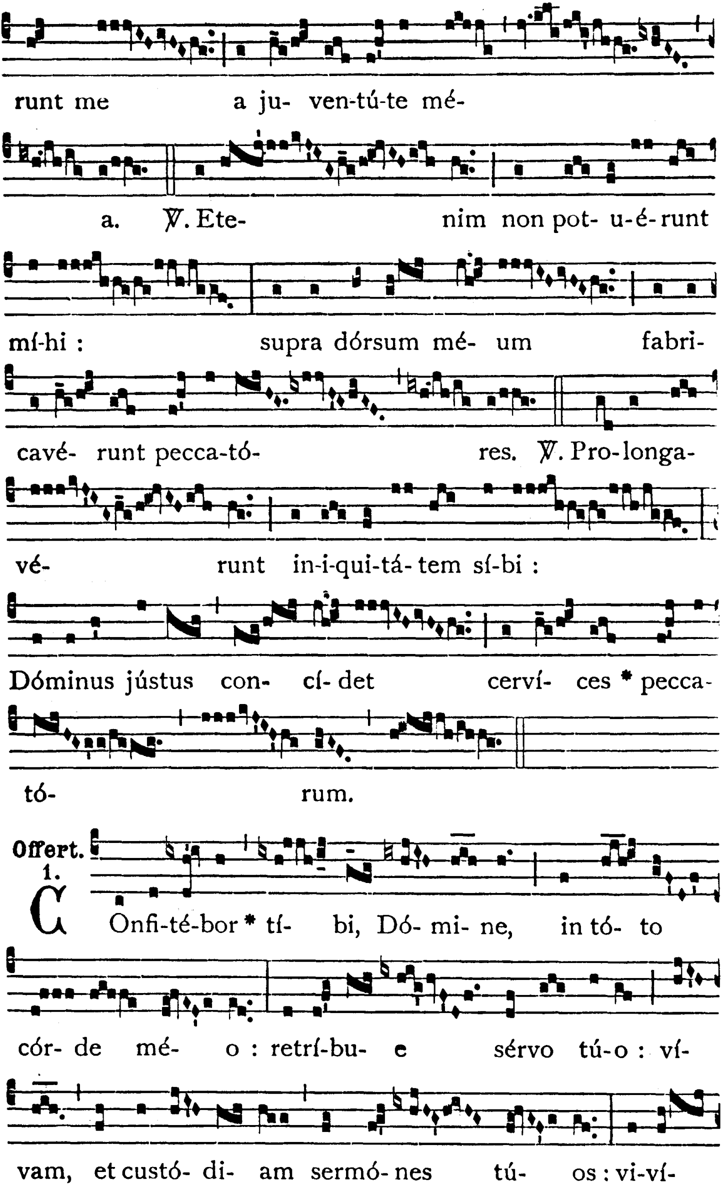
PASSION SUNDAY

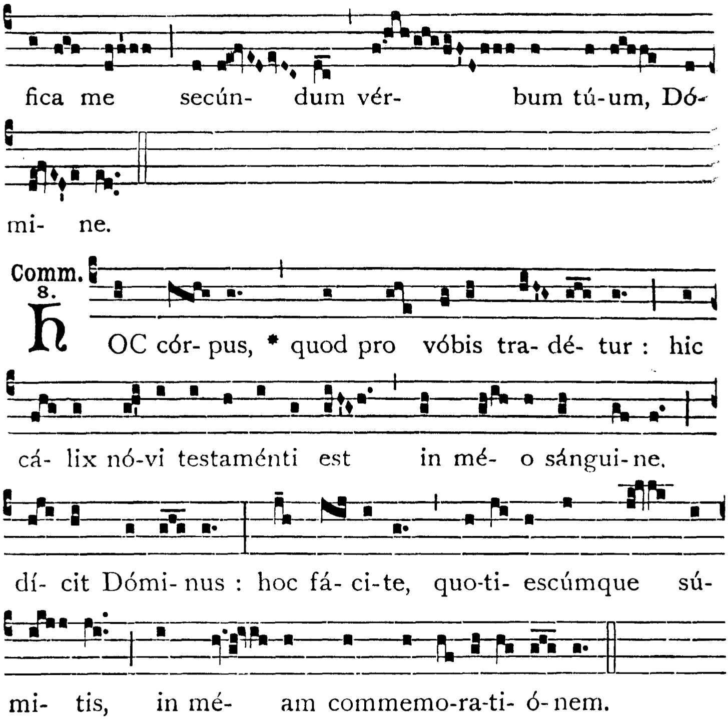


The Glória Pátri. *is not said at the Introit from this day until Easter Sunday, except on Feasts. The* Júdica me. *is repeated up to the Psalm.*



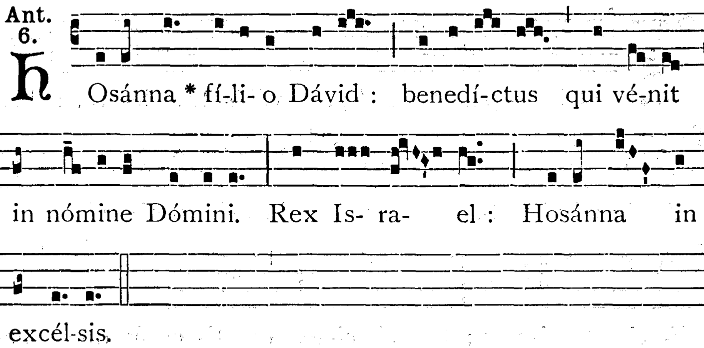

dóce me fá- ce-re vo- luntá- tem
tú- am. ℣. Libe-rá-tor mé-
us, Dó-
mi-ne, de génti- bus i-racún- dis :
ab insurgénti- bus in me ex-altá-
bis me : a ví-ro in-íquo * e- rí-pi-
es me.
Tract. 8.
S Aepe * expugna-vé-runt me a
ju- ven-tú-te mé- a. ℣. Dí-
cat nunc Isra- el : saepe expugna- vé-


runt me a ju- ven-tú-te mé-
a. ℣. Ete- nim non pot- u-é-runt
mí-hi : supra dórsum mé- um fabri-
cavé- runt pecca-tó- res. ℣. Pro-longa-
vé- runt in-i-qui-tá- tem sí-bi :
Dóminus jústus con- cí- det cerví- ces * pecca-
tó- rum.
Offert. 1.
COnfi-té-bor * tí- bi, Dó- mi- ne, in tó- to
cór- de mé- o : retrí-bu- e sérvo tú-o : ví-
vam, et custó- di- am sermó- nes tú- os : vi-ví-


fica me secún- dum vér- bum tú-um, Dó-
mi- ne.
Comm. 8.
HOC cór- pus, * quod pro vóbis tra- dé- tur : hic
cá- lix nó-vi testaménti est in mé- o sángui-ne.
dí- cit Dómi- nus : hoc fá- ci-te, quo-ti- escúmque sú-
mi- tis, in mé- am commemo-ra-ti- ó-nem.

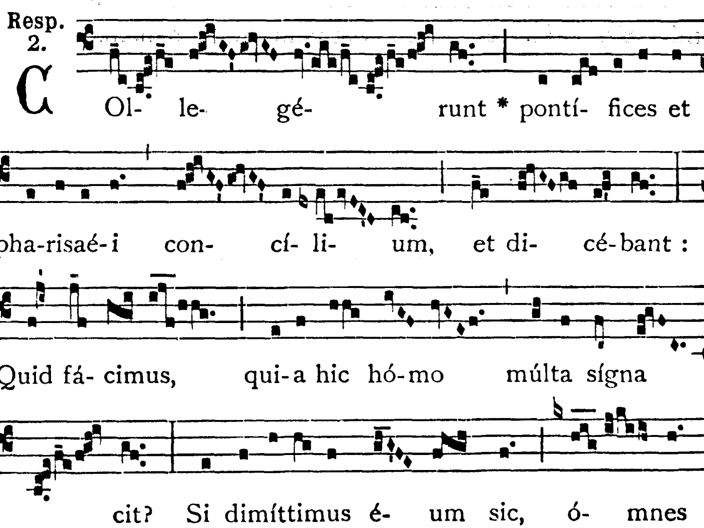
PALM SUNDAY

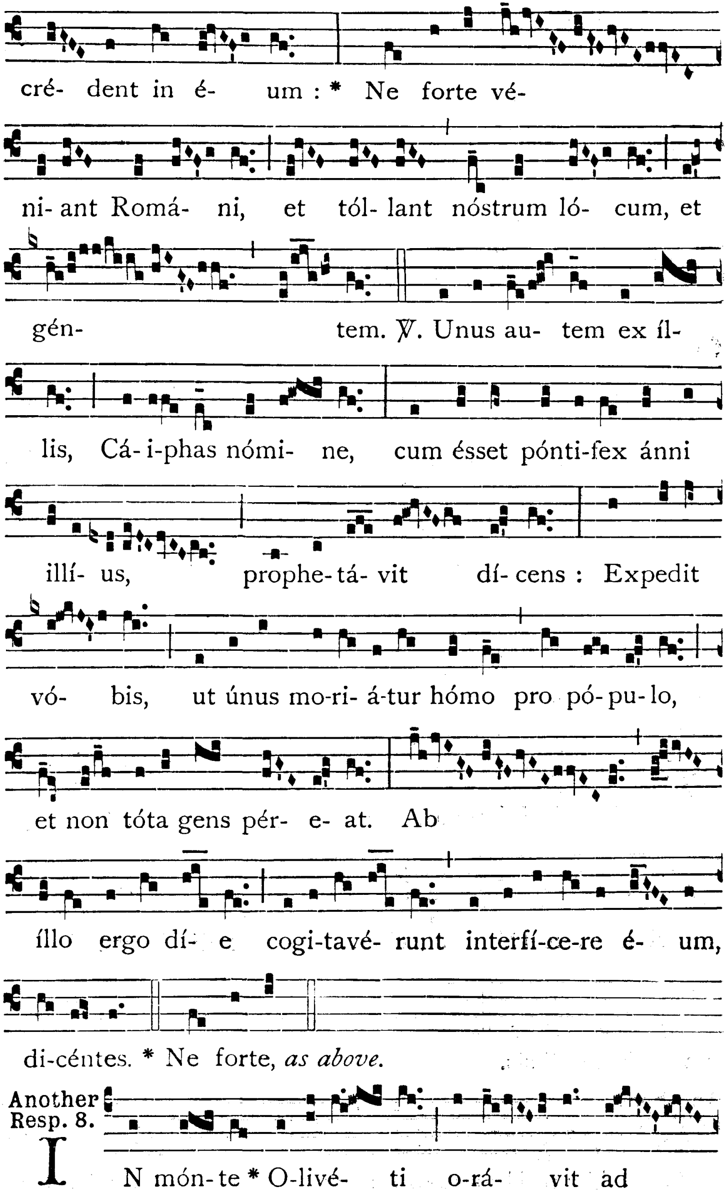
After Terce and the Asperges given in the usual manner, the Priest blesses the palms or branches of olive or of other trees, which have been placed before the altar or at the Epistle side. The choir first sings the following Antiphon :



The Lesson in the tone of the Epistle.

In place of the Gradual, the Choir sings one of the following Responsories :




cré- dent in é- um : * Ne forte vé-
ni- ant Romá- ni, et tól- lant nóstrum ló- cum, et
gén- tem. ℣. Unus au- tem ex íl-
lis, Cá- i-phas nómi- ne, cum ésset pónti-fex ánni
illí- us, prophe- tá- vit dí- cens : Expedit
vó- bis, ut únus mo-ri- á-tur hómo pro pó- pu- lo,
et non tóta gens pér- e- at. Ab
íllo ergo dí- e cogi-tavé- runt interfí-ce-re é- um,
di-céntes. * Ne forte, *as above.*
Another Resp. 8.
IN món- te * O-livé- ti o-rá- vit ad

Pá- trem : Pá- ter, si fí- e-ri pót- est, tránse-at a me cá- lix í- ste. * Spí- ri-tus qui- dem prómptus est, cá- ro autem in- fír- ma : fí- at vo-lúntas tú- a. ℣. Vi-gi-lá-te, et orá- te, ut non in-tré-tis in ten- ta-ti-ó- nem. * Spí- ri-tus.

The Versicles and Responses before the Preface are sung in the ferial tone, p. 99.

The Sánctus. *is here sung by the Choir as on Ferias in Lent, p.* 65.

After the Blessing, the Celebrant distributes the Palms, whilst the Choir sings the following Antiphons :

Ant. 1.

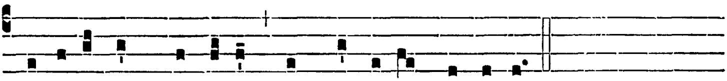
PU-e-ri Hebrae-órum, * portántes rámos o- livárum, obvi- avérunt Dómi-no, clamán- tes, et di-céntes : Hosán-na in excél-sis.

Another Ant. 1.

PU-e-ri Hebrae-órum * vestiménta prosternébant in



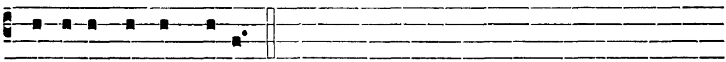
ví- a, et clamábant di-céntes : Hosánna fí-li- o Dávid :



benedíctus qui vénit in nómine Dómi-ni.

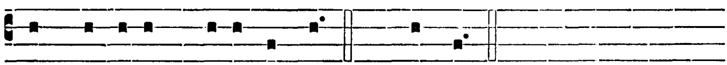
These Antiphons are repeated as often as is necessary until the end of the distribution of the Palms.

The Procession then takes place. When the Celebrant has put incense into the thurible, the Deacon turns towards the people and sings :



Procedámus in pace.
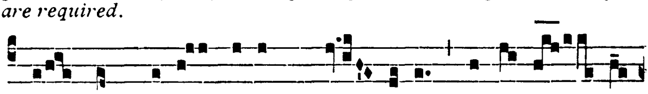
The Choir responds :



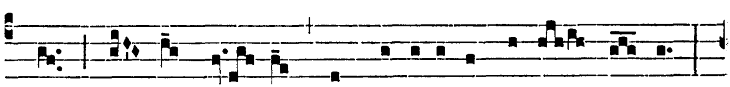
In nómine Christi. Amen. *or :* Amen.

During the Procession, the following Antiphons are sung or as many of them as are required.

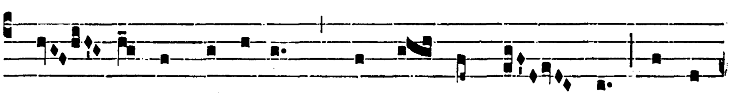
Ant. 7.



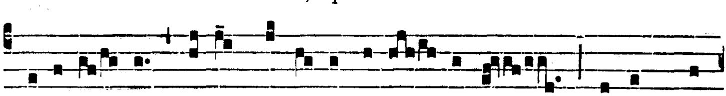
CUM appropinquáret * Dó- minus Je-ro-só- ly-
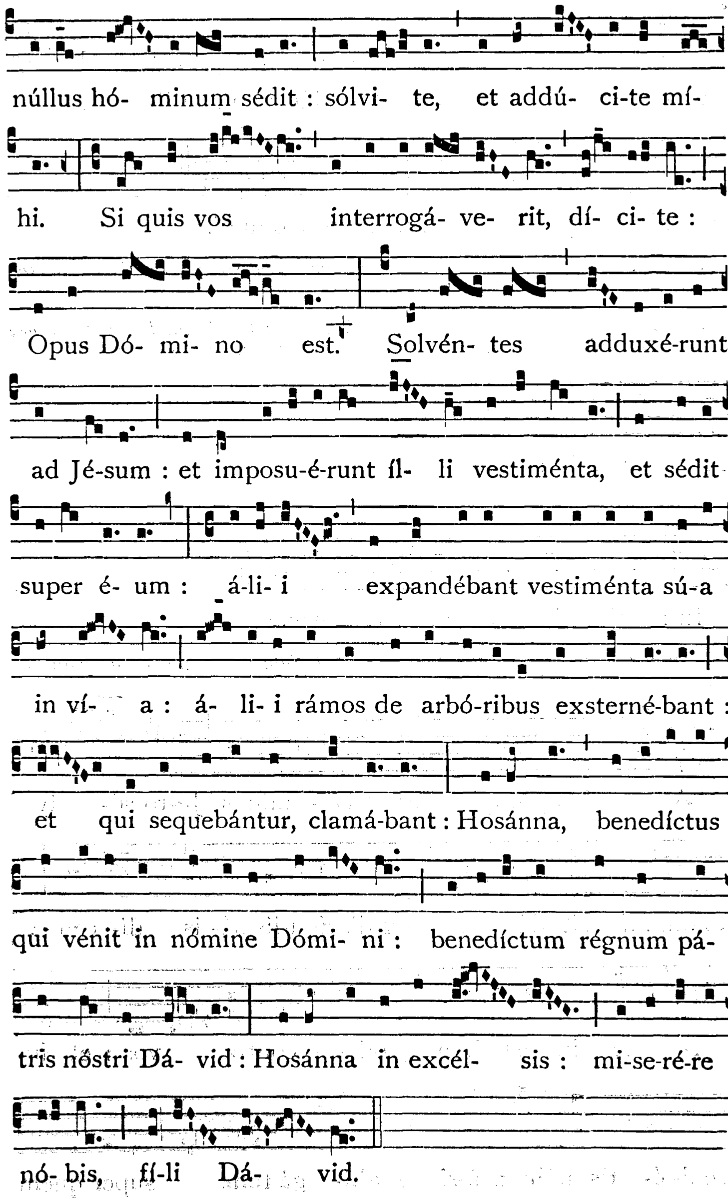


mam, mí- sit dú- os ex discípu-lis sú- is, dí- cens :

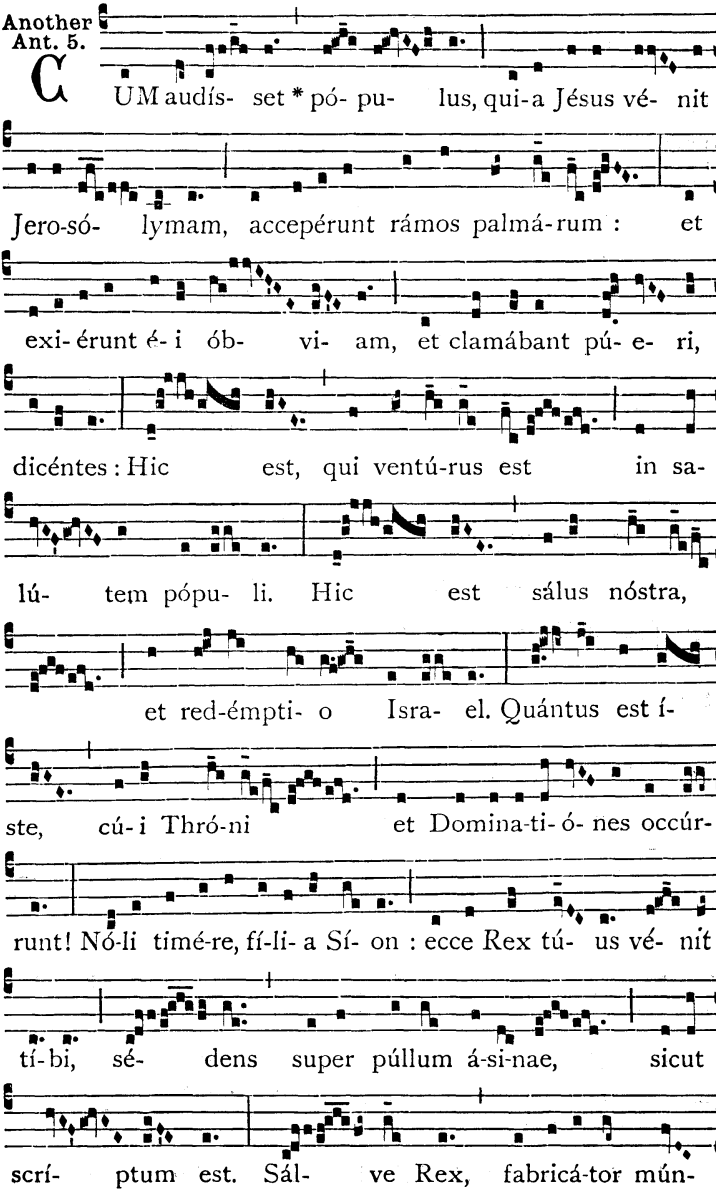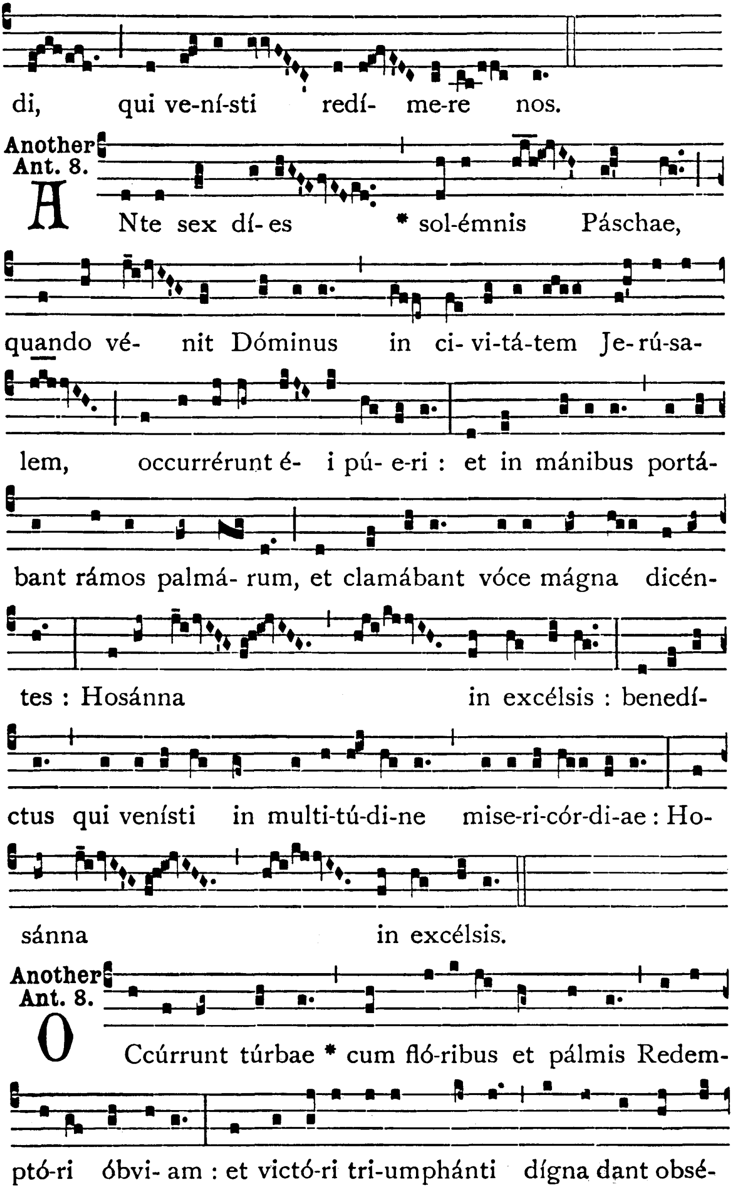


I- te in castéllum, quod est contra vos : et in-

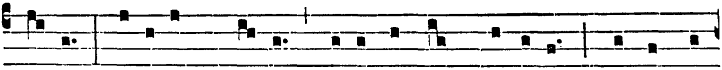


veni- é- tis púllum á-sinae alli- gá-tum, super quem

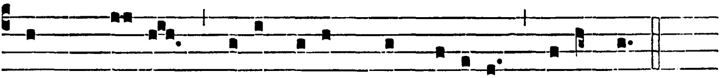

núllus hó- minum sédit : sólvi- te, et addú- ci-te mí-
hi. Si quis vos interrogá- ve- rit, dí- ci- te :
Opus Dó- mi- no est. Solvén- tes adduxé-runt
ad Jé-sum : et imposu-é-runt íl- li vestiménta, et sédit
super é- um : á-li- i expandébant vestiménta sú-a
in ví- a : á- li- i rámos de arbó-ribus exsterné-bant :
et qui sequebántur, clamá-bant : Hosánna, benedíctus
qui vénit in nómine Dómi- ni : benedíctum régnum pá-
tris nóstri Dá- vid : Hosánna in excél- sis : mi-se-ré-re
nó- bis, fí-li Dá- vid.


Another Ant. 5.
CUM audís- set * pó- pu- lus, qui-a Jésus vé- nit
Jero-só- lymam, accepérunt rámos palmá-rum : et
exi- érunt é- i ób- vi- am, et clamábant pú- e- ri,
dicéntes : Hic est, qui ventú-rus est in sa-
lú- tem pópu- li. Hic est sálus nóstra,
et red-émpti- o Isra- el. Quántus est í-
ste, cú- i Thró-ni et Domina-ti- ó- nes occúr-
runt! Nó-li timé-re, fí-li- a Sí- on : ecce Rex tú- us vé- nit
tí- bi, sé- dens super púllum á-si-nae, sicut
scrí- ptum est. Sál- ve Rex, fabricá-tor mún-


di, qui ve-ní-sti redí- me-re nos.
Another Ant. 8.
ANte sex dí- es * sol-émnis Páschae,
quando vé- nit Dóminus in ci- vi-tá-tem Je-rú-sa-
lem, occurrérunt é- i pú- e-ri : et in mánibus portá-
bant rámos palmá- rum, et clamábant vóce mágna dicén-
tes : Hosánna in excélsis : benedí-
ctus qui venísti in multi-tú-di-ne mise-ri-cór-di-ae : Ho-
sánna in excélsis.
Another Ant. 8.
OCcúrrunt túrbae * cum flóribus et pálmis Redem-
ptó-ri óbvi- am : et victó-ri tri-umphánti dígna dant obsé-

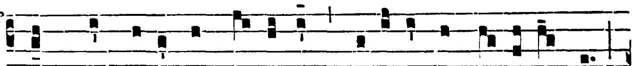


qui- a : Fí-li- um Dé- i óre géntes praédicant : et in lau-

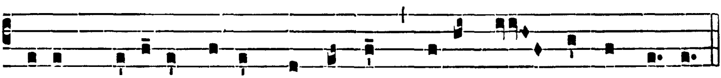


dem Chrí-sti vóces tónant per núbi-la : Hosánna!

Another Ant. 7.

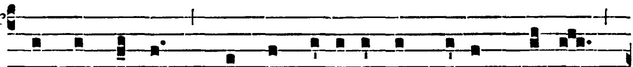


CUM Ange-lis et pú- e-ris * fidé-les inve-ni- ámur,



tri- umpható-ri mórtis clamántes: Hosánna in excél-sis.

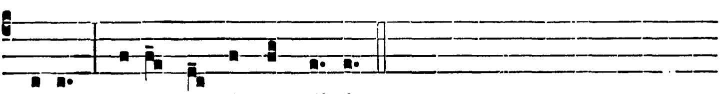
Another Ant. 4.



TUrba múlta, * quae convénerat ad dí- em féstum,



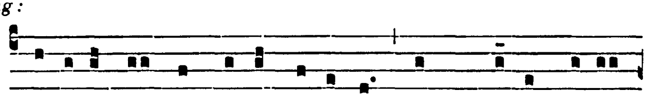
clamábat Dómino : Benedíctus qui vénit in nómine Dó-



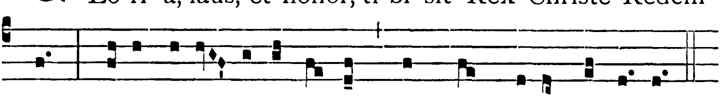
mini : Hosánna in excél-sis.

On the return of the Procession, two or four Cantors enter the church, and, closing the door, stand with their faces towards the procession, singing the following:

1.
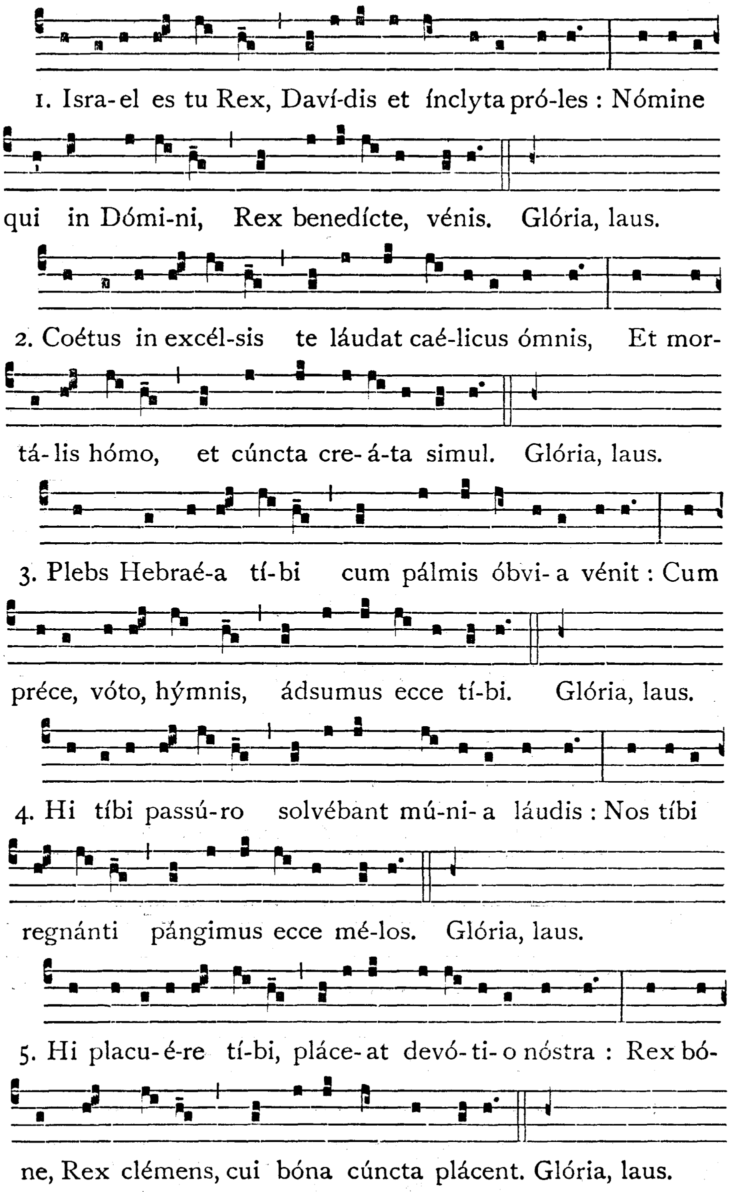


GLó-ri- a, laus, et hónor, tí-bi sit Rex Chríste Redém-

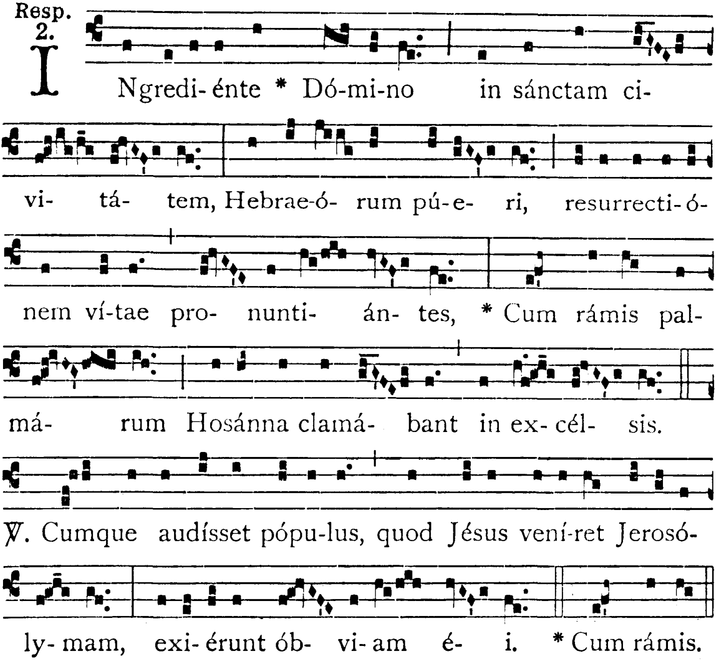


ptor : Cú- i pu- e- rí-le dé-cus prómpsit Hosánna pí- um.
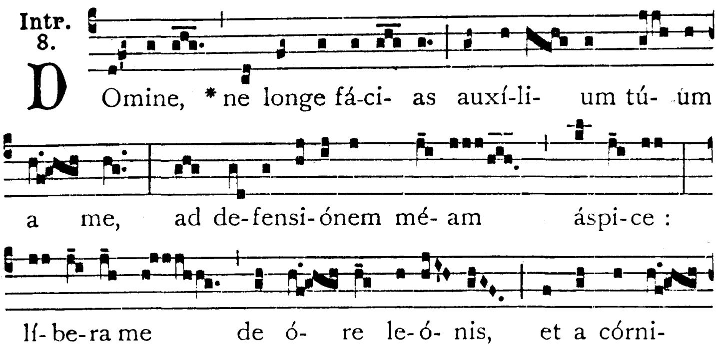
The Choir outside the Church repeats Glória, laus. *etc. Then the Cantors inside sing all or some of the following stanzas as they think best, after each of which the Choir outside repeats the first stanza* Glória, laus.

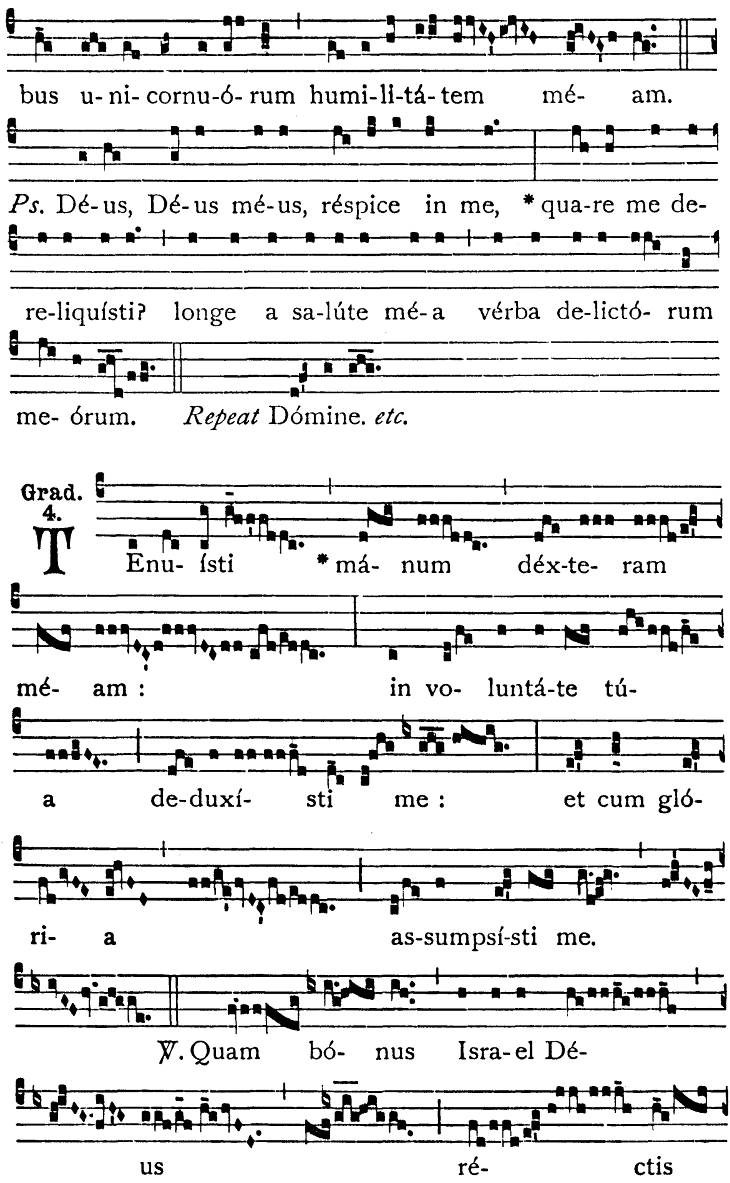

1. Isra-el es tu Rex, Daví-dis et ínclyta pró-les : Nómine
qui in Dómi-ni, Rex benedícte, vénis. Glória, laus.
2. Coétus in excél-sis te láudat caé-licus ómnis, Et mor-
tá-lis hómo, et cúncta cre-á-ta simul. Glória, laus.
3. Plebs Hebraé-a tí-bi cum pálmis óbvi-a vénit : Cum
préce, vóto, hýmnis, ádsumus ecce tí-bi. Glória, laus.
4. Hi tíbi passú-ro solvébant mú-ni-a láudis : Nos tíbi
regnánti pángimus ecce mé-los. Glória, laus.
5. Hi placu-é-re tí-bi, pláce-at devó-ti-o nóstra : Rex bó-
ne, Rex clémens, cui bóna cúncta plácent. Glória, laus.

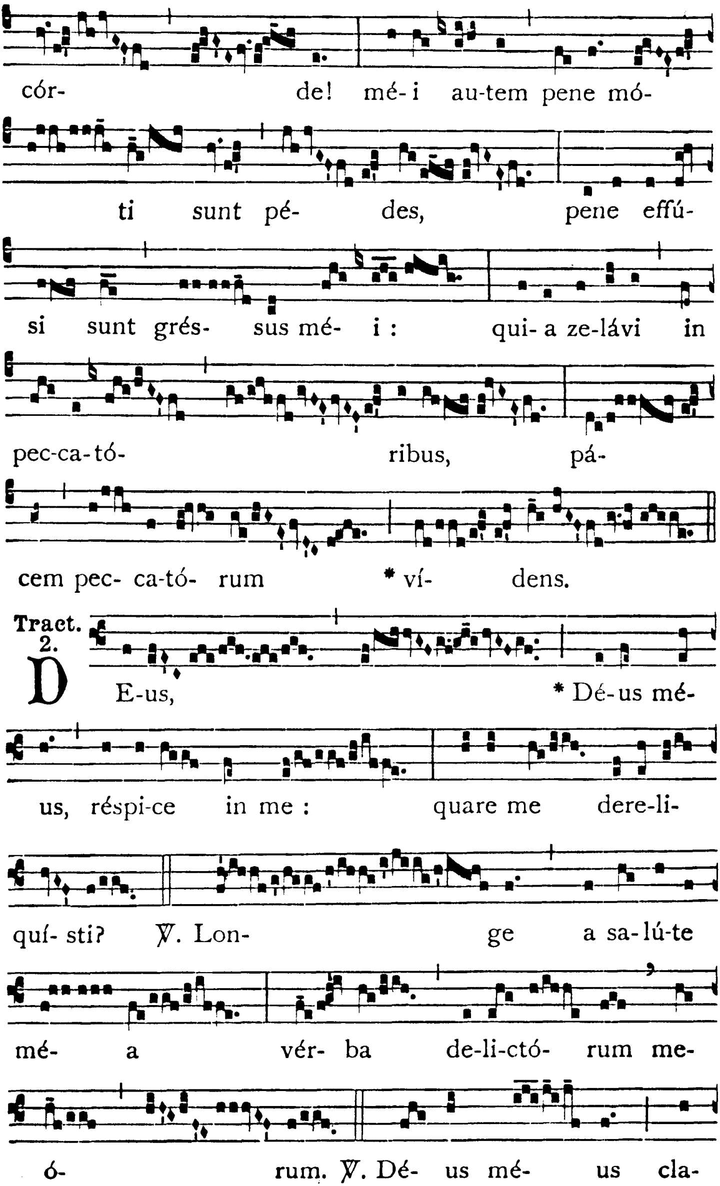
The Sub-deacon knocks at the door with the foot of the Cross; the door is opened at once and the Procession enters the church singing the following Responsory :

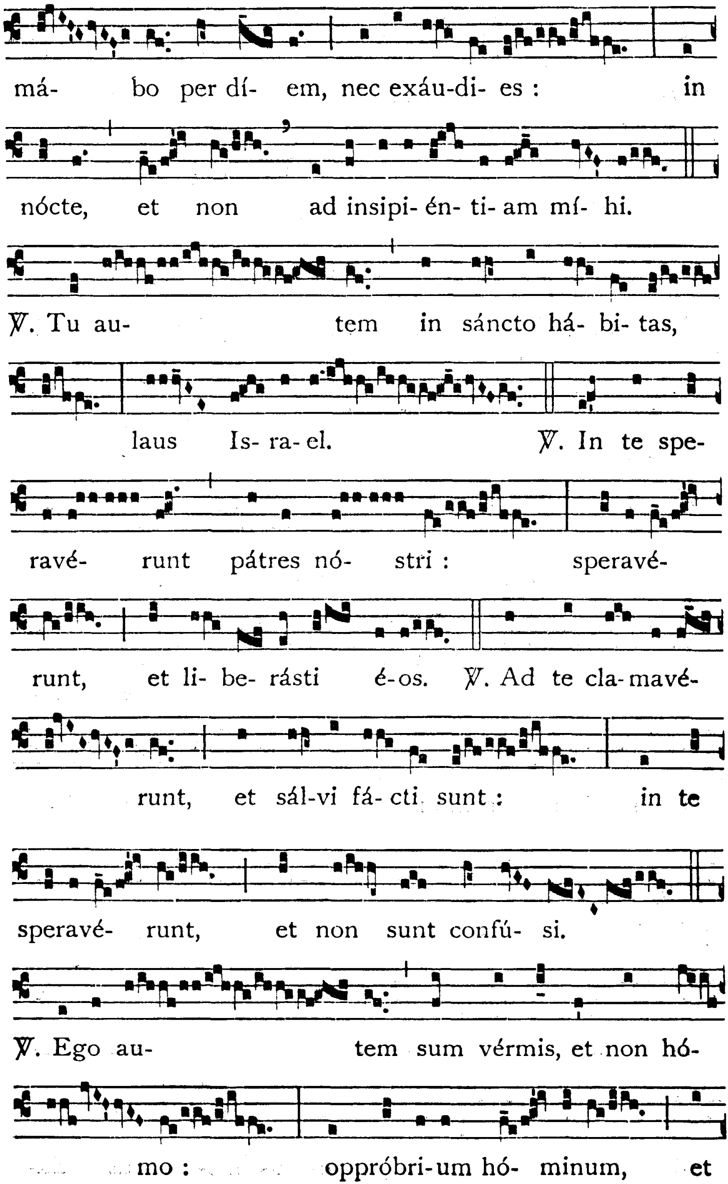


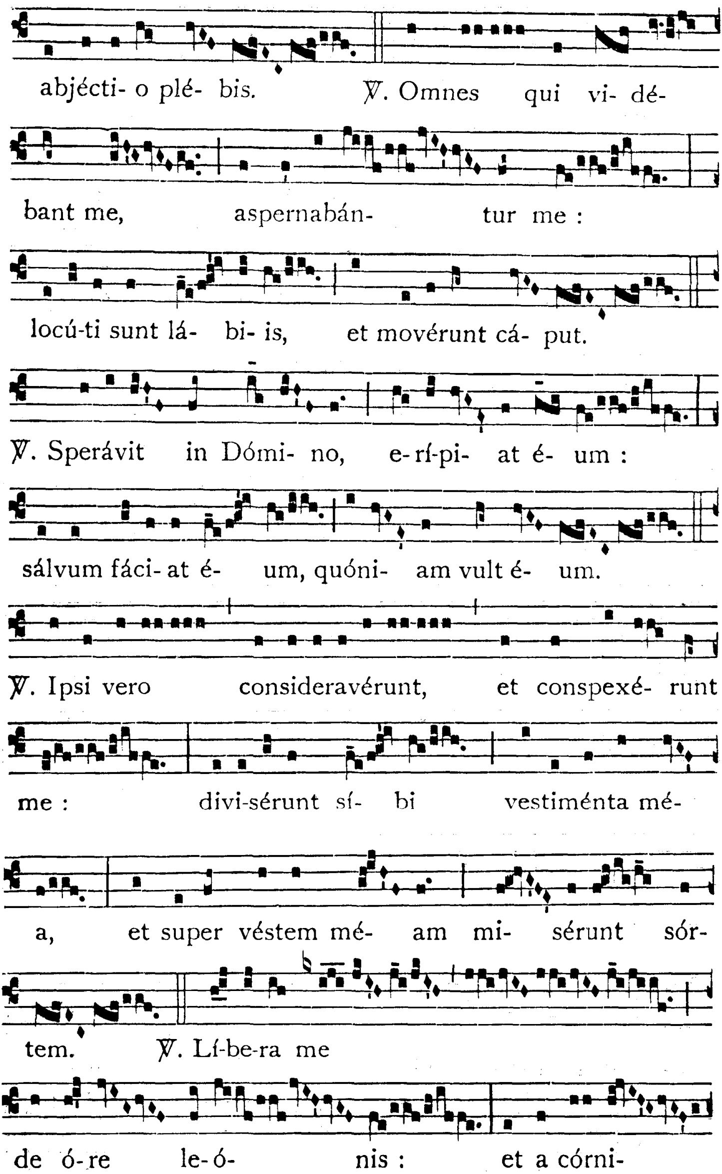
AT MASS

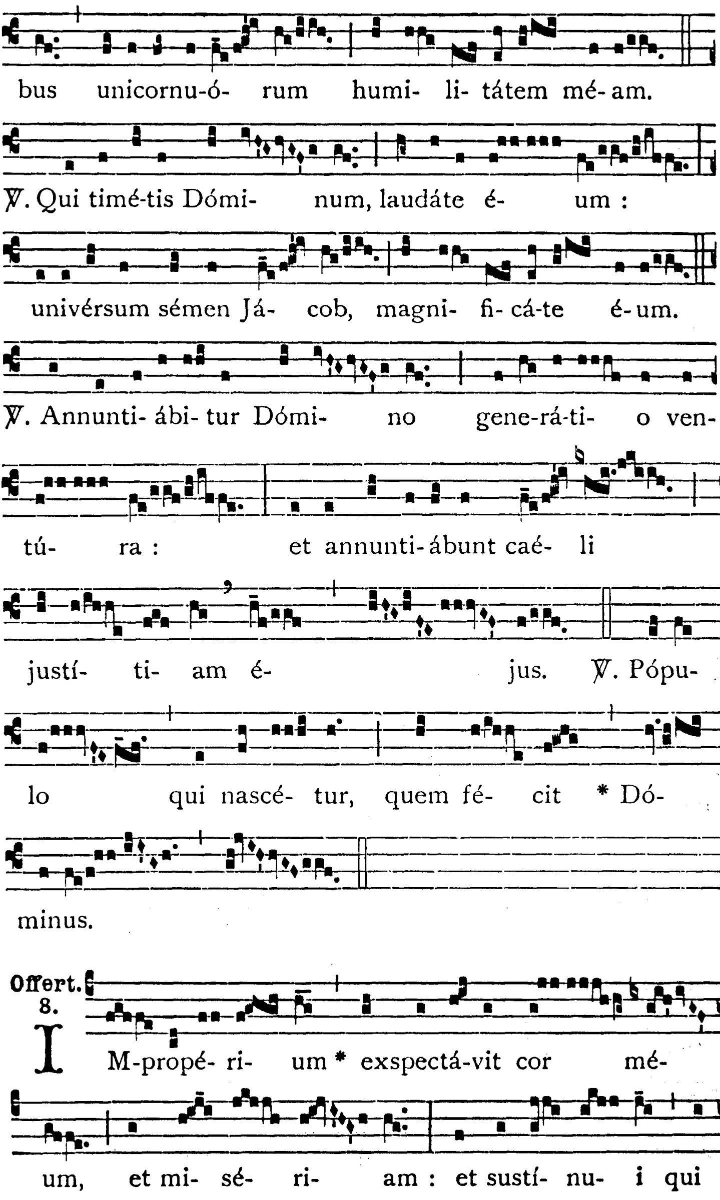


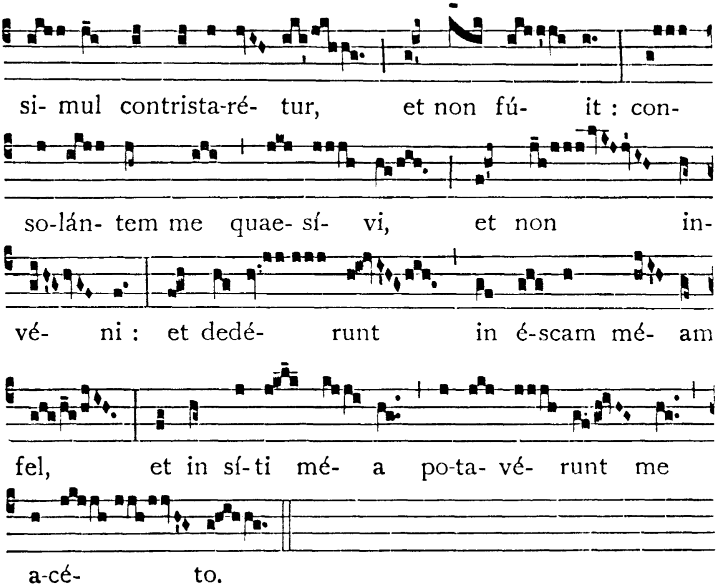

bus u-ni-cornu-ó-rum humi-li-tá-tem mé- am.
Ps. Dé-us, Dé-us mé-us, réspice in me, * qua-re me de-
re-liquísti? longe a sa-lúte mé-a vérba de-lictó- rum
me- órum. Repeat Dómine. etc.
Grad. 4.
T Enu- ísti * má- num déx-te- ram
mé- am : in vo- luntá-te tú-
a de-duxí- sti me : et cum gló-
ri- a as-sumpsí-sti me.
℣. Quam bó- nus Isra-el Dé-
us ré- ctis


cór- de! mé- i au-tem pene mó-
ti sunt pé- des, pene effú-
si sunt grés- sus mé- i : qui- a ze-lávi in
pec-ca-tó- ribus, pá-
cem pec- ca-tó- rum * ví- dens.
Tract. 2.
DE-us, * Dé-us mé-
us, réspi-ce in me : quare me dere-li-
quí- sti? ℣. Lon- ge a sa-lú-te
mé- a vér- ba de-li-ctó- rum me-
ó- rum. ℣. Dé- us mé- us cla-

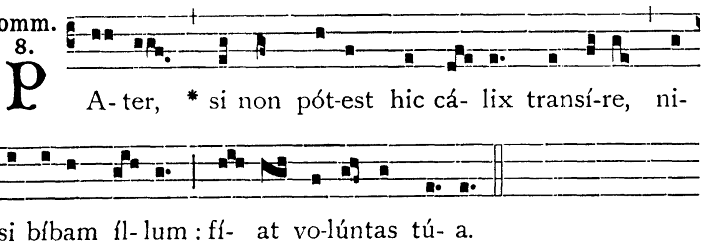

má- bo per dí- em, nec exáu-di- es : in
nócte, et non ad insipi- én- ti- am mí- hi.
℣. Tu au- tem in sáncto há- bi- tas,
laus Is- ra- el. ℣. In te spe-
ravé- runt pátres nó- stri : speravé-
runt, et li- be- rásti é-os. ℣. Ad te cla-mavé-
runt, et sál-vi fá- cti sunt : in te
speravé- runt, et non sunt confú- si.
℣. Ego au- tem sum vérmis, et non hó-
mo : oppróbri-um hó- minum, et


abjécti- o plé- bis. ℣. Omnes qui vi- dé-
bant me, aspernabán- tur me :
locú-ti sunt lá- bi- is, et movérunt cá- put.
℣. Sperávit in Dómi- no, e- rí-pi- at é- um :
sálvum fáci- at é- um, quóni- am vult é- um.
℣. Ipsi vero consideravérunt, et conspexé- runt
me : divi-sérunt sí- bi vestiménta mé-
a, et super véstem mé- am mi- sérunt sór-
tem. ℣. Lí-be-ra me
de ó-re le- ó- nis : et a córni-


bus unicornu-ó- rum humi- li- tátem mé-am.
℣. Qui timé-tis Dómi- num, laudáte é- um :
univérsum sémen Já- cob, magni- fi- cá-te é-um.
℣. Annunti- ábi- tur Dómi- no gene-rá-ti- o ven-
tú- ra : et annunti-ábunt caé- li
justí- ti- am é- jus. ℣. Pópu-
lo qui nascé- tur, quem fé- cit * Dó-
minus.
Offert. 8.
IM-propé- ri- um * exspectá-vit cor mé-
um, et mi- sé- ri- am : et sustí- nu- i qui
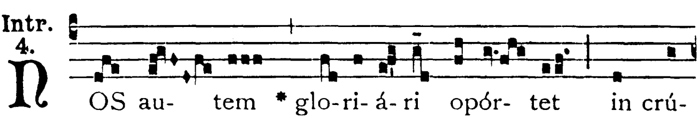


Comm. 8.

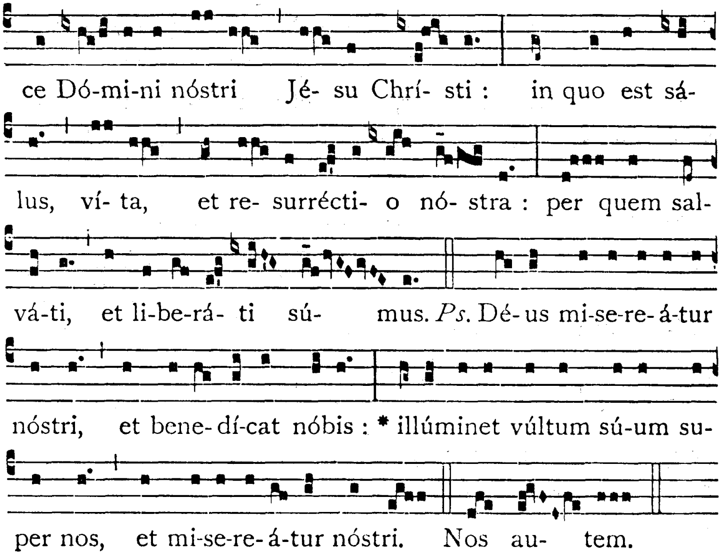


MAUNDY THURSDAY

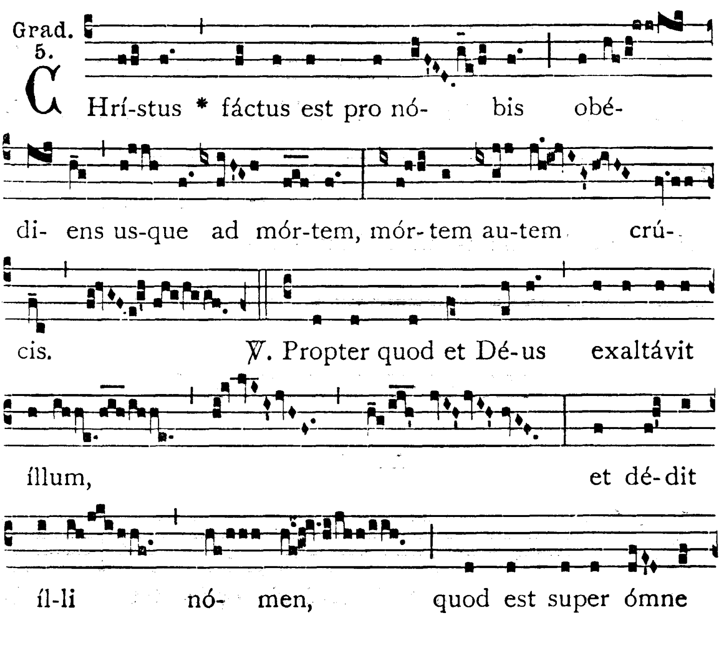
AT MASS

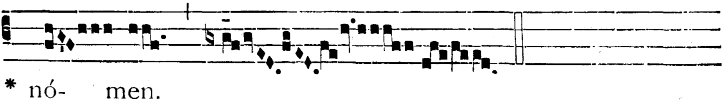
Intr. 4.



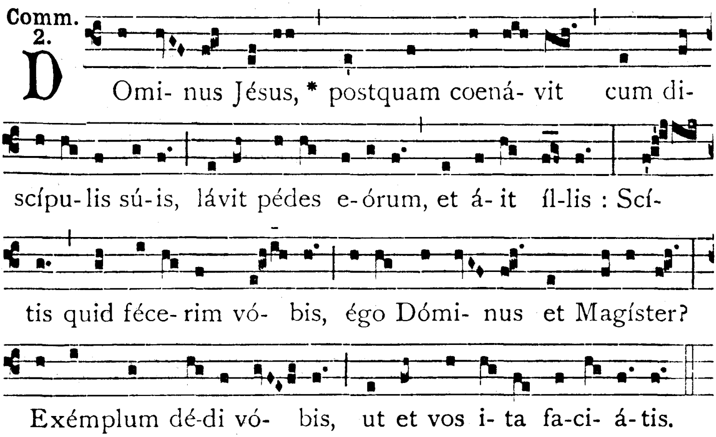


Glória in excélsis. *is said, and the bells are rung.*





Offertory. Déxtera Dómini. *p.* 162.

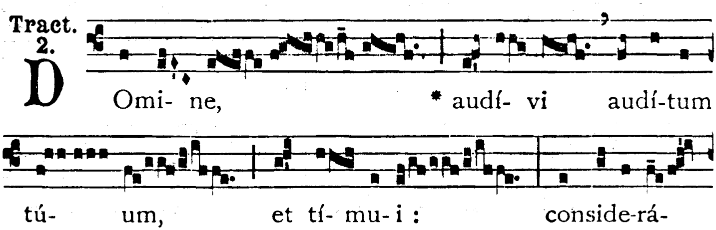


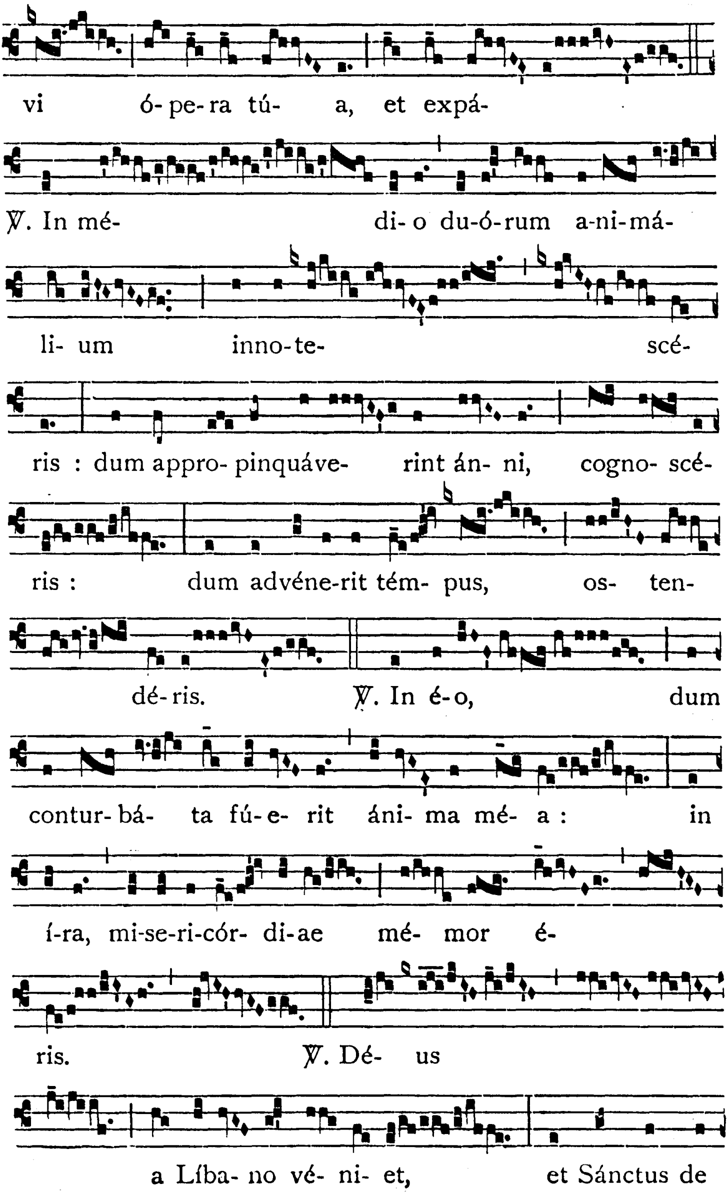
¶ *After Mass, the Celebrant carries the sacred Host to the altar of repose, where It will remain until Mass of the Pre-sanctified the next day. During the Procession, the hymn* Pánge língua. *p.* 287.

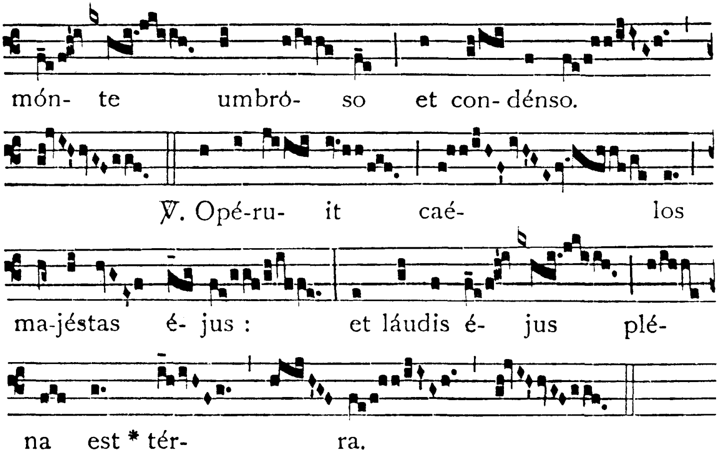
GOOD FRIDAY

MASS OF THE PRESANCTIFIED

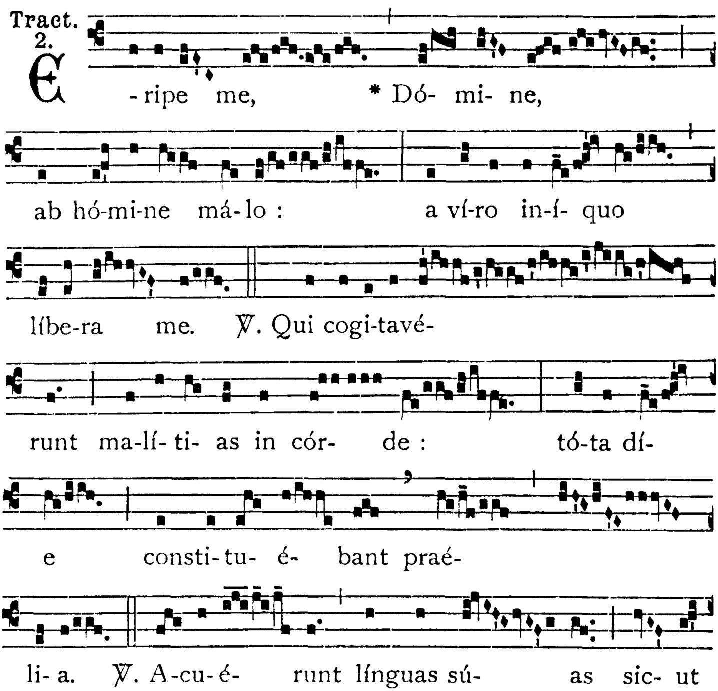
The Lector reads the Prophecy.

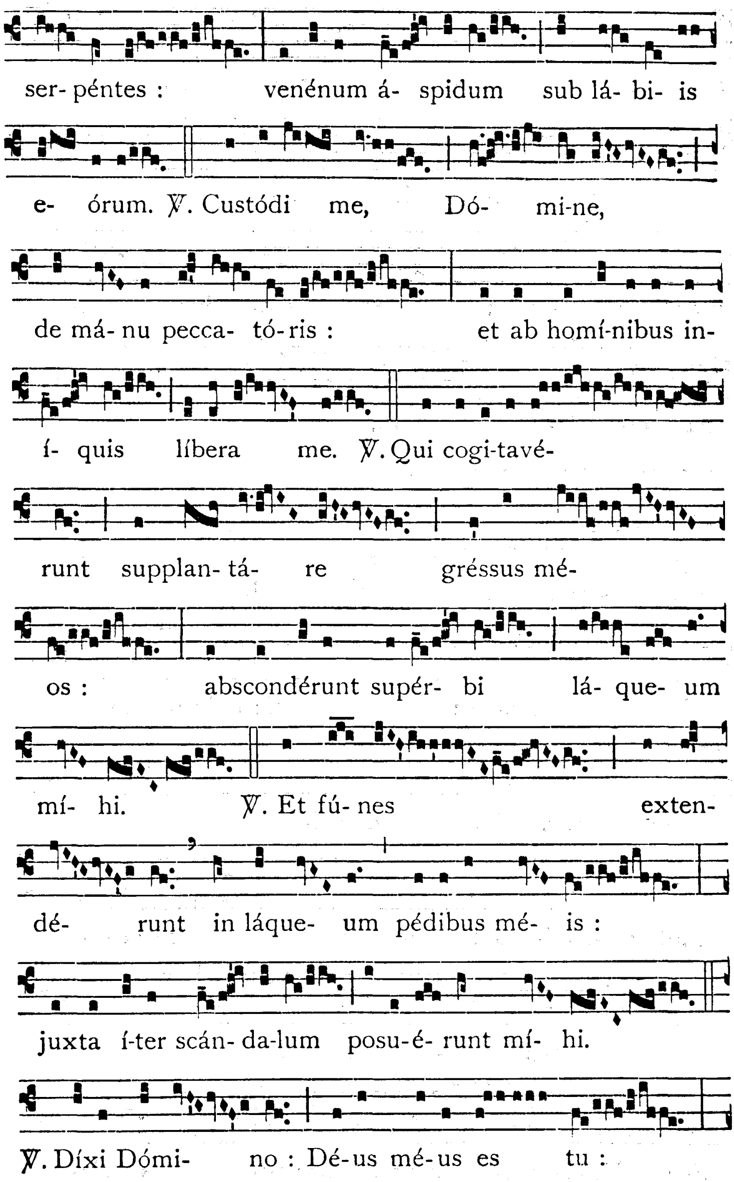


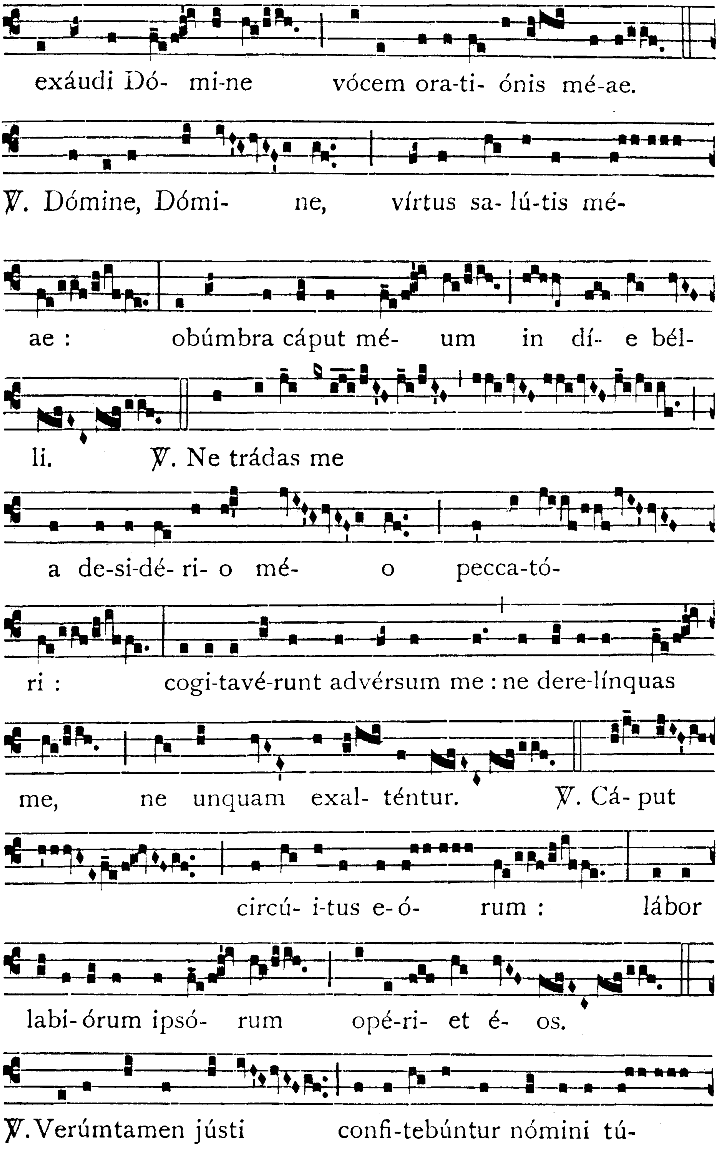

vi ó-pe-ra tú- a, et expá-
℣. In mé- di- o du-ó-rum a-ni-má-
li- um inno-te- scé-
ris : dum appro- pinquáve- rint án- ni, cogno- scé-
ris : dum advéne-rit tém- pus, os- ten-
dé-ris. ℣. In é-o, dum
contur-bá- ta fú-e- rit áni- ma mé- a : in
í-ra, mi-se-ri-cór- di-ae mé- mor é-
ris. ℣. Dé- us
a Líba- no vé- ni- et, et Sánctus de

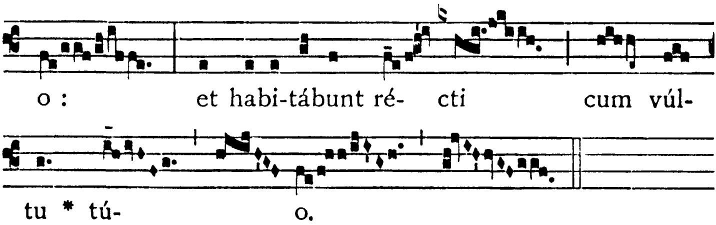


The Subdeacon sings the Lesson.

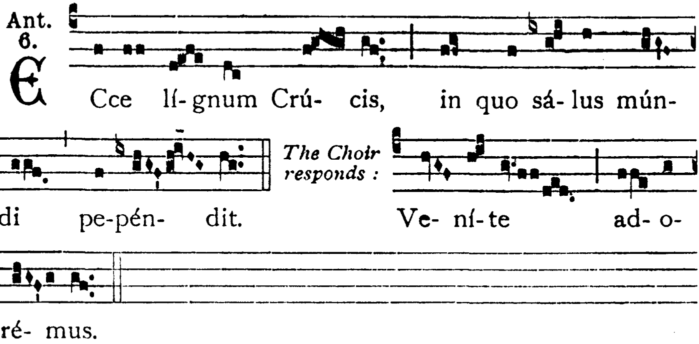



ser- péntes : venénum á- spidum sub lá- bi- is
e- órum. ℣. Custódi me, Dó- mi-ne,
de má- nu pecca- tó-ris : et ab homí-nibus in-
í- quis líbera me. ℣. Qui cogi-tavé-
runt supplan- tá- re gréssus mé-
os : abscondérunt supér- bi lá- que- um
mí- hi. ℣. Et fú- nes exten-
dé- runt in láque- um pédibus mé- is :
juxta í-ter scán- da-lum posu-é- runt mí- hi.
℣. Díxi Dómi- no : Dé-us mé-us es tu :


exáudi Dó- mi-ne vócem ora-ti- ónis mé-ae.
℣. Dómine, Dómi- ne, vírtus sa- lú-tis mé-
ae : obúmbra cáput mé- um in dí- e bél-
li. ℣. Ne trádas me
a de-si-dé- ri- o mé- o pecca-tó-
ri : cogi-tavé-runt advérsum me : ne dere-línquas
me, ne unquam exal- téntur. ℣. Cá- put
circú- i-tus e- ó- rum : lábor
labi- órum ipsó- rum opé-ri- et é- os.
℣. Verúmtamen jústi confi-tebúntur nómini tú-

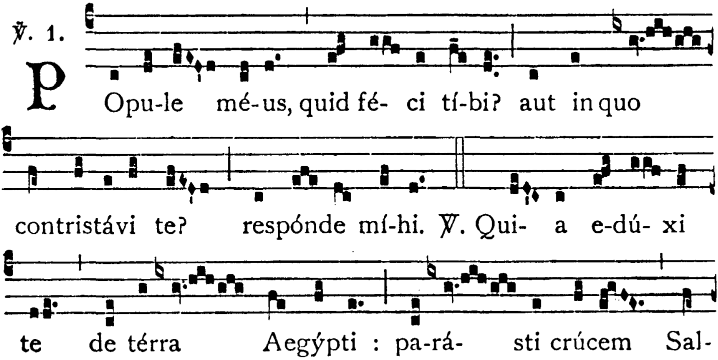


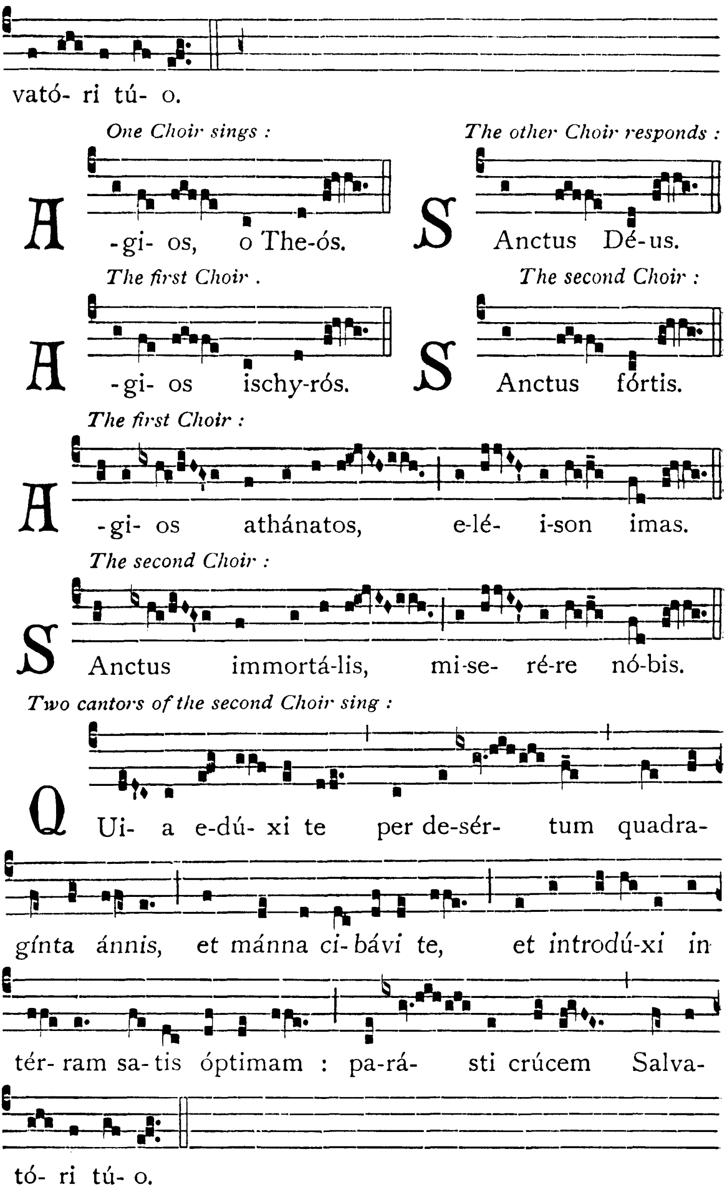
At the end of the Prayers, the Priest, turned towards the people, unveils the Cross. He intones the Antiphon Ecce lignum Crucis. *The assistant clergy joins with him in continuing the chant as far as the* ℟. Veníte adorémus. *The choir sings* Veníte adorémus. *whilst all kneel except the Celebrant. The same chant is sung three times, each time in a higher tone of voice.*



The adoration of the Cross then takes place, during which all or some of the following Reproaches are sung, according to the number who are to venerate the Cross.
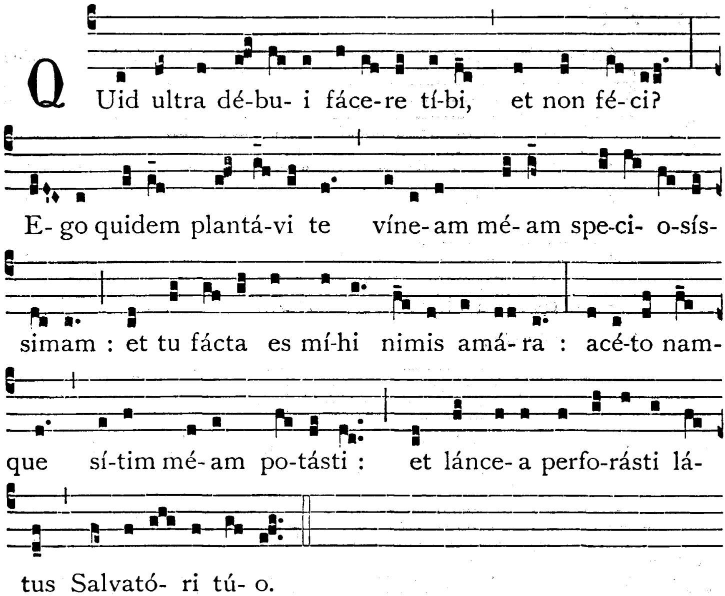
Two cantors sing the following in the middle of the Choir :




vató- ri tú- o.
One Choir sings :
A -gi- os, o The-ós.
The other Choir responds :
S Anctus Dé-us.
The first Choir .
A -gi- os ischy-rós.
The second Choir :
S Anctus fórtis.
The first Choir :
A -gi- os athánatos, e-lé- i-son imas.
The second Choir :
S Anctus immortá-lis, mi-se- ré-re nó-bis.
Two cantors of the second Choir sing :
Q Ui- a e-dú- xi te per de-sér- tum quadra-
gínta ánnis, et mánna ci- bávi te, et introdú-xi in
tér- ram sa- tis óptimam : pa-rá- sti crúcem Salva-
tó- ri tú- o.

The two Choirs respond in turn Agios o Theós, Sánctus Déus. *etc.* *It is always the first Choir that sings* Agios.
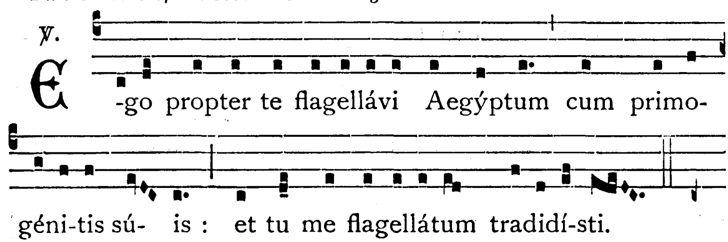
Then two Cantors of the first Choir sing :



The two Choirs respond again in turn Agios o Theós. Sánctus Déus. *etc.*

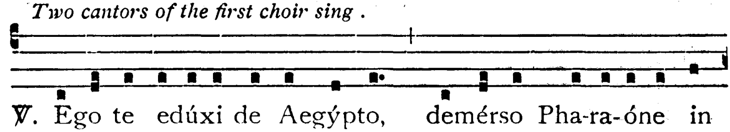
The following Reproaches are sung in turn by the cantors. After each Reproach, the two Choirs together respond Pópule méus. *as on p.* 220, *as far as the* ℣. Quia.

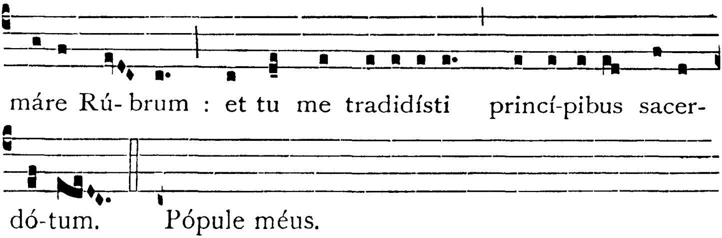
Two cantors of the second Choir sing :



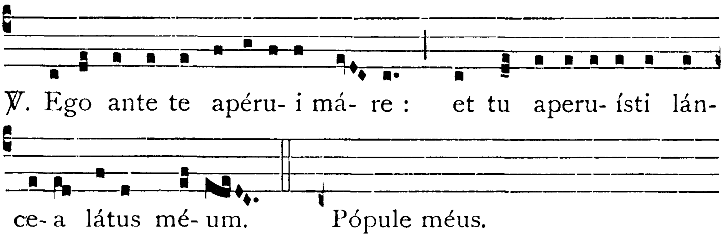
Both choirs repeat Pópule méus.

Two cantors of the first choir sing .
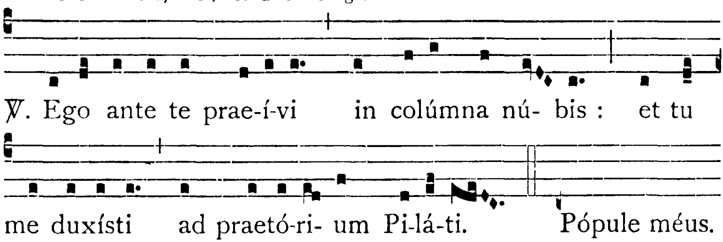




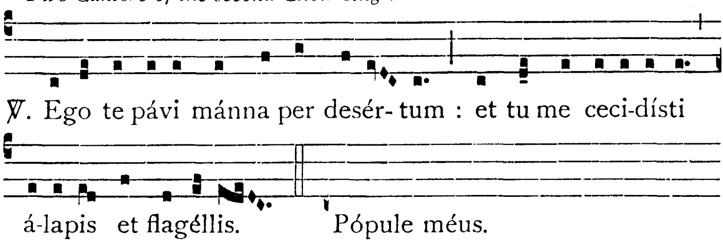
Two Cantors of the second Choir sing :



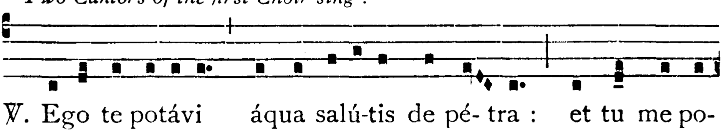
Two Cantors of the first Choir sing :



Two Cantors of the second Choir sing :



Two Cantors of the first Choir sing :



tásti félle et acé-to. Pópule méus.

Two Cantors of the second Choir sing :

℣. Ego propter te Chananaeórum réges percús- si : et tu percussísti arúndine cáput mé- um. Pópule méus.

Two Cantors of the first Choir sing :

℣. Ego dédi tíbi scéptrum regá- le : et tu dedísti cápi-ti mé-o spíne- am corónam. Pópule méus.

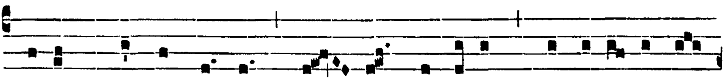
Two Cantors of the second Choir sing :

℣. Ego te exaltávi mágna virtú- te : et tu me suspendí-sti in pa-tíbu-lo crú-cis. Pópule méus.

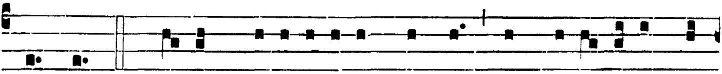
Both Choirs then sing the following Antiphon :

Ant. 4.

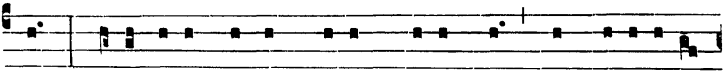
CRúcem tú-am * adorámus, Dómine : et sánctam re-surrecti- ónem tú-am laudámus et glo-ri- ficámus : ecce



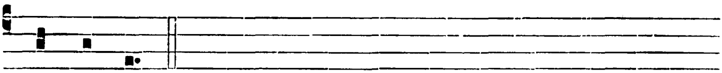
enim propter lígnum vé- nit gáudi- um in uni-vérso



múndo. *Ps.* Dé- us mi-sere- átur nóstri, et bene-dícat nó-



bis : * illúminet vúltum sú-um super nos, et mi-sere- á-

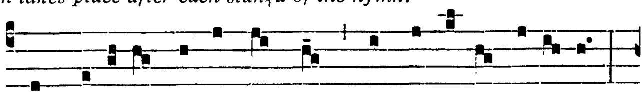


tur nóstri.

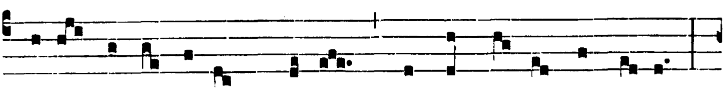
The Ant. Crúcem túam. *is repeated.*

Crux fidélis. *is then sung and the hymn* Pánge, língua, gloriósi. *After the first stanza of the hymn,* ℣. Crux fidélis. *is repeated as far as* Dúlce lignum; *after the second stanza,* Dúlce lignum. *is repeated. This alternate repetition takes place after each stanza of the hymn.*

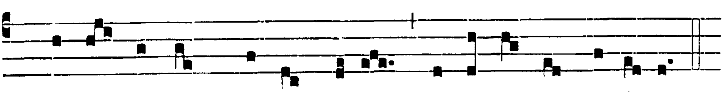
1.



CRux fidé-lis, inter ómnes Arbor úna nóbi- lis :

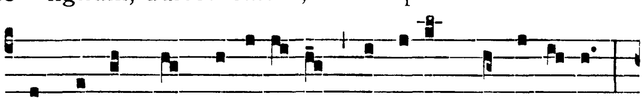


Núlla sílva tá-lem pró-fert, Frónde, fló- re, gérmi-ne :

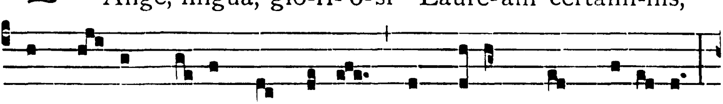


* *Dúlce lígnum, dúlces clávos, Dúlce póndus sústi-net.*
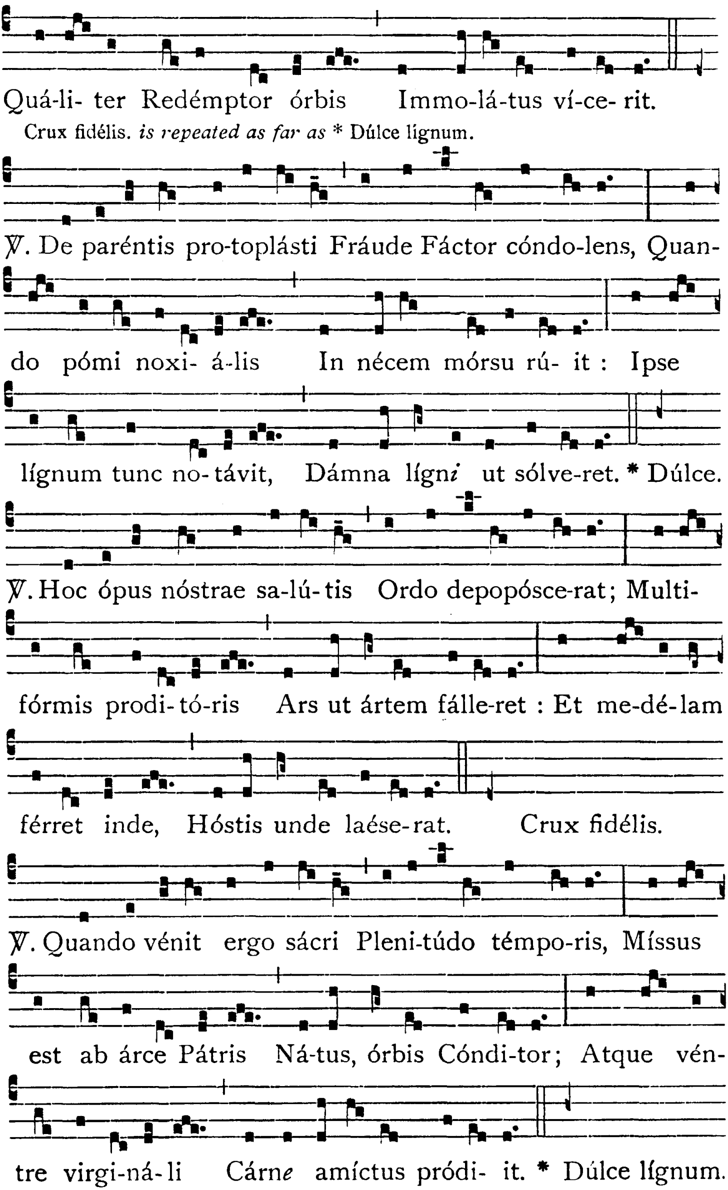
Hymn. 1.

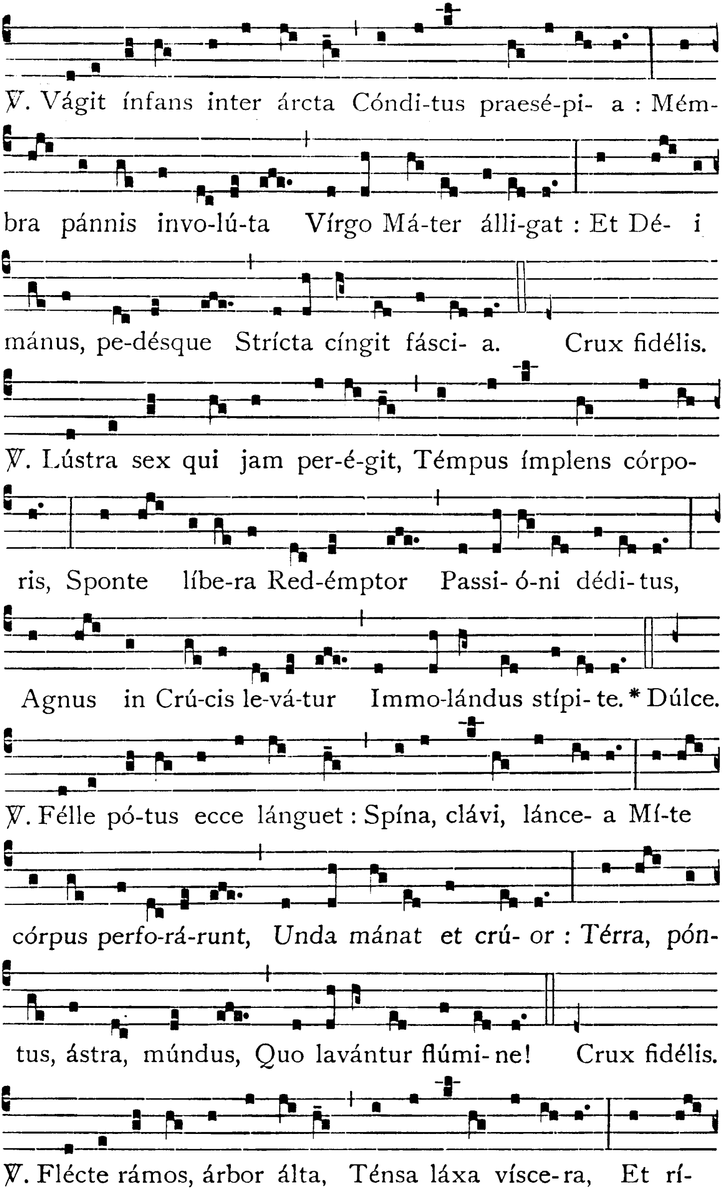


PAnge, língua, glo-ri- ó-si Láure-am certámi-nis,



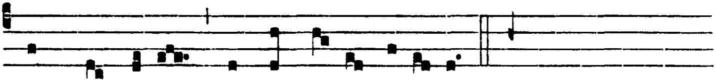
Et su-per crú-cis trophaé-o Dic tri- úmphum nóbi- lem :


Quá-li- ter Redémptor órbis Immo-lá-tus ví-ce- rit.
Crux fidélis. *is repeated as far as* * Dúlce lígnum.
℣. De paréntis pro-toplásti Fráude Fáctor cóndo-lens, Quan-
do pómi noxi- á-lis In nécem mórsu rú- it : Ipse
lígnum tunc no- távit, Dámna lígn*i* ut sólve-ret. * Dúlce.
℣. Hoc ópus nóstrae sa-lú- tis Ordo depopósce-rat; Multi-
fórmis prodi- tó-ris Ars ut ártem fálle-ret : Et me-dé-lam
férret inde, Hóstis unde laése-rat. Crux fidélis.
℣. Quando vénit ergo sácri Pleni-túdo témpo-ris, Míssus
est ab árce Pátris Ná-tus, órbis Cóndi-tor; Atque vén-
tre virgi-ná- li Cárn*e* amíctus pródi- it. * Dúlce lígnum.

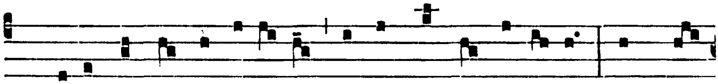

℣. Vágit ínfans inter árcta Cóndi-tus praesé-pi- a : Mém-
bra pánnis invo-lú-ta Vírgo Má-ter álli-gat : Et Dé- i
mánus, pe-désque Stricta cíngit fásci- a. Crux fidélis.
℣. Lústra sex qui jam per-é-git, Témpus ímplens córpo-
ris, Sponte líbe-ra Red-émptor Passi- ó-ni dédi-tus,
Agnus in Crú-cis le-vá-tur Immo-lándus stípi- te. * Dúlce.
℣. Félle pó-tus ecce lánguet : Spína, clávi, lánce- a Mí-te
córpus perfo-rá-runt, Unda mánat et crú- or : Térra, pón-
tus, ástra, múndus, Quo lavántur flúmi- ne! Crux fidélis.
℣. Flécte rámos, árbor álta, Ténsa láxa vísce-ra, Et rí-
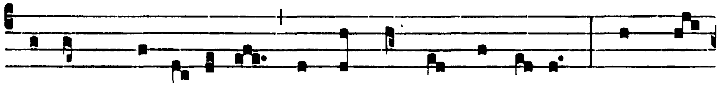


gor lentéscat ílle, Quem dédit na-tí-vi-tas : Et su-pérni



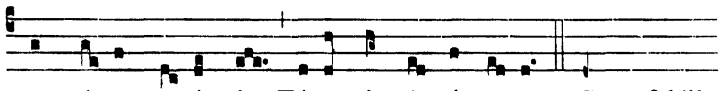
mémbra Régis Ténde mí- ti stí-pi-te. * Dúlce lígnum.
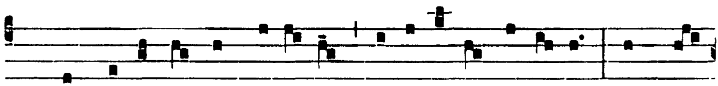


℣. Só-la dígna tu fu-í-sti Férre múndi Víctimam : Atque



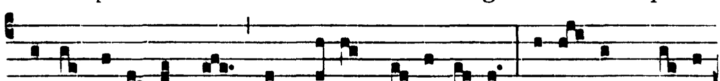
pórtum praepa-rá-re Arca múndo náufrago : Quam sá-
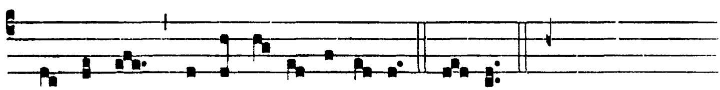


cer crú- or per-únxit, Fúsus Agni córpo-re. Crux fidélis.



℣. Sempi-térna sit be- átae Tri-ni-tá-ti gló-ri- a : Aéqua



Pátri, Fi- li- óque; Par décus Pa-rácli-to : Uní- us Tri-ní-
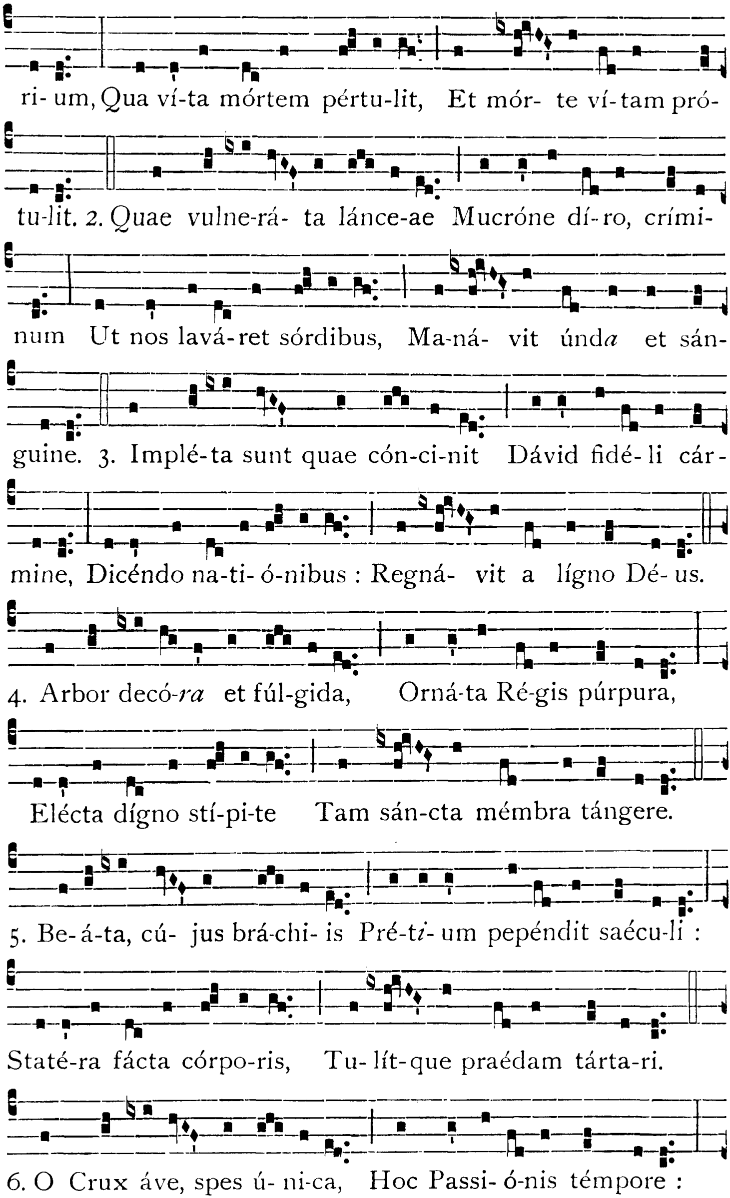


que nómen Láudet u-ni-vérsi- tas. Amen. * Dúlce lígnum.

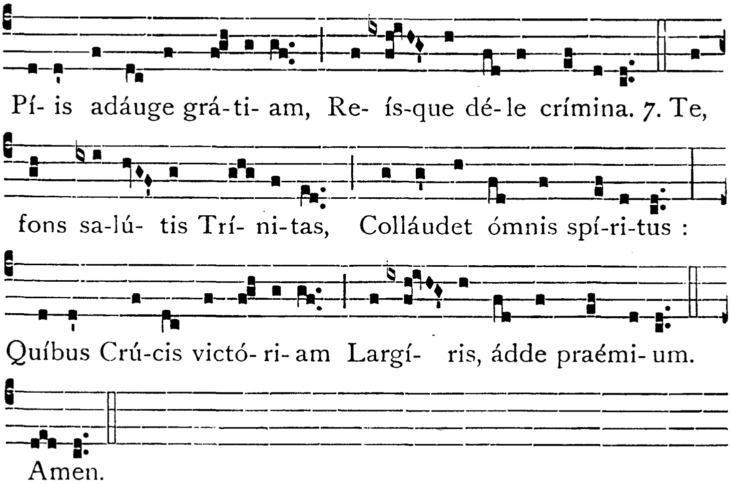
After the adoration of the Cross, the priest and clergy go in procession to the altar of repose. The Blessed Sacrament is incensed and then borne back to the high altar. During the procession, the hymn Vexílla Régis. *is sung :*

Hymn. 1.

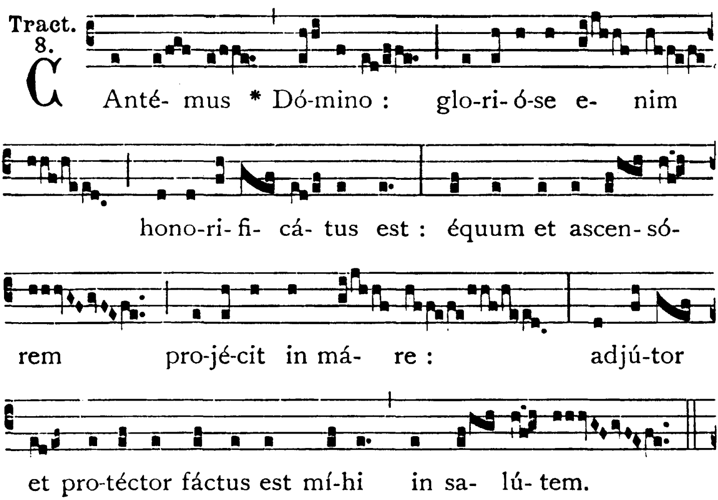


V Exíl-la Re- gis pród-e- unt : Fúlget Crú-cis mysté-

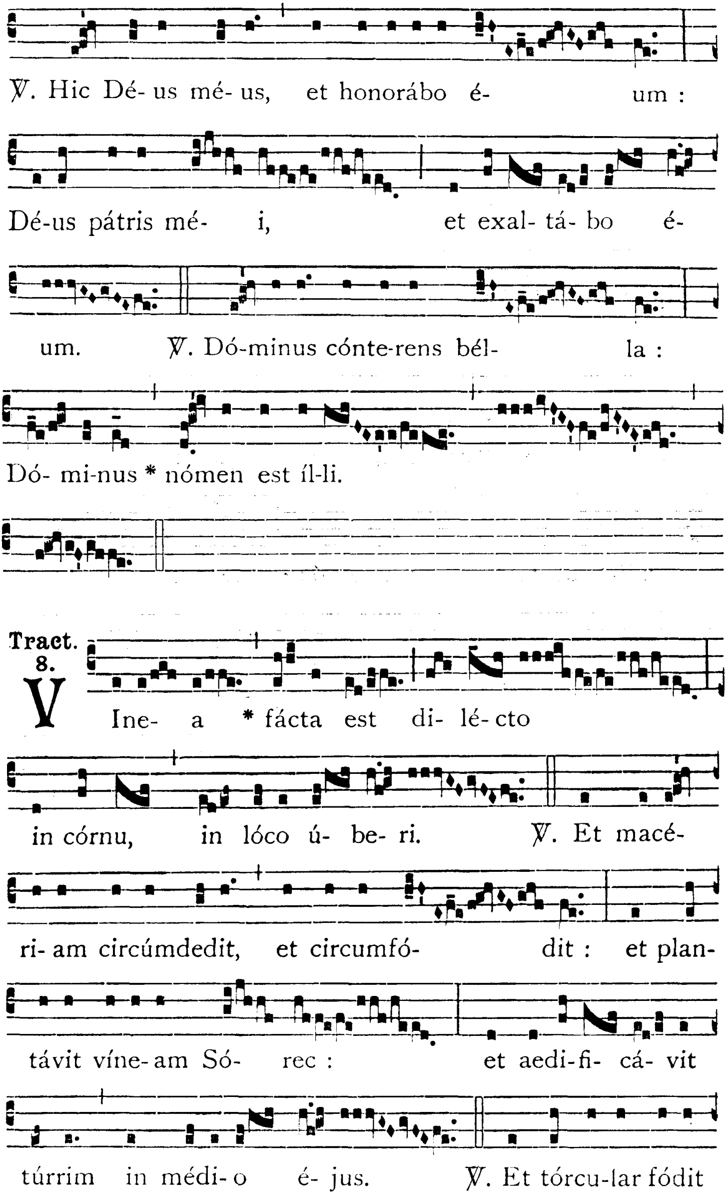

ri- um, Qua ví-ta mórtem pértu-lit, Et mór- te ví-tam pró-
tu-lit. 2. Quae vulne-rá- ta lánce-ae Mucróne dí-ro, crími-
num Ut nos lavá-ret sórdibus, Ma-ná- vit únd*a* et sán-
guine. 3. Implé-ta sunt quae cón-ci-nit Dávid fidé-li cár-
mine, Dicéndo na-ti-ó-nibus : Regná- vit a lígno Dé- us.
4. Arbor decó-*ra* et fúl-gida, Orná-ta Ré-gis púrpura,
Elécta dígno stí-pi-te Tam sán-cta mémbra tángere.
5. Be-á-ta, cú- jus brá-chi- is Pré-t*i*- um pepéndit saécu-li :
Staté-ra fácta córpo-ris, Tu- lít-que praédam tárta-ri.
6. O Crux áve, spes ú- ni-ca, Hoc Passi- ó-nis témpore :

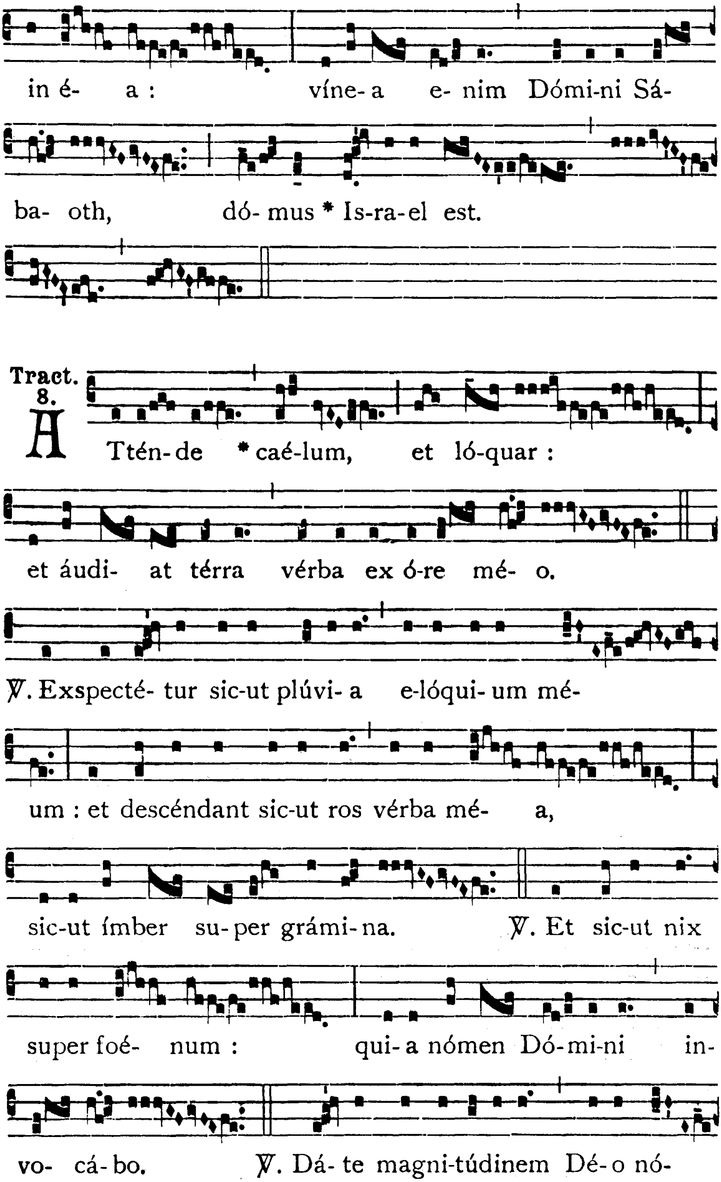


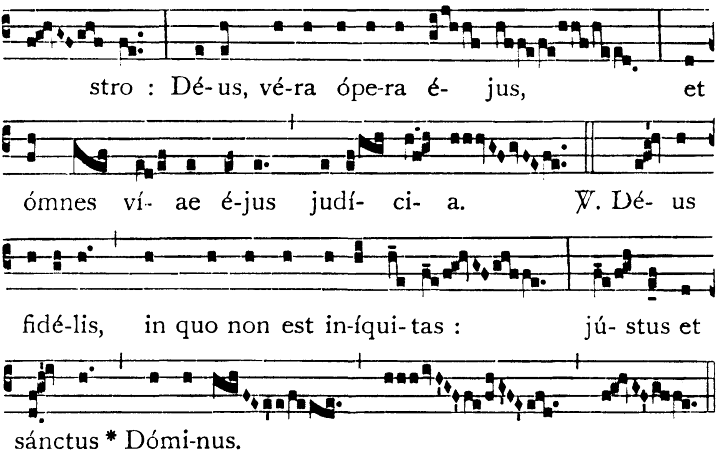
HOLY SATURDAY [1]



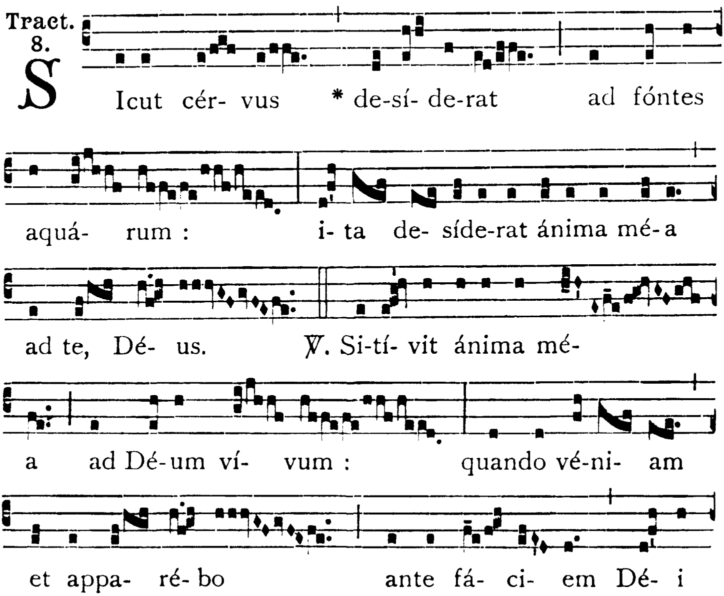
[1] Office and Ceremonies for Holy Saturday and the Easter Vigil according to the newly-restored rite. Plainsong with the rhythmic signs of the Benedictines of Solesmes. No 801bis. Desclée et Co.
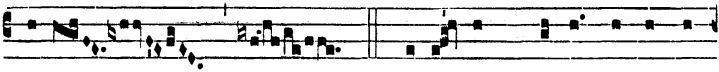

℣. Hic Dé- us mé- us, et honorábo é- um :
Dé-us pátris mé- i, et exal- tá- bo é-
um. ℣. Dó-minus cónte-rens bél- la :
Dó- mi-nus * nómen est íl-li.
Tract. 8.
V Ine- a * fácta est di- lé- cto
in córnu, in lóco ú- be- ri. ℣. Et macé-
ri- am circúmdedit, et circumfó- dit : et plan-
távit víne- am Só- rec : et aedi-fi- cá- vit
túrrim in médi- o é- jus. ℣. Et tórcu-lar fódit


in é- a : víne- a e- nim Dómi-ni Sá-
ba- oth, dó- mus * Is-ra-el est.
Tract. 8.
ATtén- de * caé-lum, et ló-quar :
et áudi- at térra vérba ex ó-re mé- o.
℣. Exspecté- tur sic-ut plúvi- a e-lóqui- um mé-
um : et descéndant sic-ut ros vérba mé- a,
sic-ut ímber su- per grámi- na. ℣. Et sic-ut nix
super foé- num : qui- a nómen Dó-mi-ni in-
vo- cá- bo. ℣. Dá- te magni-túdinem Dé- o nó-

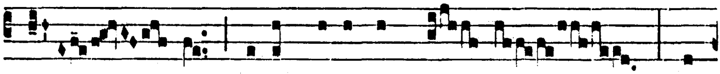


If the Church has a baptismal font, the Celebrant goes with his ministers and the clergy to bless the font at the end of the Prophecies; during the procession, the following Tract is sung :

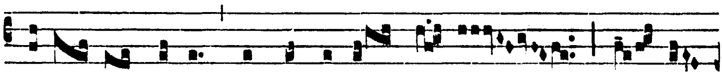




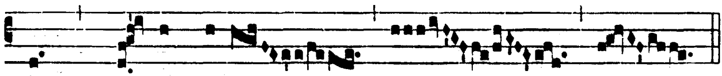
mé- i? ℣. Fu-é- runt mí-hi lácrimae



mé- ae pánes dí- e ac nó- cte, , dum



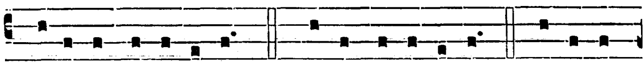
dí-ci- tur mí-hi per síngu-los dí- es : U- bi



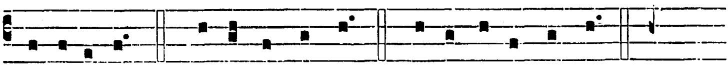
est * Dé- us tú-us?

Whilst the Celebrant and his ministers return to the altar, two Cantors sing the Litany, each invocation being repeated by the Choir.

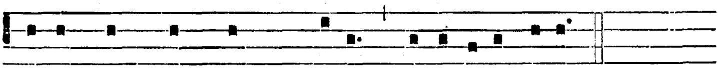
¶ *In churches where there is no baptismal font, after the Prayer which follows the last Prophecy, all kneel, and two Cantors sing the Litany, each invocation being repeated by the Choir.*



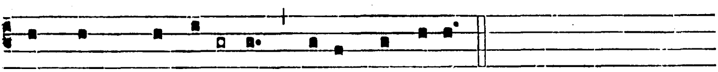
K Yri- e, e-lé- i-son. Chríste, e-lé- i-son. Ký-ri- e,



e-lé- i-son. Chríste, áudi nos. Chríste, exáudi nos.



Pá-ter de caé- lis, Dé-us, mi-se-*ré-re* **nó**bis.
F**í**li Redémptor mún**di**, Dé-us, mi-se-*ré-re* **nó**bis.
Spíri- tus Sán-cte, Dé-us, mi-se-*ré-re* **nó**bis.
Sáncta Trínitas, únus **Dé**-us, mi-se-*ré-re* **nó**bis.



Sáncta Ma- **rí**- a, *óra pro* **nó**bis.
Sáncta Dé- i **Gé**-nitrix, *óra pro* **nó**bis.
Sáncta Vírgo **vír**ginum, *óra pro* **nó**bis.
Sáncte **Mí**cha-el, *óra pro* **nó**bis.
Sáncte **Gá**bri-el, *óra pro* **nó**bis.
Sáncte **Rá**pha-el, *óra pro* **nó**bis.

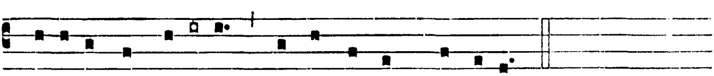


Omnes sáncti Ange-li et Archánge-li, orá-*te pro* nóbis.
Omnes sáncti beatórum Spiríutuum ór-dines, orá-*te pro* nóbis.
Sáncte Joánnes Ba- ptí- sta, *óra pro* nóbis.
Sáncte Jó- seph, *óra pro* nóbis.
Omnes sáncti Patriárchae et Prophé- tae, orá-*te pro* nóbis.



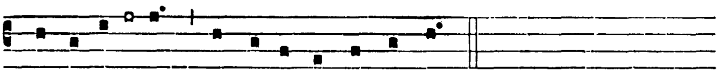
Sáncte Pé- tre, *óra pro* nóbis.

Sáncte Páule, ó*ra.*
Sáncte Andréa, ó*ra.*
Sáncte Joánnes, ó*ra.*
Omnes sáncti Apóstoli et Evangelístae, orá*te.*
Omnes sáncti Discípuli Dómini, orá*te.*
Sáncte Stéphane, ó*ra.*
Sáncte Lauré nti, ó*ra.*
Sáncte Vincénti, ó*ra.*
Omnes sáncti Mártyres, orá*te.*
Sáncte Silvéster, ó*ra.*
Sáncte Gregóri, ó*ra.*
Sáncte Augustíne, ó*ra.*
Omnes sáncti Pontífices et Confessóres, orá*te.*
Omnes sáncti Doctóres, orá*te.*
Sáncte Antóni, ó*ra.*
Sáncte Benedícte, ó*ra.*
Sáncte Domínice, ó*ra.*
Sáncte Francísce, ó*ra.*
Omnes sáncti Sacerdótes et Levítae, orá*te.*
Omnes sáncti Mónachi et Eremítae, orá*te.*
Sáncta María Magdaléna, ó*ra.*
Sáncta Agnes, ó*ra.*
Sáncta Caecília, ó*ra.*
Sáncta Agatha, ó*ra.*
Sáncta Anastásia, ó*ra.*
Omnes sánctae Vírgines et Víduae, orá*te.*
Omnes Sáncti et Sánctae Déi, intercédi*te pro* nóbis.



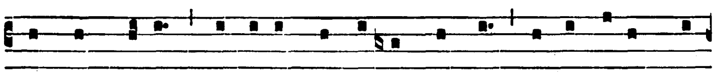
Propí*ti- us* é- sto, párce nó-bis, Dómine.
Propí*ti- us* é- sto, exáu-di nos, Dómine.
Ab *ómni* má- lo, lí-be- ra nos, Dómine.

Ab *ómni pec*cáto, líbera nos, Dómine.
A mór*te per*pétua, líbera nos, Dómine.
Per mystérium sánctae incarnati*ónis* túae, líbera nos, Dómine.
Per ad*véntum* túum, líbera nos, Dómine.
Per nativi*tátem* túam, líbera nos, Dómine.
Per baptísmum et sánctum jejú*nium* túum, líbera nos, Dómine.
Per crúcem et passi*ónem* túam, líbera nos, Dómine.
Per mórtem et sepul*túram* túam, líbera nos, Dómine.
Per sánctam resurrecti*ónem* túam, líbera nos, Dómine.
Per admirábilem ascensi*ónem* túam, líbera nos, Dómine.
Per advéntum Spíritus Sán*cti Pa*rácliti, líbera nos, Dómine.
In dí*e ju*dícii, líbera nos, Dómine.

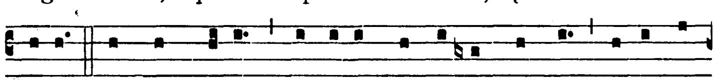


Pec*ca*-tó- res, te rogámus áudi nos.

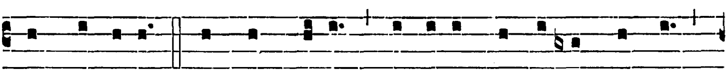
Ut nó*bis* párcas, te rogámus áudi nos.
Ut Ecclésiam túam sánctam ’ régere et conserváre *dig*néris, te rogámus áudi nos.
Ut Dómnum Apostólicum et ómnes Ecclesiásticos órdines ’ in sáncta religióne conserváre *dig*néris, te rogámus áudi nos.
Ut inimícos sánctae Ecclésiae ’ humiliáre *dig*néris, te rogámus áudi nos.
Ut régibus et princípibus christiánis ’ pácem et véram concórdiam donáre *dig*néris, te rogámus áudi nos.
Ut nosmetípsos in túo sáncto servítio ’ confortáre et conserváre *dig*néris, te rogámus áudi nos.
Ut ómnibus benefactóribus nóstris ’ sempitérna bóna *re*tribuas, te rogámus áudi nos.
Ut frúctus térrae ’ dáre et conserváre *dig*néris, te rogámus áudi nos.
Ut ómnibus fidélibus defúnctis ’ réquiem aetérnam donáre *dig*néris, te rogámus áudi nos.
Ut nos exaudíre *dig*néris te rogámus áudi nos.



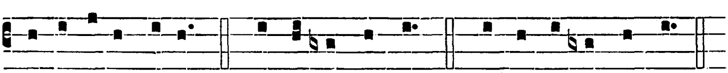
Agnus Dé- i, qui tóllis peccá- ta múndi, párce nóbis Dó-



mine. Agnus Dé- i, qui tóllis peccá- ta múndi, exáudi



nos Dómine. Agnus Dé- i, qui tóllis peccá- ta múndi,
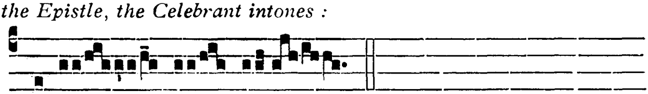


mi-se-rére nóbis. Chríste, áudi nos. Chríste, exáudi nos.

The Cantors intone very solemnly Kýrie eléison. *as indicated for Paschal Time, p. 18. The Celebrant intones* Glória in excélsis. *and the bells are rung.*

After the Epistle, the Celebrant intones :

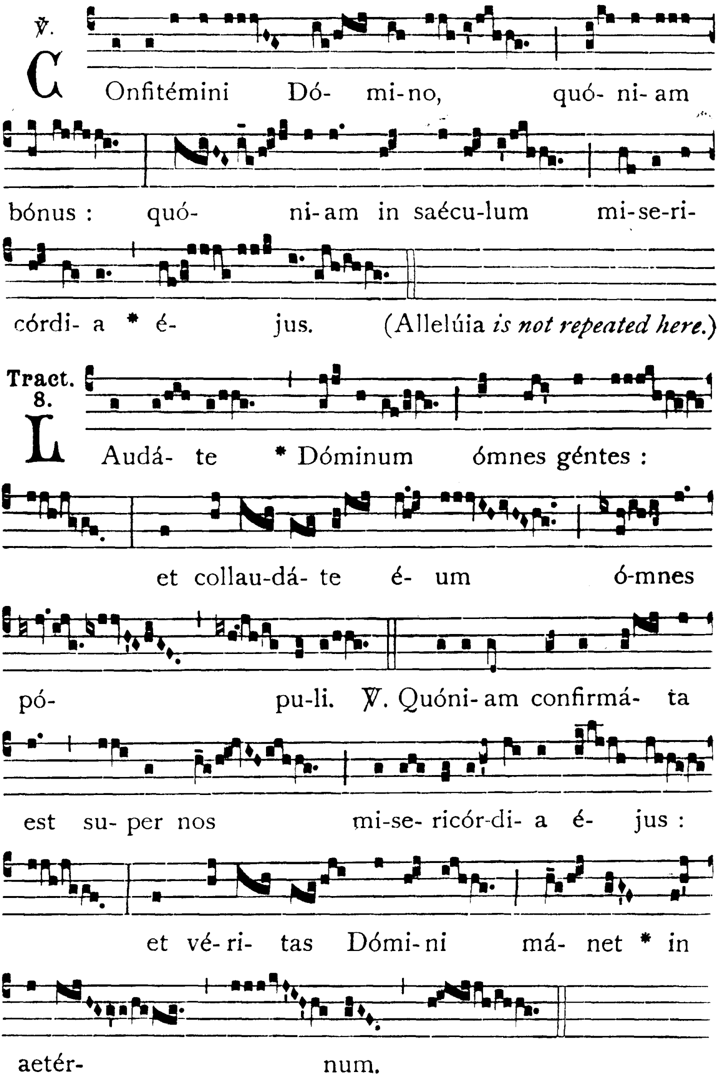
8.



A Lle- lú- ia.

He sings this Allelúia *three times, each time in a higher tone of voice. The Choir repeats it after him each time, in the same tone.*
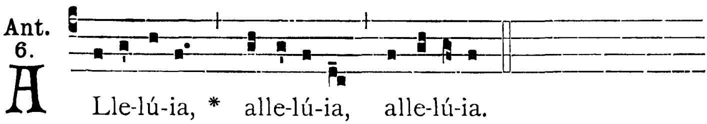
The Choir then sings :



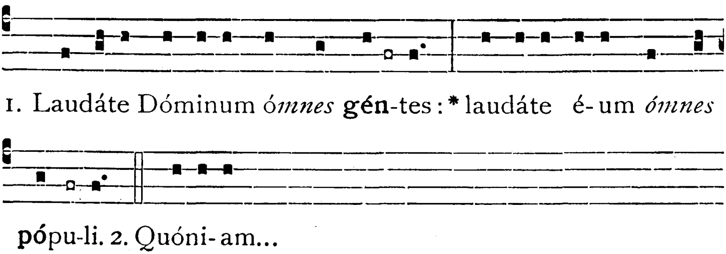
The Credo. *is not said; and there is no Offertory Antiphon.*

Agnus Dei. *is omitted.*

¶ *After the last ablution, Vespers are sung in Choir, in the following manner.*



Psalmus 116
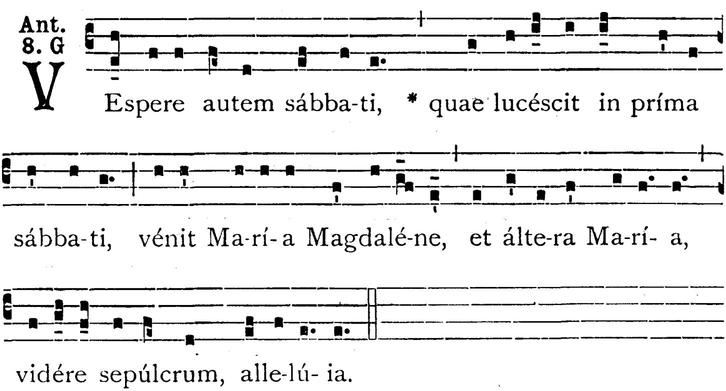


2. Quóniam confirmáta est super nos misericórdi*a* **é**jus : * et véritas Dómini mánet *in ae***tér**num.

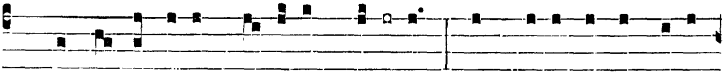
3. Glória Pátri, *et* Fílio, * et Spirí*tui* **Sán**cto.

4. Sicut érat in princípio, et nunc, *et* **sém**per, * et in saécula saecu*lórum.* Amen.

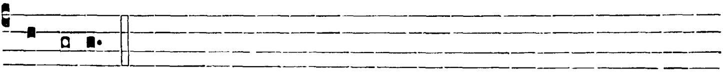
The Antiphon Allelúia. *is repeated. The Celebrant then at once intones the Antiphon of the* Magníficat. *which is continued by the Choir :*



Canticle of the Blessed Virgin Mary



1. Magní- fi-cat * á-nima *mé-a*
2. Et exsultávit *spí-ri-tus* **mé-** us * in Dé-o sa-lu- *tári*

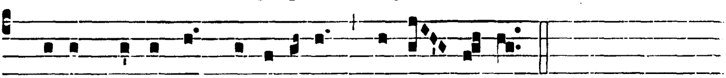


Dóminum.
mé- o.

3. Quia respéxit humilitátem *ancíllae* **súae** : * ecce enim ex hoc beátam me dícent ómnes gener*atió*nes.
4. Quia fécit míhi *mágna qui* **pó**tens est : * et sánctum *nómen* **é**jus.
5. Et misericórdia éjus a progéni*e in pro***gé**nies * timén*tibus* **é**um.
6. Fécit poténtiam in *bráchio* **súo** : * dispérsit supérbos ménte *córdis* **súi**.
7. Depósuit po*téntes de* **sé**de, * et exal*távit* **hú**miles.
8. Esuriéntes *implévit* **bó**nis : * et dívites dim*ísit in***á**nes.
9. Suscépit Israel *púerum* **sú**um, * recordátus misericór*diae* **sú**ae.
10. Sicut locútus est *ad pátres* **nós**tros, * Abraham et sémini é*jus in* **saé**cula.
11. Glória *Pátri, et* **Fí**lio, * et Spirí*tui* **Sán**cto.
12. Sicut érat in princípio, *et nunc, et* **sém**per, * et in saécula saecu*lórum.* Amen.

The Antiphon is repeated.

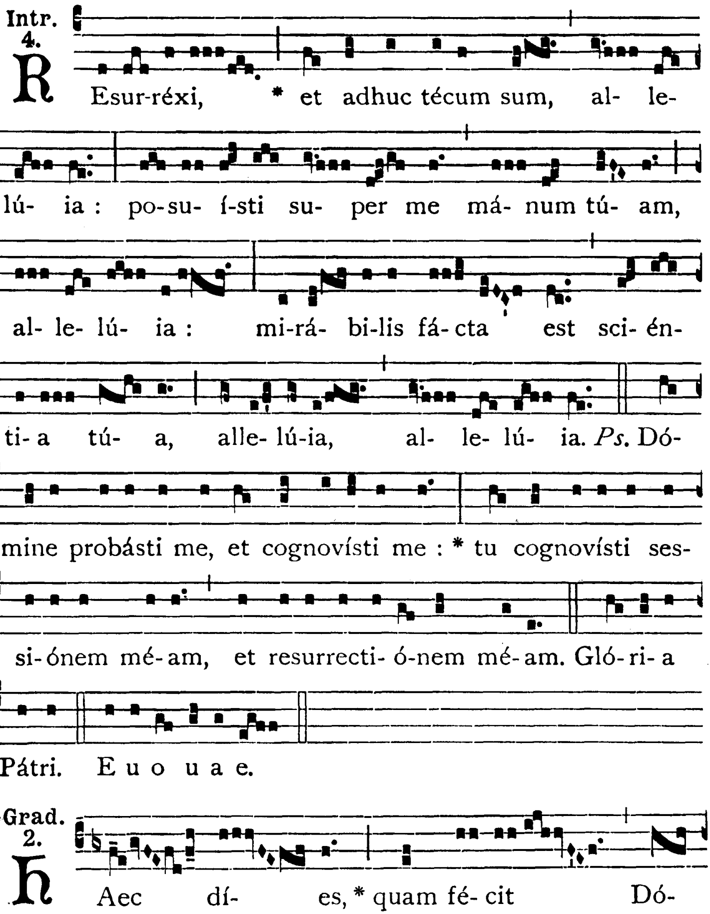
The Deacon turns to the people and sings :

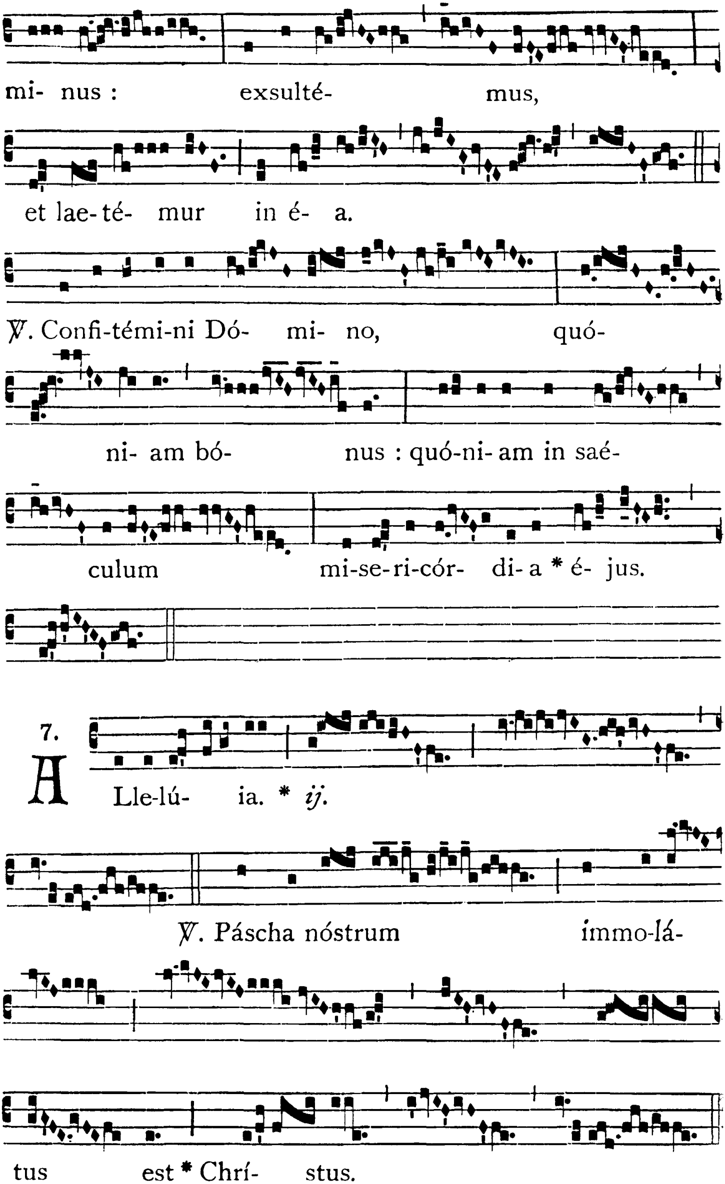


Ite míssa est, alle-lú-ia, alle- lú- ia.
Dé-o grá-ti- as, alle-lú-ia, alle- lú- ia.

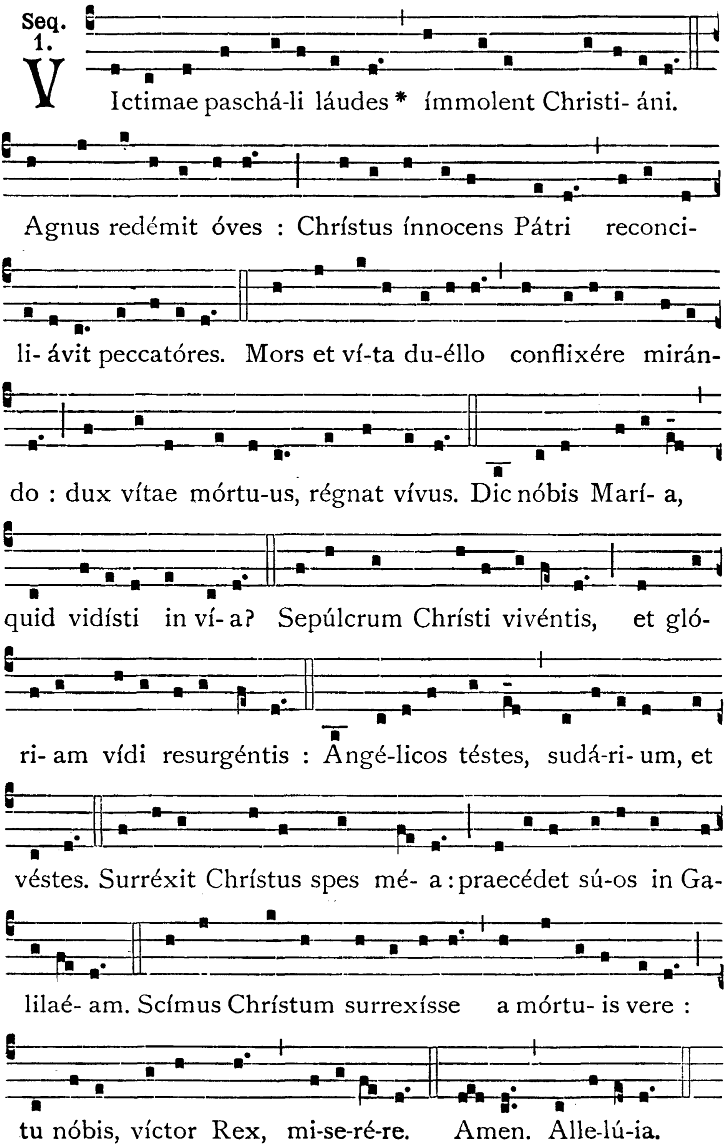
EASTER SUNDAY

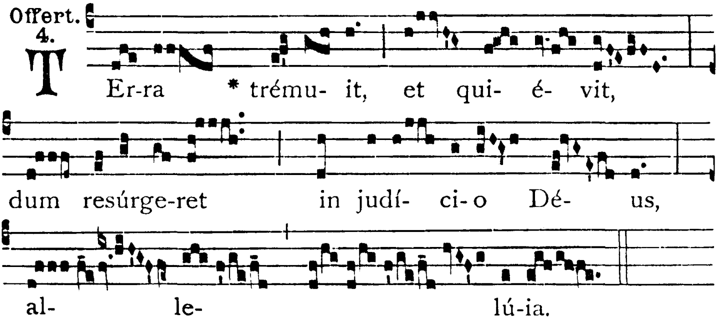
THE RESURRECTION OF OUR LORD

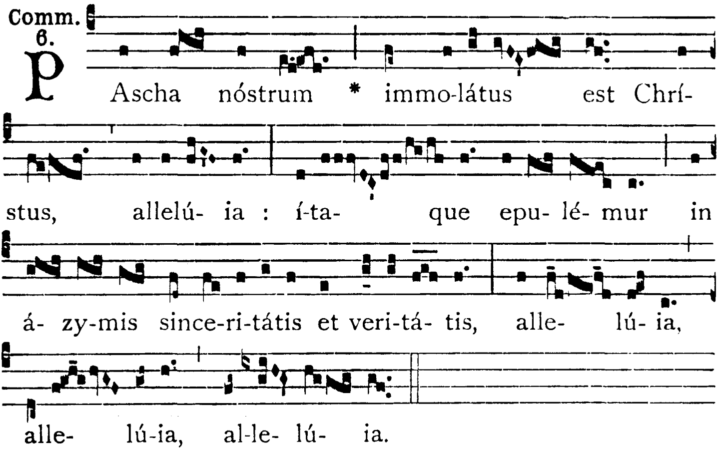



mi- nus : exsulté- mus,
et lae-té- mur in é- a.
℣. Confi-témi-ni Dó- mi- no, quó-
ni- am bó- nus : quó-ni- am in saé-
culum mi-se-ri-cór- di- a * é- jus.
7.
A
Lle-lú- ia. * ij.
℣. Páscha nóstrum immo-lá-
tus est * Chrí- stus.
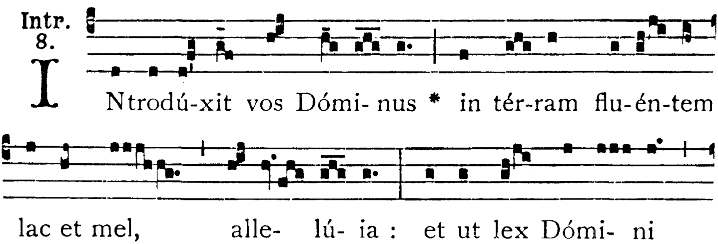
Allelúia. *is not repeated, but the Sequence is then said :*







EASTER MONDAY



semper sit in ó-re vé- stro, alle-lú- ia, alle- lú- ia.

Ps. Confi- témi-ni Dómino, et invocá-te nómen éjus : * annunti- áte inter géntes ó- pe-ra é-jus. Gló-ri- a Pátri. E u o u a e.

Grad. 2.

HAec dí- es, * *etc. p.* 240. ℣. Dícat nunc Is- ra- el, quó- ni- am bó- nus : quó- ni- am in saé- cu- lum mi-se- ricór- di- a * é- jus.

8.

ALle- lú- ia. * *ij.* ℣. Ange- lus Dómini descén- dit de caé- lo : et accé- dens

revól- vit lá- pidem, et sedé-bat * su-per é-um.

Sequence. Víctimae Pascháli. *with* Allelúia. *at the end, p.* 242.
Offertory. Angelus Dómini. *p.* 246.

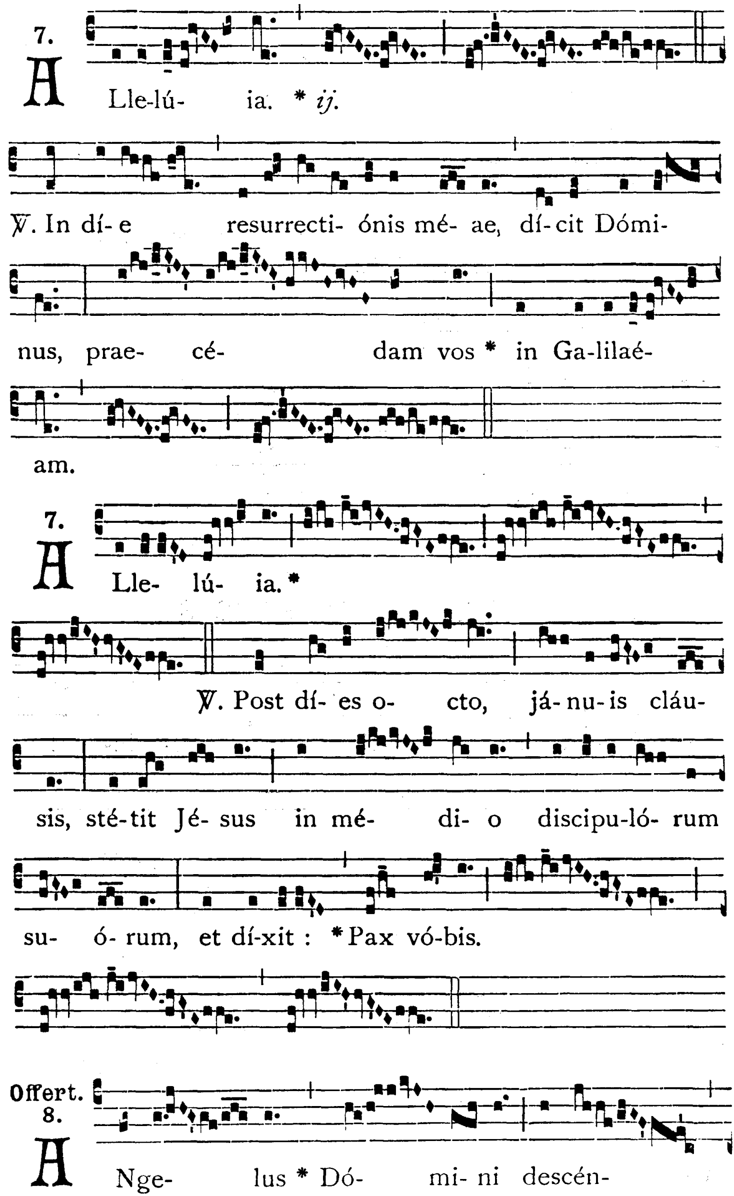
Comm. 6.
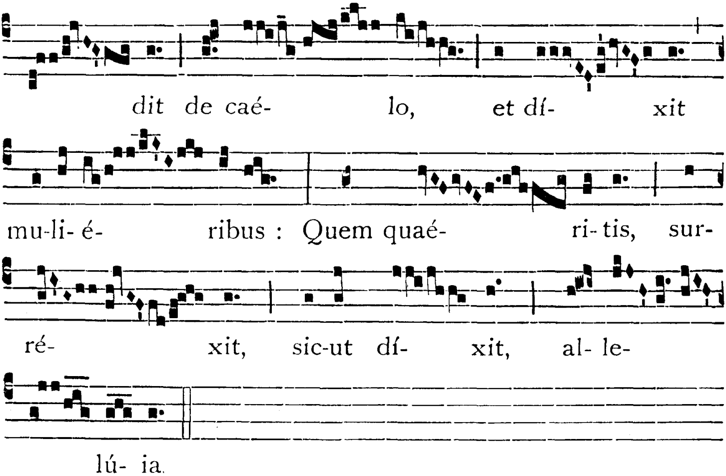
SUrré- xit * Dó- minus, et appá- ru- it Pé-
tro, al- le- lú- ia.

LOW SUNDAY, OR QUASIMODO SUNDAY
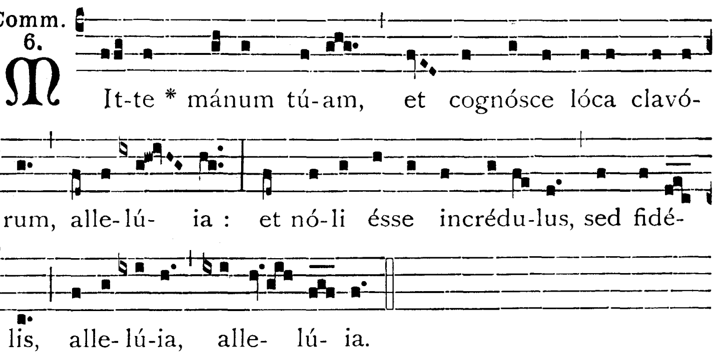
Intr. 6.

QUa-si modo * gé- ni-ti infántes, alle- lú- ia :
ra-ti-o-ná-bi-les, si-ne dó-lo lac concupí-sci-te,
alle- lú- ia, alle- lú- ia, alle- lú- ia. *Ps.* Exsultá-
te Dé-o adju-tó-ri nóstro : * jubi-lá-te Dé- o Jácob. Gló-
ri- a Pátri. E u o u a e.


7.
A Lle-lú- ia. * ij.
℣. In dí- e resurrecti- ónis mé- ae, dí- cit Dómi-
nus, prae- cé- dam vos * in Ga-lilaé-
am.
7.
A Lle- lú- ia. *
℣. Post dí- es o- cto, já- nu- is cláu-
sis, sté-tit Jé- sus in mé- di- o discipu-ló- rum
su- ó- rum, et dí-xit : * Pax vó-bis.
Offert.
8.
A Nge- lus * Dó- mi- ni descén-

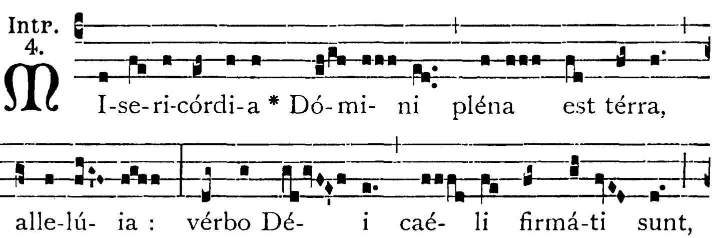


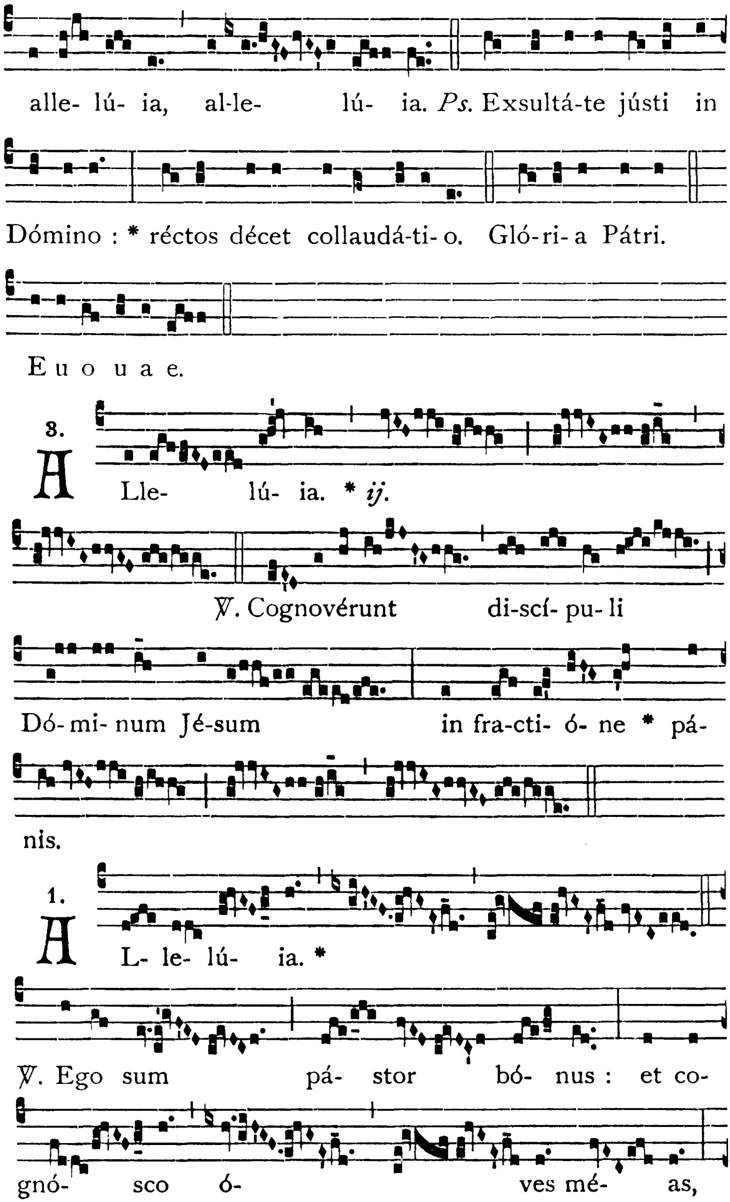
Comm.
6.

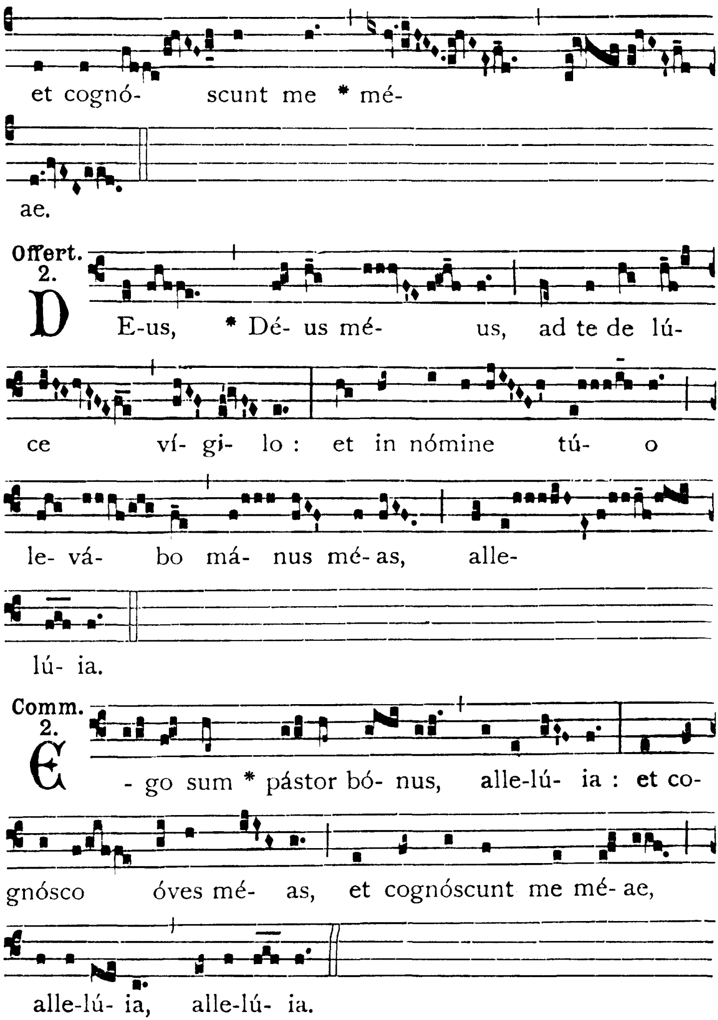


Second Sunday after Easter

Intr.
4.



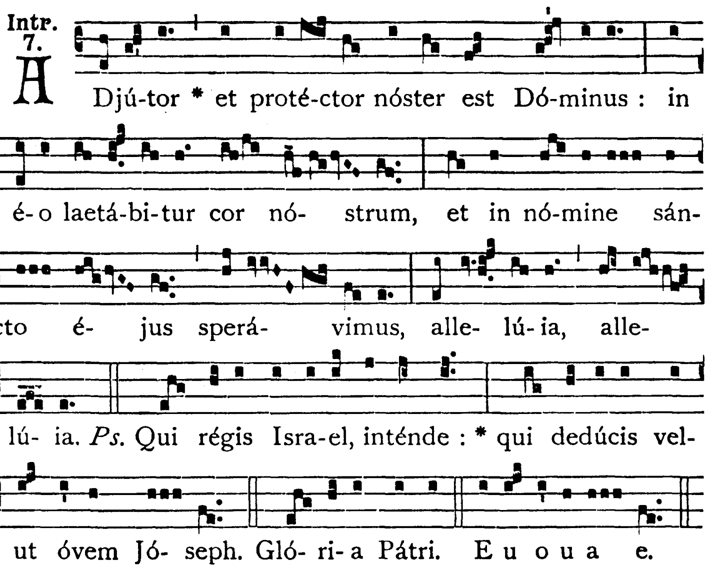

alle- lú- ia, al-le- lú- ia. Ps. Exsultá-te jústi in
Dómino : * réctos décet collaudá-ti- o. Gló-ri- a Pátri.
E u o u a e.
3.
A Lle- lú- ia. * ij.
℣. Cognovérunt di-scí- pu- li
Dó-mi- num Jé-sum in fra-cti- ó- ne * pá-
nis.
1.
A L- le- lú- ia. *
℣. Ego sum pá- stor bó- nus : et co-
gnó- sco ó- ves mé- as,

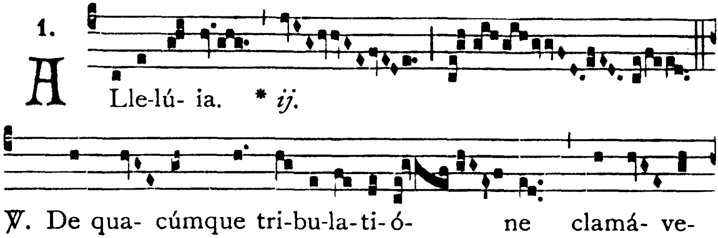

et cognó- scunt me * mé-
ae.
Offert. 2.
D E-us, * Dé- us mé- us, ad te de lú-
ce ví- gi- lo : et in nómine tú- o
le- vá- bo má- nus mé- as, alle-
lú- ia.
Comm. 2.
E - go sum * pástor bó- nus, alle-lú- ia : et co-
gnósco óves mé- as, et cognóscunt me mé- ae,
alle-lú- ia, alle-lú- ia.

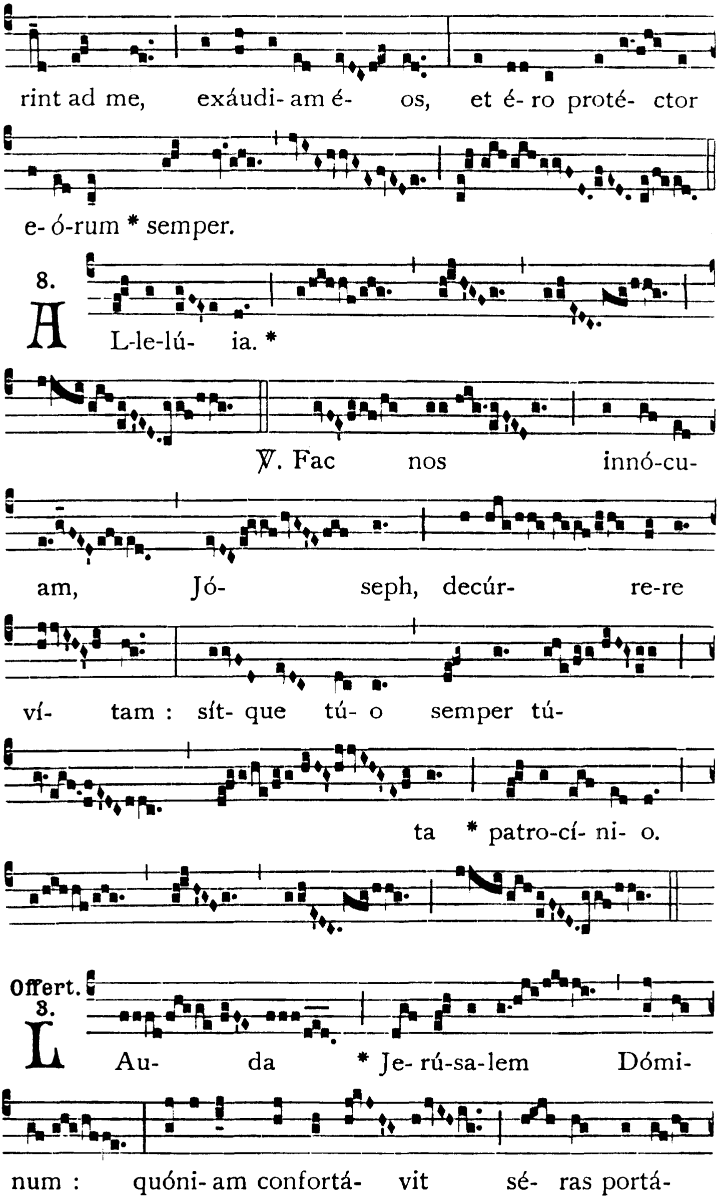
THE WEDNESDAY OF THE THIRD WEEK AFTER EASTER

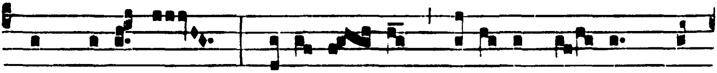
THE SOLEMNITY OF SAINT JOSEPH,

Spouse of the Blessed Virgin Mary, Confessor and Patron of the Universal Church
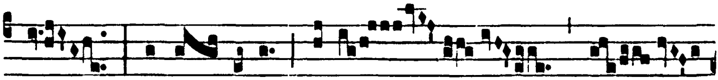




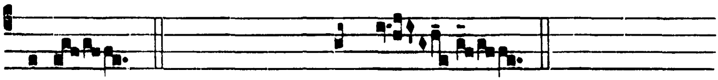

rint ad me, exáudi- am é- os, et é- ro proté- ctor
e- ó-rum * semper.
8.
A L-le-lú- ia. *
℣. Fac nos innó-cu-
am, Jó- seph, decúr- re-re
ví- tam : sít- que tú- o semper tú-
ta * patro-cí- ni- o.
Offert.
8.
L Au- da * Je- rú-sa-lem Dómi-
num : quóni- am confortá- vit sé- ras portá-



rum tu-á-rum, bene-dí- xit fí-li- is tú- is † in

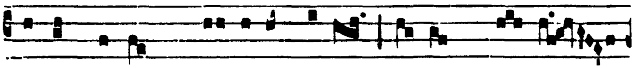


te, alle- lú-ia, alle-

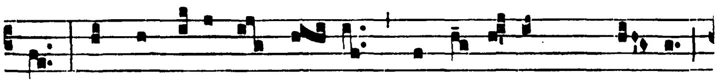


lú-ia. *Out of P. T.* † in te.

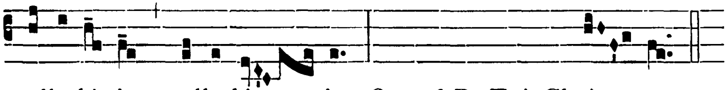
Comm. 8.



JAcob autem * gé-nu- it Jó-seph ví-rum Ma- rí-



ae, de qua nátus est Jé- sus, qui vo-cá-tur † Chrí- stus,

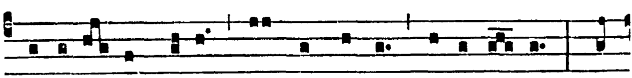


alle-lú- ia, alle-lú- ia. *Out of P. T.* † Chrí- tus.

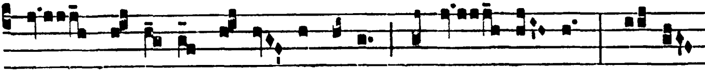
In Votive Masses of St. Joseph, in Paschal Time, all is said as on the day of the Solemnity. Out of Paschal Time, Allelúia. *is omitted at the end of the Introit, Offertory, and Communion ; the Gradual* Dómine praevenísti. *p.* 404, *is said and then* Allelúia, allelúia. ℣. Fac nos innócuam. *p.* 251. *After Septuagesima, the* Allelúia. *and its Verse are omitted, and the Tract* Beátus vir. *p* 372, *is said instead.*

Third Sunday after Easter

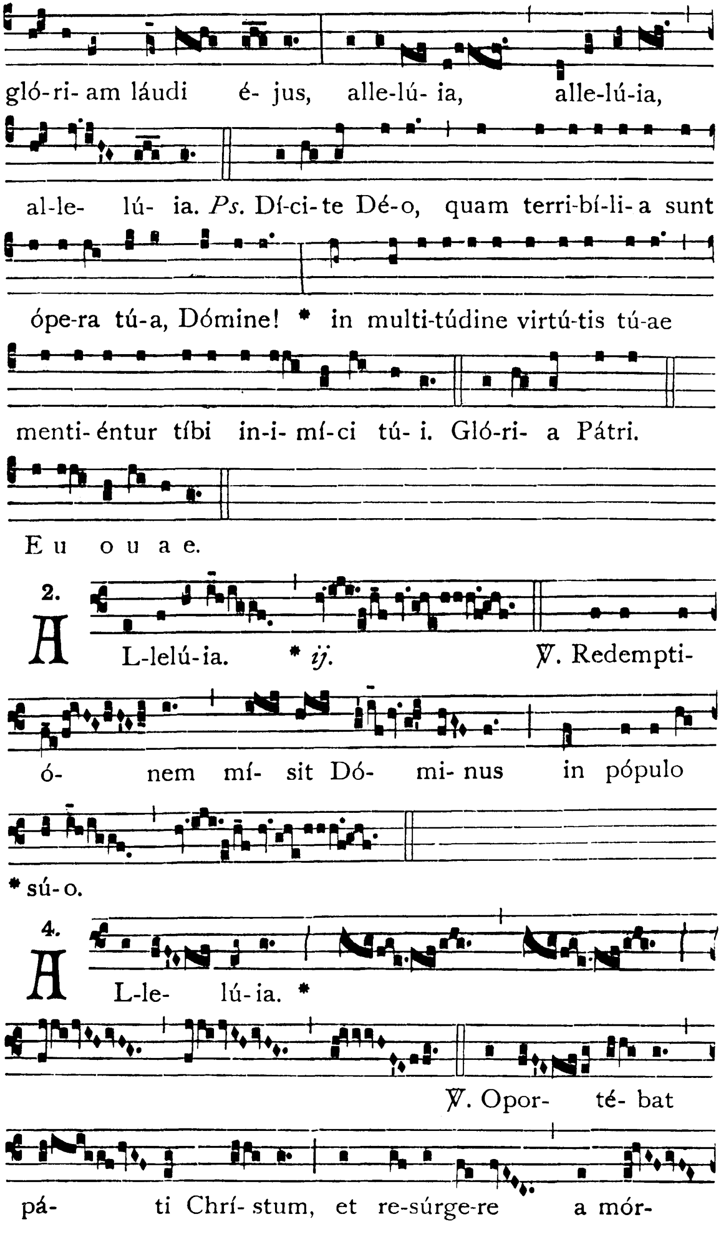
Intr. 8.

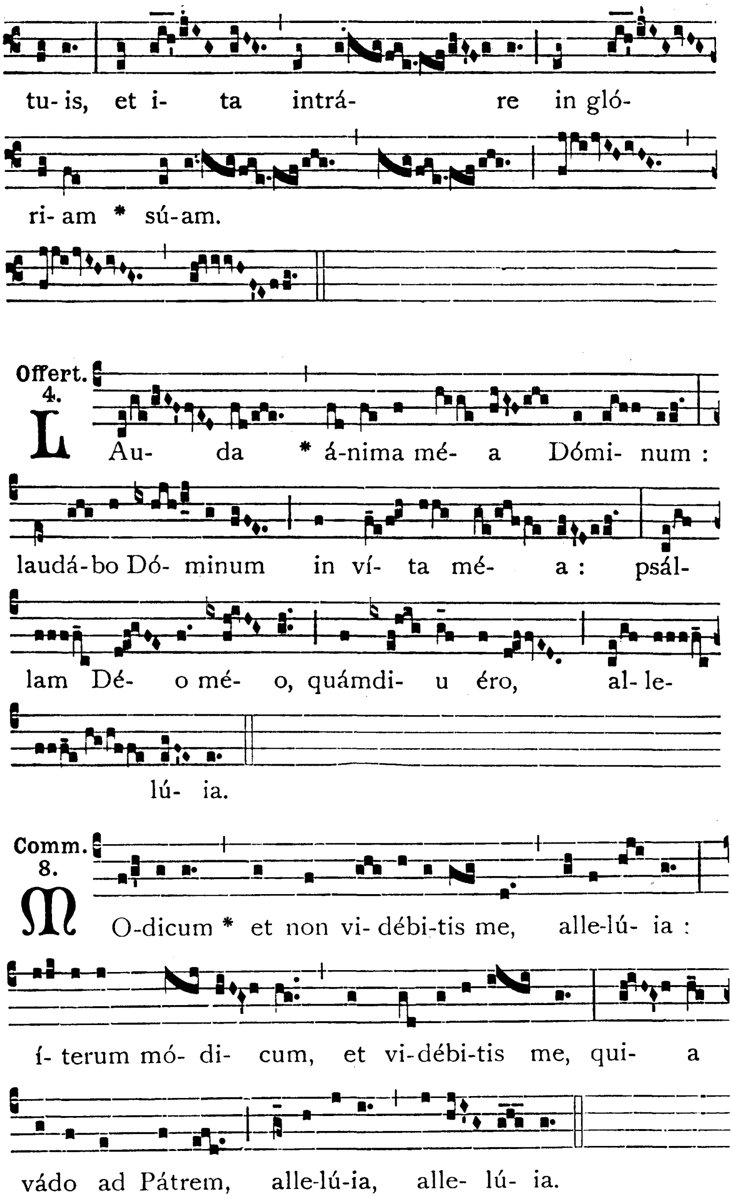


JUbi-lá- te Dé- o * ómnis térra, alle-lú- ia : psál-
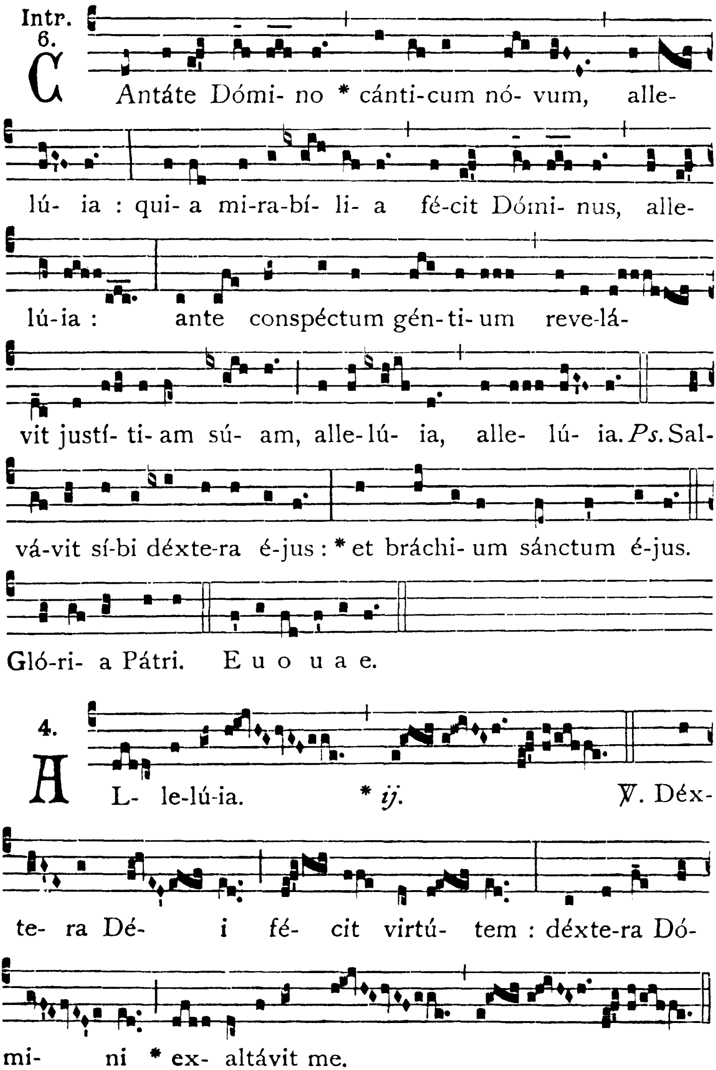


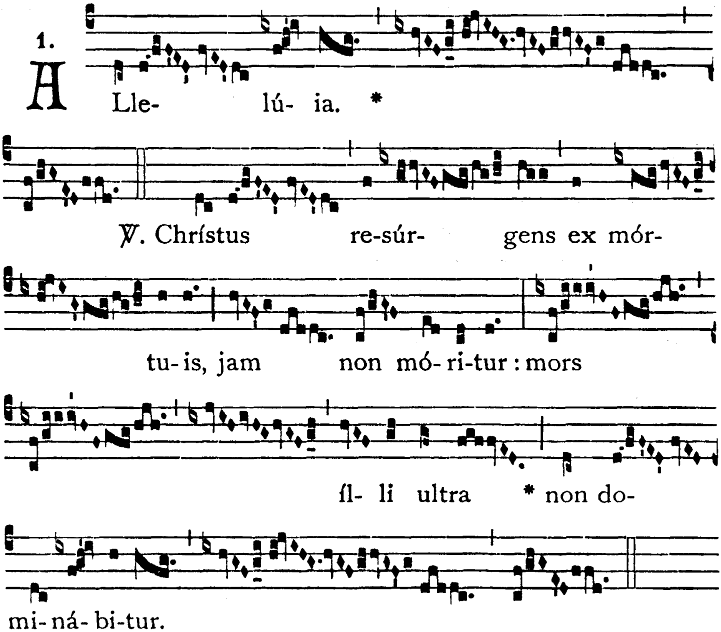
mum dí- ci- te nómi- ni éjus, alle- lú- ia : dá- te


glóri-am láudi é- jus, alle-lú- ia, alle-lú-ia,
al-le- lú- ia. Ps. Dí-ci-te Dé-o, quam terri-bí-li-a sunt
ópe-ra tú-a, Dómine! * in multi-túdine virtú-tis tú-ae
menti-éntur tíbi in-i-mí-ci tú- i. Gló-ri- a Pátri.
E u o u a e.
2.
A L-lelú-ia. * ij. ℣. Redempti-
ó- nem mí- sit Dó- mi- nus in pópulo
* sú- o.
4.
A L-le- lú- ia. *
℣. Opor- té- bat
pá- ti Chrí- stum, et re-súrge-re a mór-

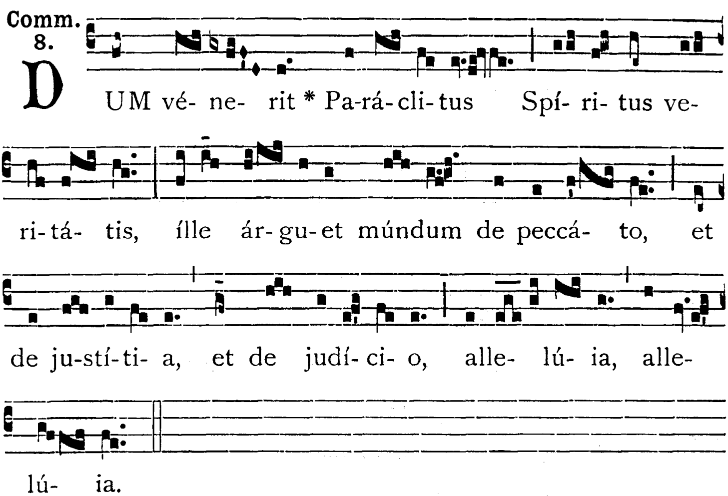

tu- is, et i- ta intrá- re in gló-
ri- am * sú-am.
Offert. 4.
LAu- da * á-nima mé- a Dómi- num :
laudá-bo Dó- minum in ví- ta mé- a : psál-
lam Dé- o mé- o, quámdi- u éro, al- le-
lú- ia.
Comm. 8.
MO-dicum * et non vi- débi-tis me, alle-lú- ia :
í- terum mó- di- cum, et vi-débi-tis me, qui- a
vádo ad Pátrem, alle-lú-ia, alle- lú- ia.

Fourth Sunday after Easter

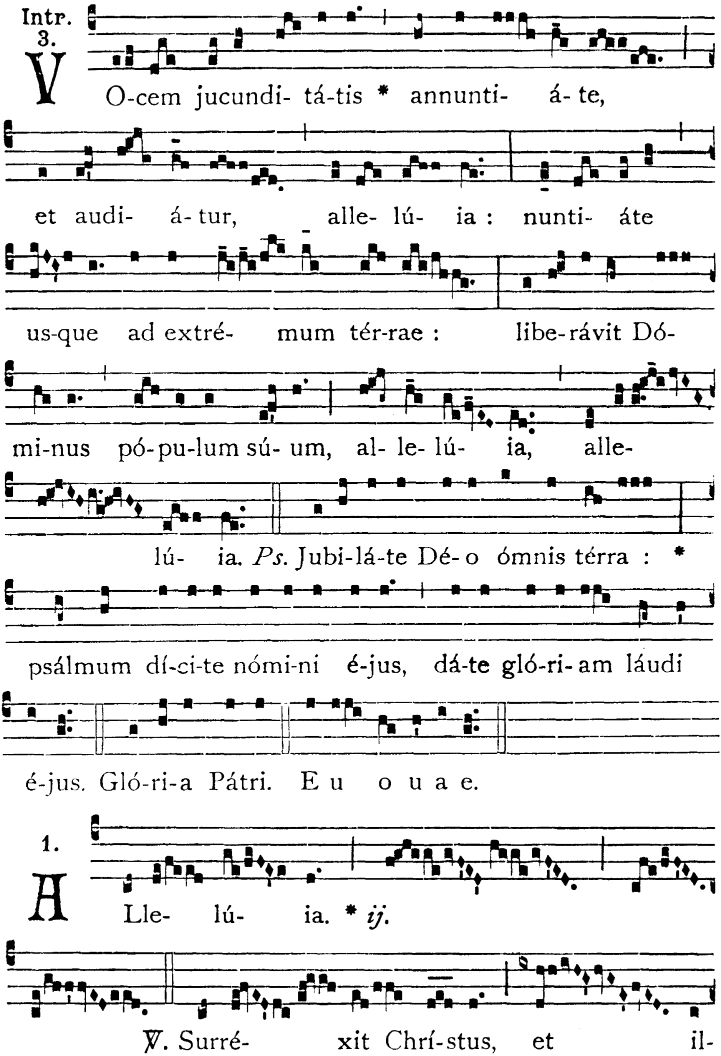


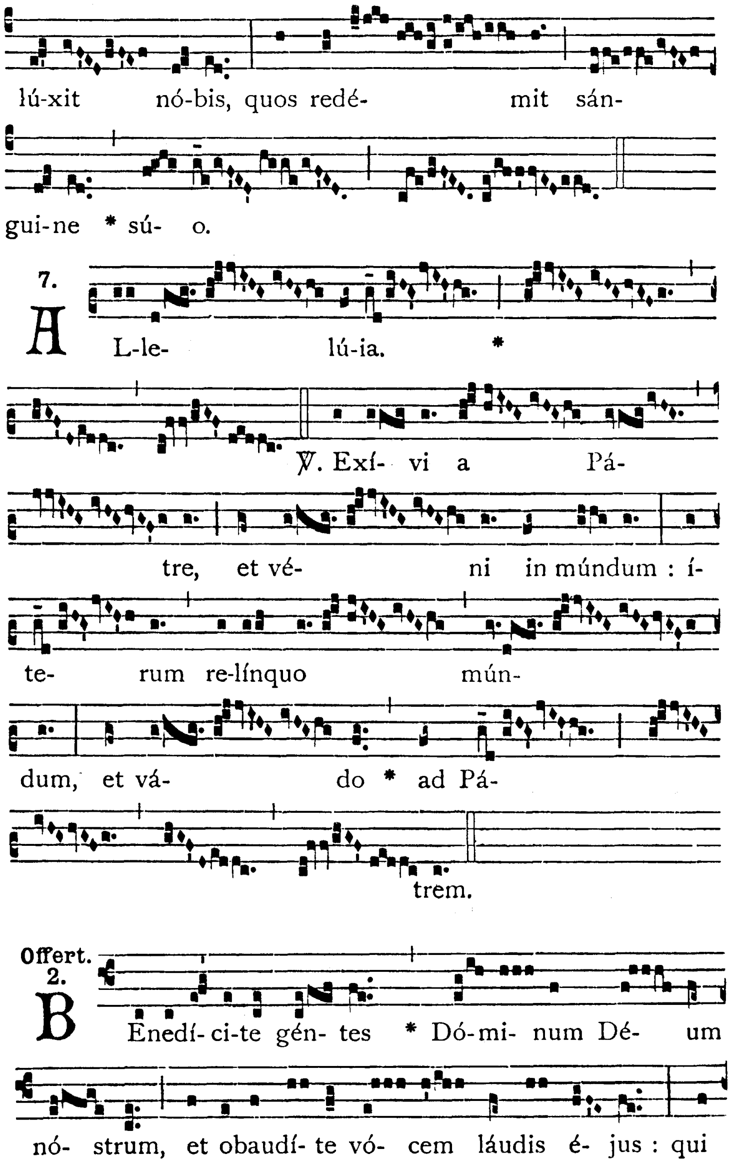


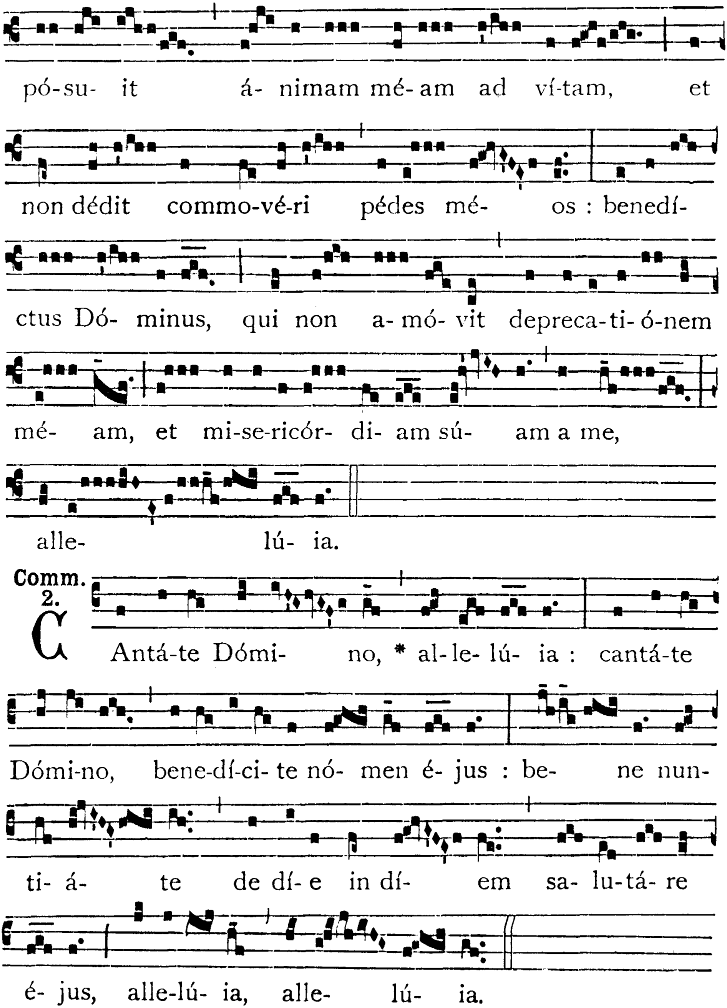
Offertory. Jubiláte Déo. *p.* 159.



Fifth Sunday after Easter




lú-xit nó-bis, quos redé- mit sán-
gui-ne * sú- o.
7.
A L-le- lú-ia. *
℣. Exí- vi a Pá-
tre, et vé- ni in múndum : í-
te- rum re-línquo mún-
dum, et vá- do * ad Pá-
trem.
Offert.
2.
B Enedí- ci-te gén- tes * Dó-mi- num Dé- um
nó- strum, et obaudí- te vó- cem láudis é- jus : qui
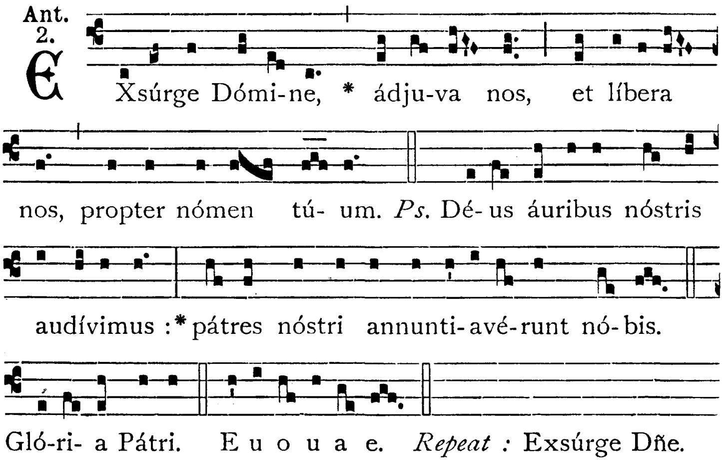

pó-su- it á- nimam mé- am ad ví-tam, et
non dédit commo-vé-ri pédes mé- os : benedí-
ctus Dó- minus, qui non a- mó- vit depreca-ti- ó-nem
mé- am, et mi-se-ricór- di- am sú- am a me,
alle- lú- ia.
Comm. 2.
CAntá-te Dómi- no, * al- le- lú- ia : cantá-te
Dómi-no, bene-dí-ci- te nó- men é- jus : be- ne nun-
ti- á- te de dí- e in dí- em sa- lu-tá- re
é- jus, alle-lú- ia, alle- lú- ia.

ROGATION DAYS
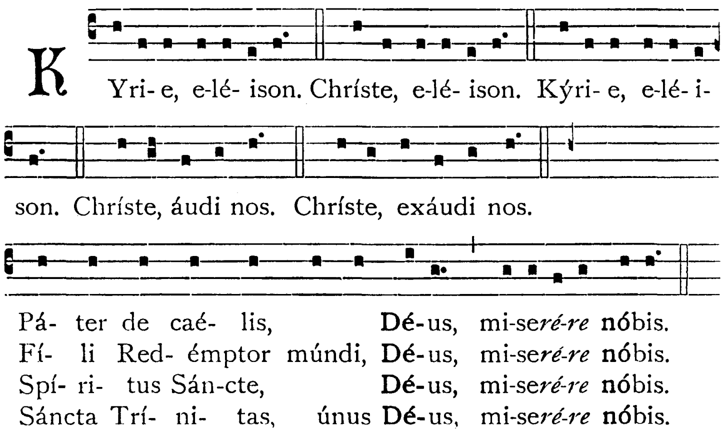
THE GREATER AND LESSER LITANIES

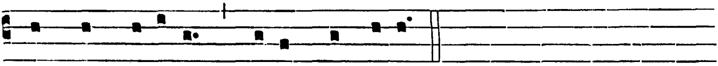
AT THE PROCESSION

Before the Procession, the choir sings, standing :



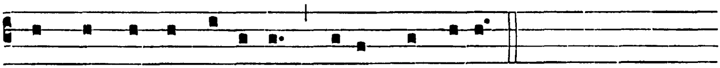
Then two cantors, kneeling before the Altar, begin the Litany. Each invocation is doubled, unless the Procession cannot take place.



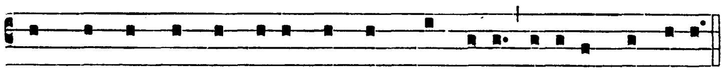


Sáncta Marí- a, *óra pro* nóbis.

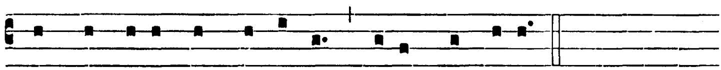
Here all rise and the Procession begins without any interruption in the chant of the Litany.



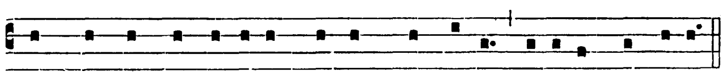
Sáncta Dé- i Gé-nitrix, *óra pro* nóbis.
Sáncta Vírgo vírginum, *óra pro* nóbis.
Sáncte Mícha-el, *óra pro* nóbis.
Sáncte Gábri- el, *óra pro* nóbis.
Sáncte Rápha-el, *óra pro* nóbis.



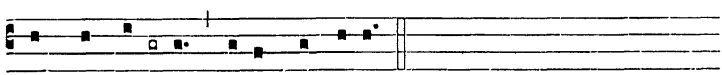
Omnes sáncti Ange-li et Archánge-li, orá-*te pro* nóbis.
Omnes sáncti beatórum Spirítuum órdines, orá-*te pro* nóbis.



Sáncte Jo-ánnes Baptísta, *óra pro* nóbis.
Sáncte Jó-seph, *óra pro* nóbis.



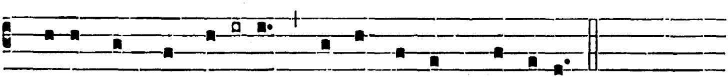
Omnes sáncti Patri-árchae et Prophétae, orá-*te pro* nóbis.



Sáncte Pé- tre, *óra pro* nóbis.

Sáncte Páule, *óra.*
Sáncte Andréa, *óra.*
Sáncte Jacóbe, *óra.*
Sáncte Joánnes, *óra.*
Sáncte Thóma, *óra.*
Sáncte Jacóbe, *óra.*
Sáncte Philíppe, *óra.*
Sáncte Bartholomaée, *óra.*
Sáncte Matthaée, *óra.*
Sáncte Símon, *óra.*
Sáncte Thaddaée, *óra.*
Sáncte Matthía, *óra.*
Sáncte Bárnaba, *óra.*
Sáncte Lúca, *óra.*
Sáncte Márce, *óra.*
Omnes sáncti Apóstoli et Evangelístae, orá*te.*
Omnes sáncti Discípuli Dómini, orá*te.*
Omnes sáncti Innocéntes, orá*te.*
Sáncte Stéphane, *óra.*
Sáncte Lauréntí, *óra.*
Sáncte Vincénti, *óra.*
Sáncti Fabiáne et Sebastiáne, orá*te.*
Sáncti Joánnes et Páule, orá*te.*
Sáncti Cósma et Damiáne, orá*te.*
Sáncti Gervási et Protási, orá*te.*
Omnes sáncti Mártyres, orá*te.*

Sáncte Silvéster, *óra.*
Sáncte Gregóri, *óra.*
Sáncte Ambrósi, *óra.*
Sáncte Augustíne, *óra.*
Sáncte Hierónyme, *óra.*
Sáncte Martíne, *óra.*
Sáncte Nicoláe, *óra.*
Omnes sáncti Pontífices et Confessóres, orá*te.*
Omnes sáncti Doctóres, orá*te.*
Sáncte Antóni, *óra.*
Sáncte Benedícte, *óra.*
Sáncte Bernárde, *óra.*
Sáncte Domínice, *óra.*
Sáncte Francísce, *óra.*
Omnes sáncti Sacerdótes et Levítae, orá*te.*
Omnes sáncti Mónachi et Eremítae, orá*te.*
Sáncta María Magdaléna, *óra.*
Sáncta Agatha, *óra.*
Sáncta Lúcia, *óra.*
Sáncta Agnes, *óra.*
Sáncta Caecília, *óra.*
Sáncta Catharína, *óra.*
Sáncta Anastásia, *óra.*
Omnes sánctae Vírgines et Víduae, orá*te.*
Omnes Sáncti et Sánctae Déi, intercédi*te pro* nóbis.

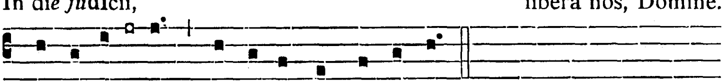


Propí- *ti- us* és- to, párce nó-bis, Dómine.
Propí- *ti- us* és- to, exáu-di nos, Dómine.
Ab *ómni* má- lo, lí-be- ra nos, Dómine.

Ab *ómni pec*cáto, líbera nos, Dómine.
Ab *ira* túa, líbera nos, Dómine.
A subitánea et impro*vísa* mórte, líbera nos, Dómine.
Ab insídi*is diá*boli, líbera nos, Dómine.
Ab ira, et ódio, et ómni mála *volun*táte, líbera nos, Dómine.
A spíritu forni*catió*nis, líbera nos, Dómine.
A fúlgure et *tempes*táte, líbera nos, Dómine.
A flagéllo *terrae*mótus, líbera nos, Dómine.
A péste, fá*me, et* béllo, líbera nos, Dómine.

At Forty Hours :
Ab imminénti*bus pe*ríiculis, líbera nos, Dómine.

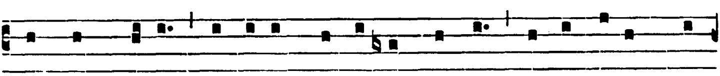
A mór*te per*pétua, líbera nos, Dómine.
Per mystérium sánctae Incarnati*ónis* túae, líbera nos, Dómine.
Per Ad*véntum* túum, líbera nos, Dómine.
Per Nativi*tátem* túam, líbera nos, Dómine.
Per Baptísmum et sánctum Jejú*nium* túum, líbera nos, Dómine.
Per Crúcem et Passi*ónem* túam, líbera nos, Dómine.
Per Mórtem et Sepul*túram* túam, líbera nos, Dómine.
Per sánctam Resurrecti*ónem* túam, líbera nos, Dómine.
Per admirábilem Ascensi*ónem* túam, líbera nos, Dómine.
Per advéntum Spíritus Sánc*ti Pa*rácliti, líbera nos, Dómine.
In dí*e Ju*dicii, líbera nos, Dómine.



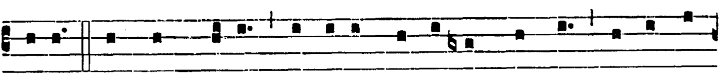
Pec*ca-*tó- res, te rogámus áudi nos.

Ut nó*bis* párcas, te rogámus áudi nos.
Ut nóbis *in*dúlgeas, te rogámus áudi nos.
Ut ad véram paeniténtiam nos perdúcere *dig*néris, te rogámus áudi nos.

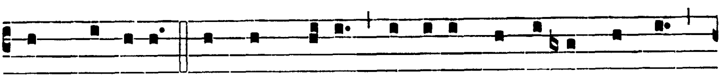
Ut Ecclésiam túam sánctam ’ régere et conserváre dignéris, te rogámus áudi nos.
Ut Dómnum Apostólicum et ómnes ecclesiásticos órdines ’ in sáncta religióne conserváre dignéris, te rogámus áudi nos.
Ut inimícos sánctae Ecclésiae ’ humiliáre dignéris, te rogámus áudi nos.
Ut régibus et princípibus christiánis ’ pácem et véram concórdiam donáre dignéris, te rogámus áudi nos.
Ut cúncto pópulo christiáno ’ pácem et unitátem largíri dignéris, te rogámus áudi nos.
Ut ómnes errántes ad unitátem Ecclésiae revocáre ’ et infidéles univérsos ad Evangélii lúmen perdúcere dignéris, te rogámus áudi nos.
Ut nosmetípsos in túo sáncto servítio ’ confortáre et conserváre dignéris, te rogámus áudi nos.
Ut méntes nóstras ’ ad caeléstia desidéria érigas, te rogámus áudi nos.
Ut ómnibus benefactóribus nóstris ’ sempitérna bóna retríbuas, te rogámus áudi nos.
Ut ánimas nóstras ’ frátrum, propinquórum et benefactórum nostrórum ’ ab aetérna damnatióne erípias, te rogámus áudi nos.
Ut frúctus térrae ’ dáre et conserváre dignéris, te rogámus áudi nos.
Ut ómnibus fidélibus defúnctis ’ réquiem aetérnam donáre dignéris, te rogámus áudi nos.
Ut nos exaudíre dignéris, te rogámus áudi nos.
Fíli Déi. te rogámus áudi nos.



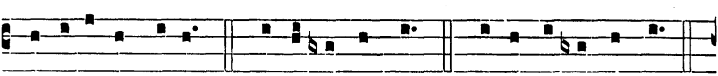
Agnus Dé- i, qui tóllis peccá-ta múndi, párce nóbis, Dó-



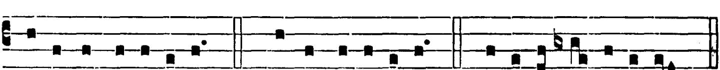
mine. Agnus Dé- i, qui tóllis peccá-ta múndi, exáudi



nos, Dómine. *Agnus Dé- i, qui tóllis peccá- ta múndi,*



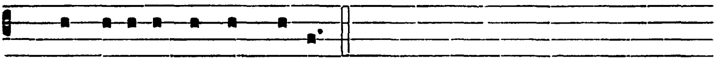
mi-seré-re nóbis. Chríste, áudi nos. Chríste, exáudi nos.



Kýri- e, e-lé- ison. Chríste, e-lé- ison. Kýri- e, e-lé- i-son.

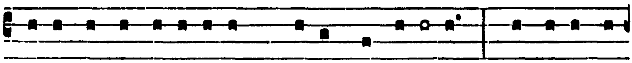


Páter nóster. *in silence.* ℣. Et ne nos indúcas in tentati-ónem.

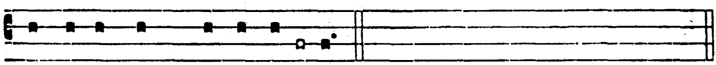


℟. Sed líbera nos a má-lo.

Psalm 69

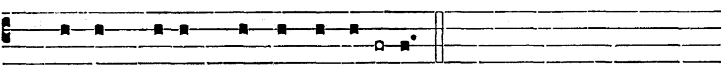


D E-us in adjutóri- um mé-*um in*tén-de: * Dómine ad



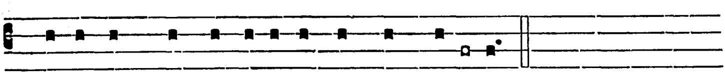
adjuvándum me festí- na.

2. Confundántur et re*vereá*ntur, * qui quaérunt ánimam **méam**.
3. Avertántur retrórsum, et *eru*béscant, * qui vólunt míhi **mála**.
4. Avertántur statim *erube*scéntes, * qui dícunt míhi : Euge, **éuge**.
5. Exsúltent et laeténtur in te *ómnes qui* **quaérunt** te : * et dícant semper : Magnificétur Dóminus : qui díligunt salutáre **túum**.
6. Ego vero egé*nus et* **páuper** sum : * Déus ádju**va** me.
7. Adjútor méus et liberátor *méus* **és** tu : * Dómine **ne** mo**ré**ris.
8. Glória Pá*tri, et* Fílio, * et Spirítui **Sá**ncto.
9. Sicut érat in princípio, et *nunc, et* **sém**per, * et in saécula saeculórum. Amen.

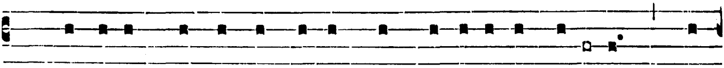


℣. Sálvos fac sérvos **tú**- os.
℟. Dé- us mé-us spe- rántes **in** te.

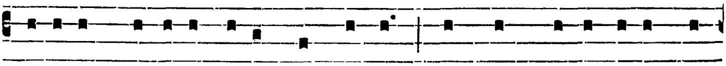
℣. Esto nóbis, Dómine, túrris forti**tú**dinis.
℟. A fácie inimíci.
℣. Nihil profíciat inimícus in **nó**bis.
℟. Et fílius iniquitátis non appónat nocére **nó**bis.
℣. Dómine non secúndum peccáta nóstra fácias **nó**bis.
℟. Neque secúndum iniquitátes nóstras retríbuas **nó**bis.



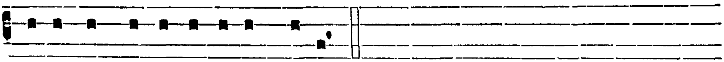
℣. Orémus pro Pontí-fi-ce nóstro (**Pí**- o).



℟. Dóminus consérvet é- um et vi-ví-fi-cet é- um, † et



be-átum fá-ci-at é-*um in* térra, * et non trádat é-um in



ánimam i-nimi-córum é-jus.

℣. Orémus pro benefactóribus nóstris.
℟. Retribúere dignáre, Dómine, † ómnibus nóbis bóna faciéntibus propter *nómen* túum, * vítam aetérnam. Amen.

℣. Orémus pro fidélibus defúnctis.
℟. Réquiem aetérnam dóna *éis*, Dómine, * et lux perpétua lúceat éis.

℣. Requiéscant in páce. ℟. Amen.

℣. Pro frátribus nóstris absséntibus.
℟. Sálvos fac *sérvos* túos, * Déus méus, sperántes in te.

℣. Mítte éis, Dómine, auxílium de sáncto. ℟. Et de Síon tuére éos.

℣. Dómine, exáudi oratiónem méam. ℟. Et clámor méus ad te véniat.

℣. Dóminus vobíscum. ℟. Et cum spíritu túo.

Orémus. Deus...

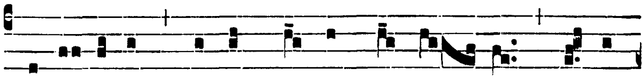
℣. Dóminus vobíscum. ℟. Et cum spíritu túo.

℣. Exáudiat nos omnípotens et misericors Dóminus. ℟. Amen.
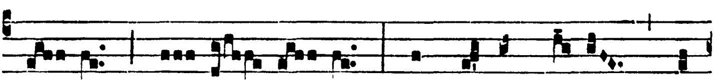
℣. Et fidélium ánimae per misericórdiam Déi requiéscant in páce.
℟. Amen.

AT MASS

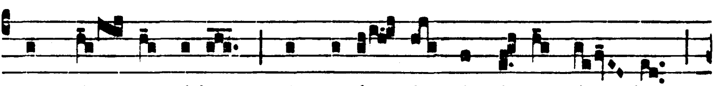
Intr. 4.
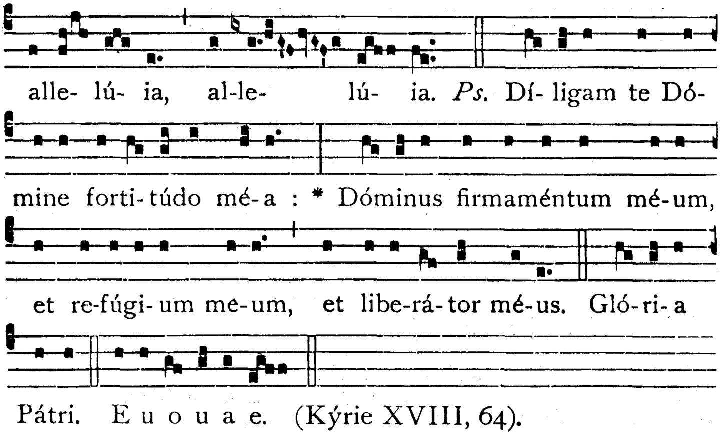


EX-audí-vit * de témplo sáncto sú- o vó-cem



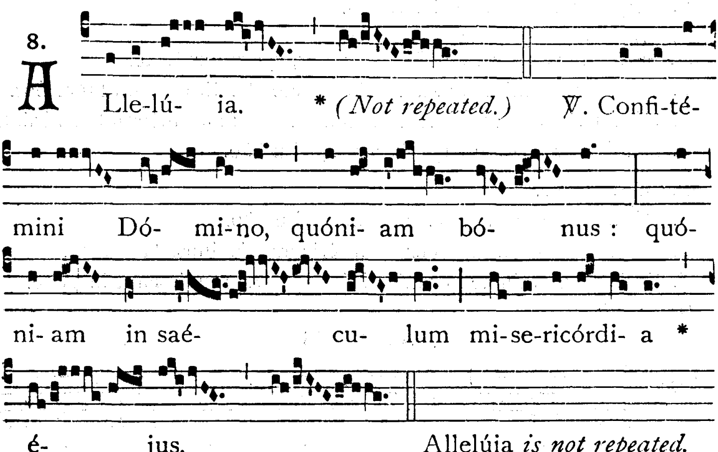
mé- am, al- le- lú- ia : et clámor mé- us in
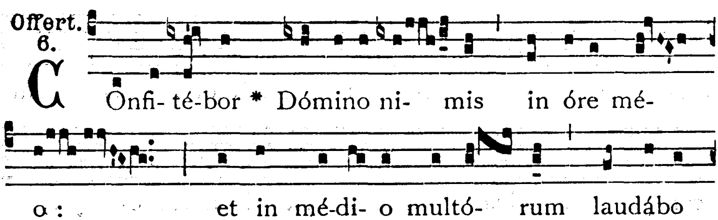


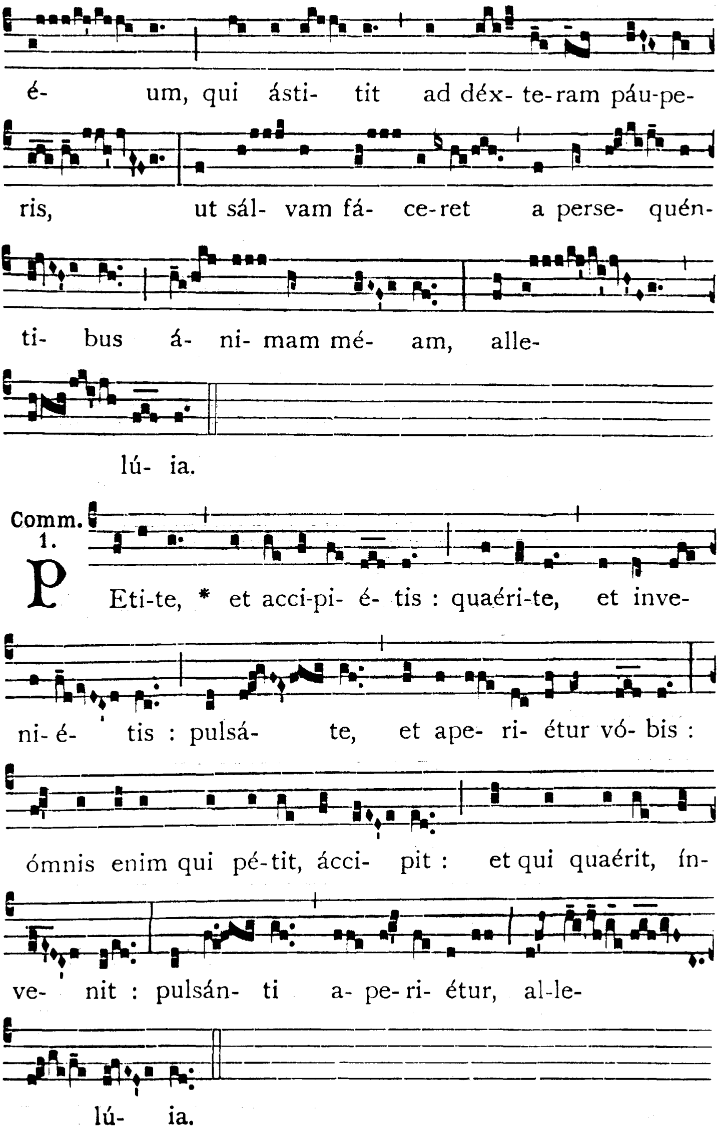
conspé- ctu é-jus intro- í- vit in áures é- jus,



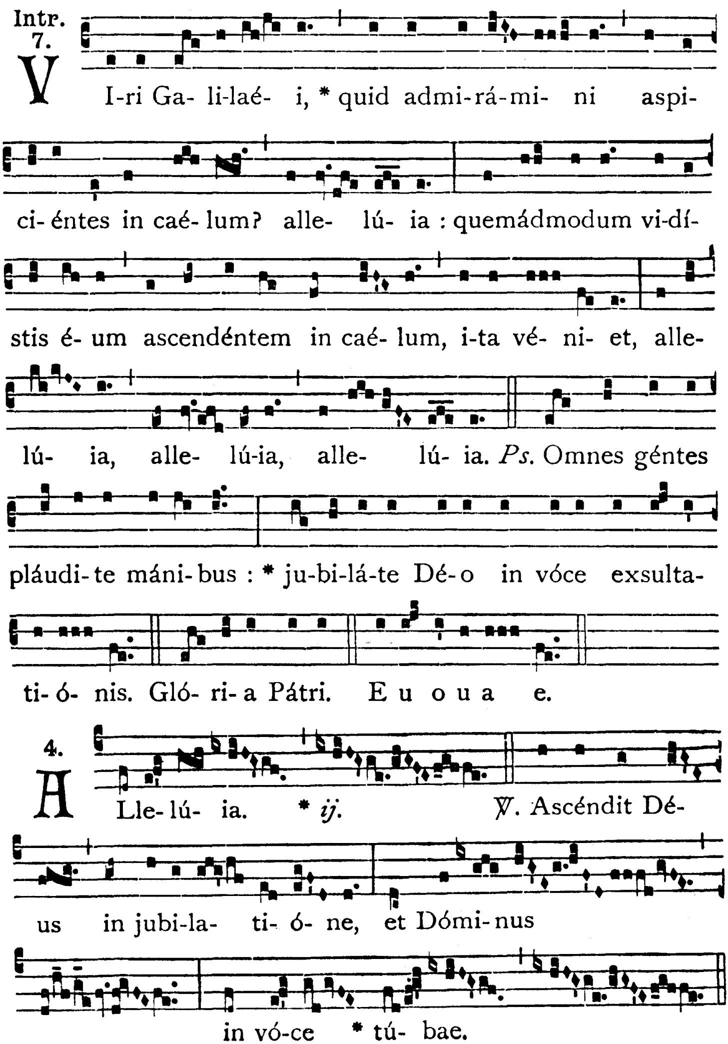
The Glória in excélsis. *and the* Credo. *are omitted.*

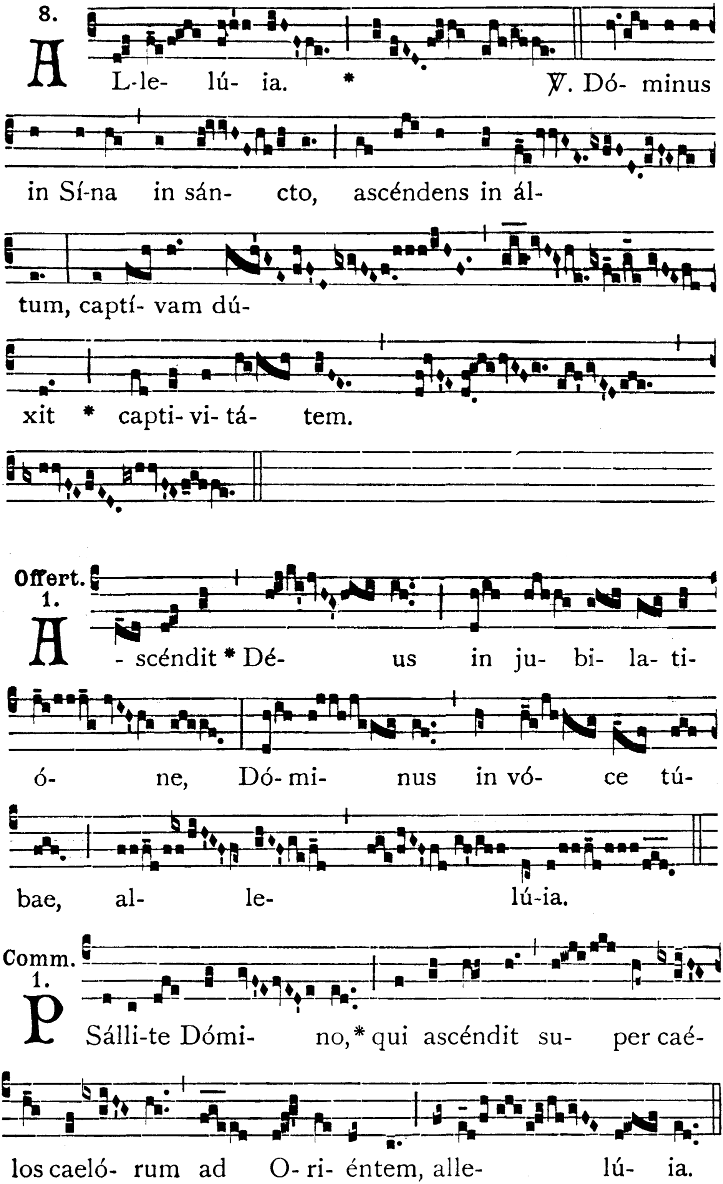




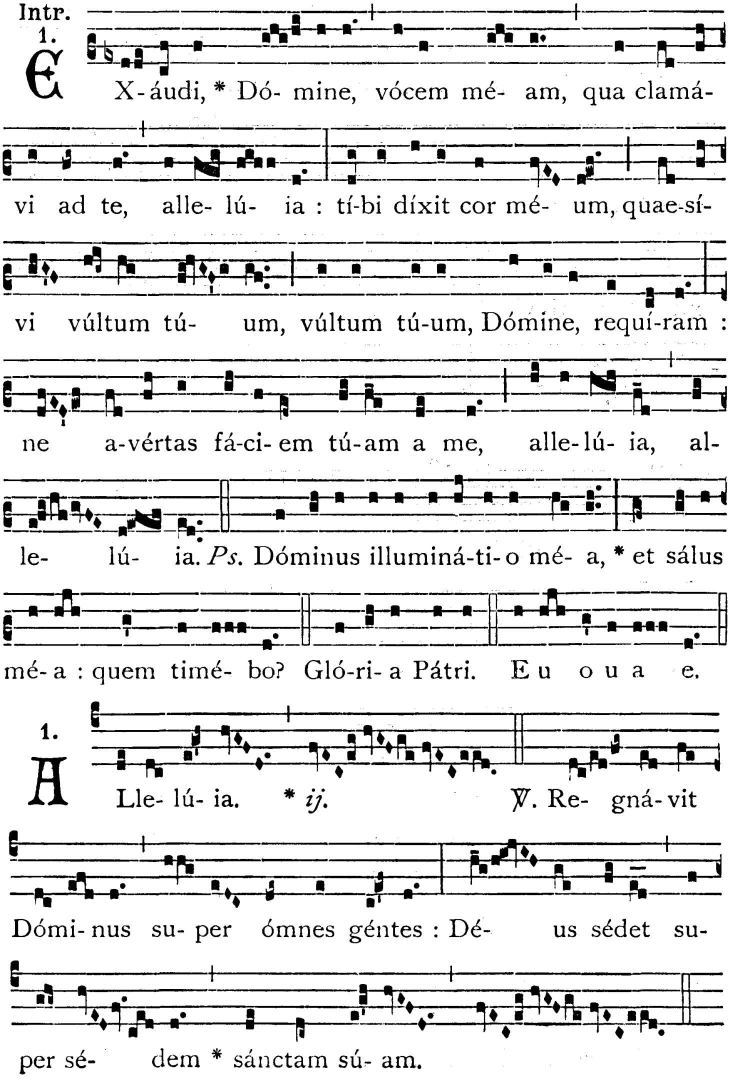

é- um, qui ásti- tit ad déx- te-ram páu-pe-
ris, ut sál- vam fá- ce-ret a perse- quén-
ti- bus á- ni- mam mé- am, alle-
lú- ia.
Comm.
1.
PEti-te, * et acci-pi- é- tis : quaéri-te, et inve-
ni- é- tis : pulsá- te, et ape- ri- étur vó- bis :
ómnis enim qui pé-tit, ácci- pit : et qui quaérit, ín-
ve- nit : pulsán- ti a- pe-ri- étur, al-le-
lú- ia.

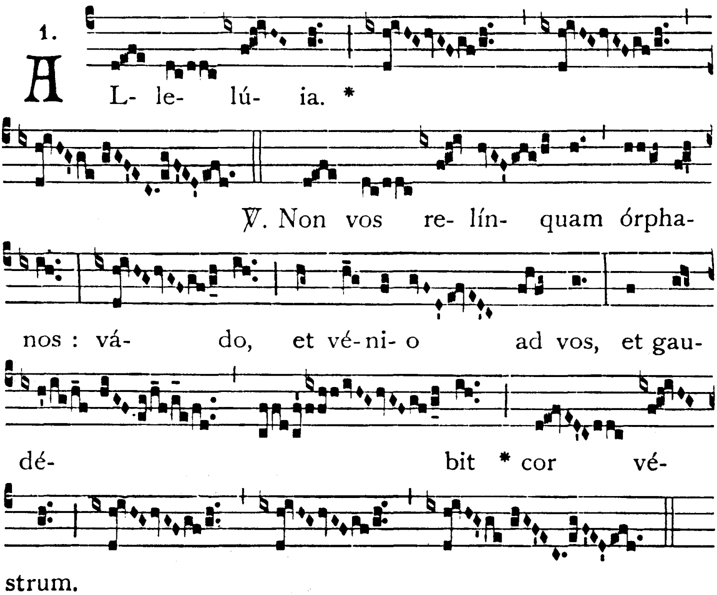
THE ASCENSION OF OUR LORD
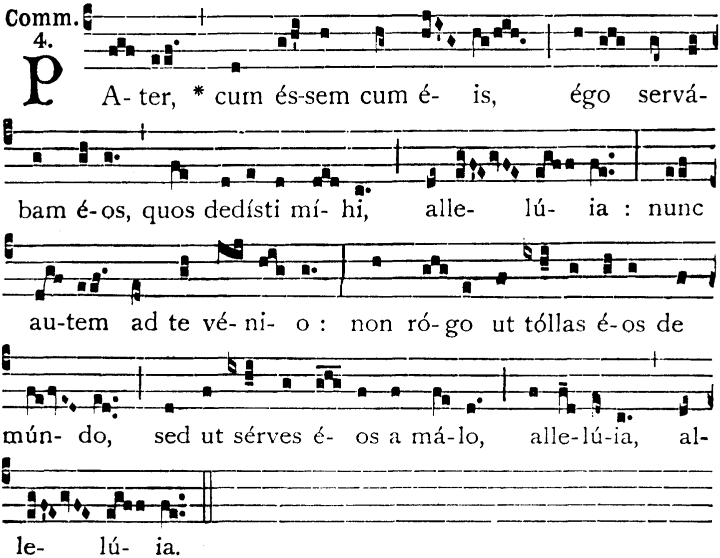



8.
A L-le- lú- ia. * ℣. Dó- minus
in Sí-na in sán- cto, ascéndens in ál-
tum, captí- vam dú-
xit * capti- vi- tá- tem.
Offert. 1.
A - scéndit * Dé- us in ju- bi- la- ti-
ó- ne, Dó- mi- nus in vó- ce tú-
bae, al- le- lú-ia.
Comm. 1.
P Sálli-te Dómi- no,* qui ascéndit su- per caé-
los caeló- rum ad O- ri- éntem, alle- lú- ia.

The Sunday within the Octave of the Ascension



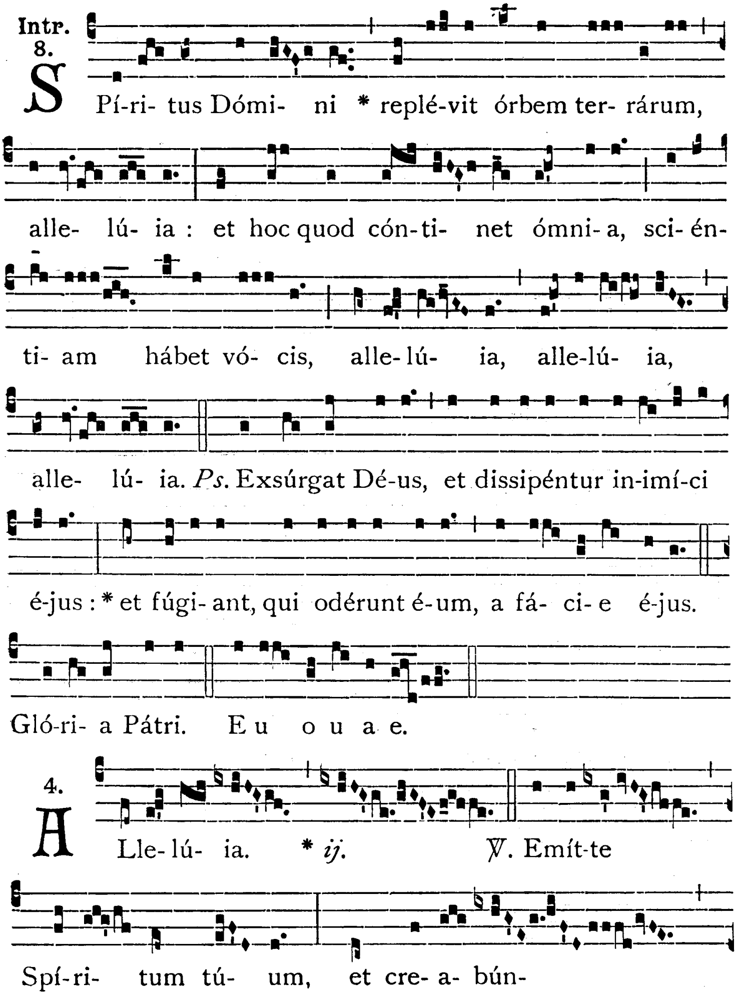


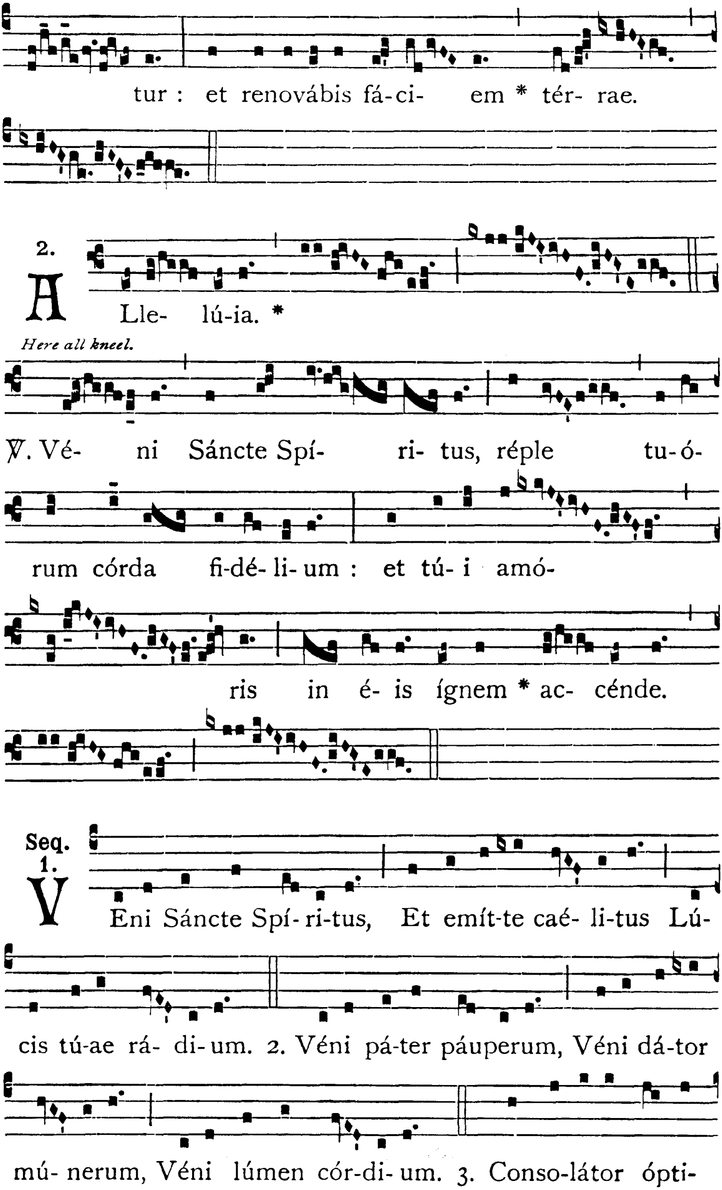
Offertory. Ascéndit. *p*. 269.

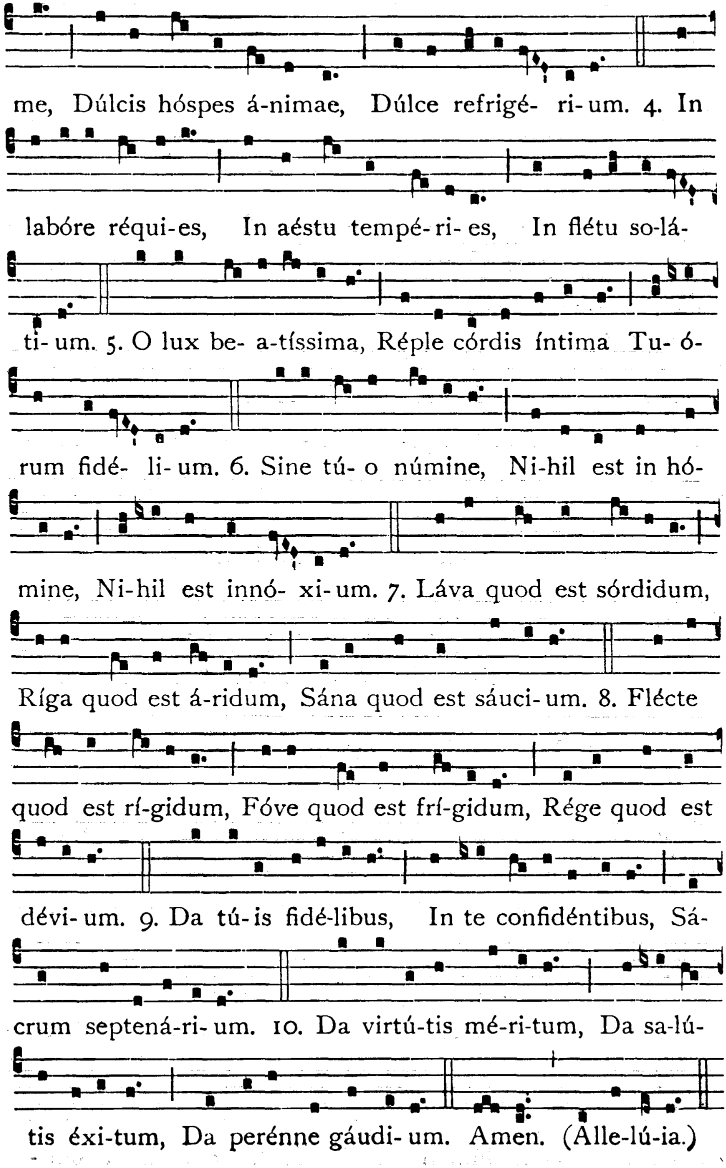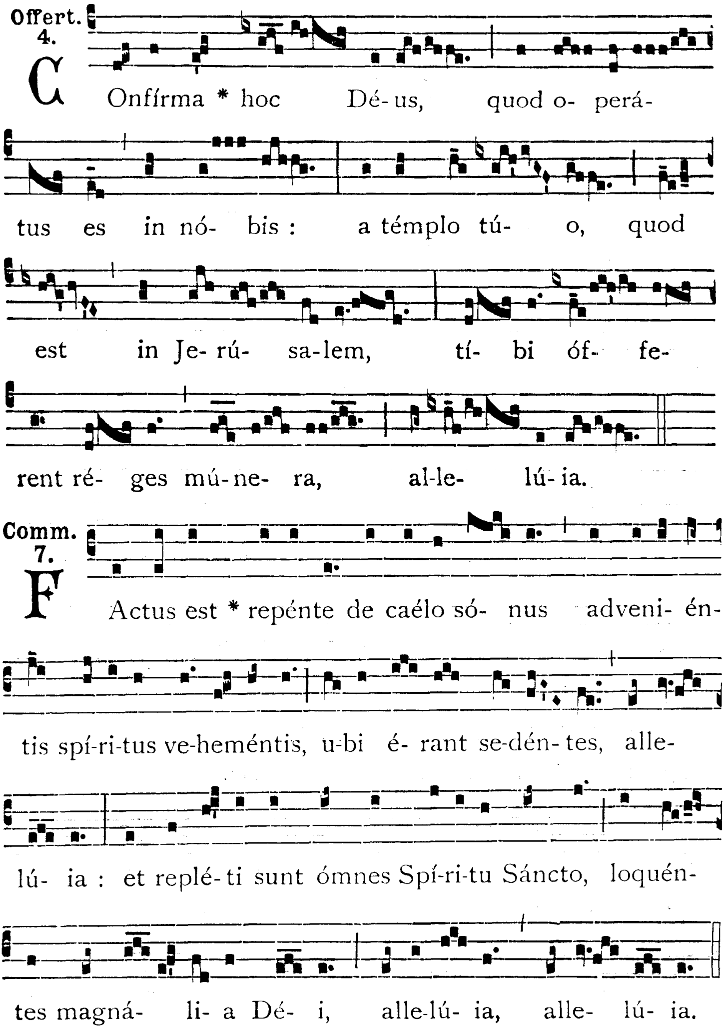


THE FEAST OF PENTECOST

WHIT SUNDAY



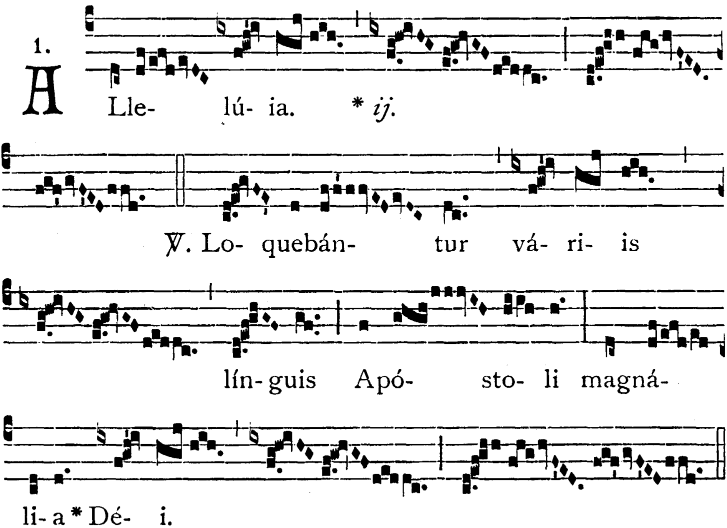

tur : et renovábis fá-ci- em * tér- rae.
2.
A Lle- lú-ia. *
Here all kneel.
℣. Vé- ni Sáncte Spí- ri- tus, réple tu-ó-
rum córda fi-dé- li- um : et tú- i amó-
ris in é- is ígnem * ac- cénde.
Seq. 1.
V Eni Sáncte Spí- ri-tus, Et emít-te caé- li-tus Lú-
cis tú-ae rá- di- um. 2. Véni pá-ter páuperum, Véni dá-tor
mú- nerum, Véni lúmen cór-di- um. 3. Conso-látor ópti-


me, Dúlcis hóspes á-nimae, Dúlce refrigé- ri- um. 4. In
labóre réqui-es, In aéstu tempé-ri- es, In flétu so-lá-
ti- um. 5. O lux be- a-tíssima, Réple córdis íntima Tu- ó-
rum fidé- li- um. 6. Sine tú- o númine, Ni-hil est in hó-
mine, Ni-hil est innó- xi- um. 7. Láva quod est sórdidum,
Ríga quod est á-ridum, Sána quod est sáuci- um. 8. Flécte
quod est rí-gidum, Fóve quod est frí-gidum, Rége quod est
dévi- um. 9. Da tú- is fidé-libus, In te confidéntibus, Sá-
crum septená-ri- um. 10. Da virtú-tis mé-ri-tum, Da sa-lú-
tis éxi-tum, Da perénne gáudi- um. Amen. (Alle-lú-ia.)


Offert. 4.
COnfírma * hoc Dé-us, quod o- perá-
tus es in nó- bis : a témplo tú- o, quod
est in Je- rú- sa-lem, tí- bi óf- fe-
rent ré- ges mú-ne- ra, al-le- lú- ia.
Comm. 7.
FActus est * repénte de caélo só- nus adveni- én-
tis spí-ri-tus ve-heméntis, u-bi é- rant se-dén-tes, alle-
lú- ia : et replé-ti sunt ómnes Spí-ri-tu Sáncto, loquén-
tes magná- li- a Dé- i, alle-lú- ia, alle- lú- ia.

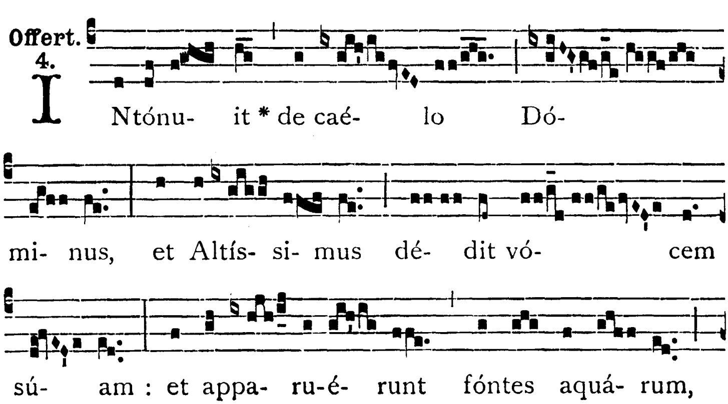
THE MONDAY IN WHITSUN WEEK

Introit. Cibávit éos. *p.* 280.



Allelúia. ℣. Véni Sáncte Spíritus. *p.* 273.

Sequence. Véni Sáncte Spíritus. Allelúia. *p.* 273.



alle- lú- ia.

Comm. 8.

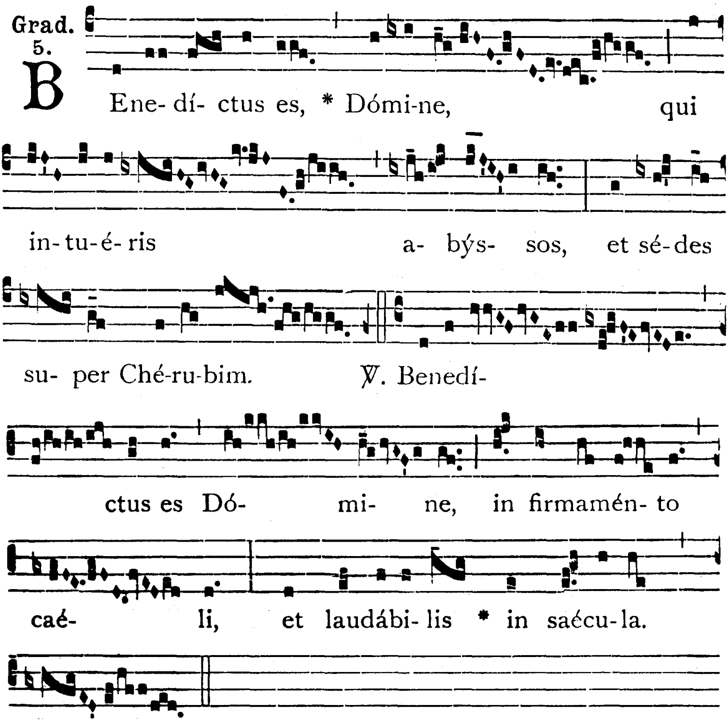
SPí- ri-tus Sánctus * docébit vos, alle-lú- ia : quae-
cúmque díxero vó-bis, alle-lú-ia, alle- lú- ia.

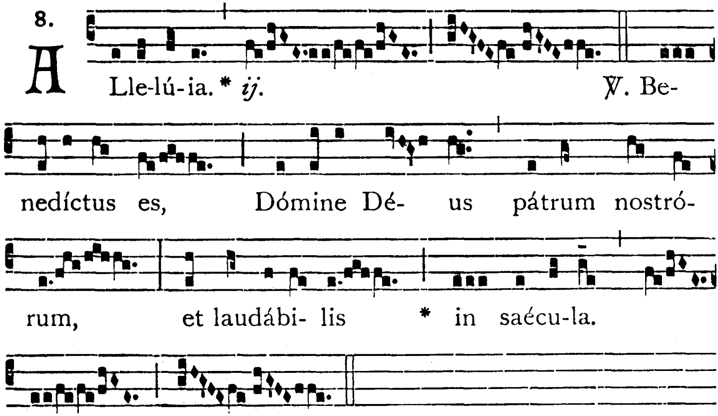
THE FIRST SUNDAY AFTER PENTECOST

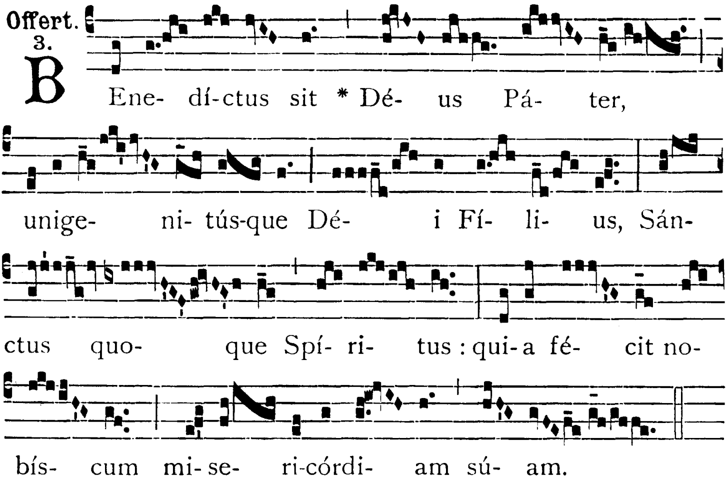
FEAST OF THE BLESSED TRINITY

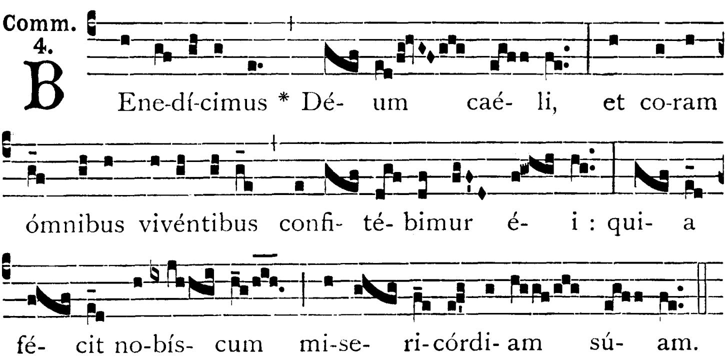
Intr. 8.

BEnedí- cta sit * sáncta Trí- ni- tas, atque in-
di- ví- sa U- ni- tas : confi- tébi- mur é- i, qui- a
fé-cit no- bís- cum mi- se-ri- córdi- am sú- am. *Ps.* Dó-
mi-ne Dóminus nóster : * quam admi-rábi-le est nómen tú-
um in uni- vérsa térra! Gló-ri- a Pátri. E u o u a e.


Grad.
5.
BEne- dí- ctus es, * Dómi-ne, qui
in- tu- é- ris a- býs- sos, et sé- des
su- per Ché-ru-bim. ℣. Benedí-
ctus es Dó- mi- ne, in firmamén- to
caé- li, et laudábi- lis * in saécu- la.


8.
ALle-lú- ia. * ij. ℣. Be-
nedíctus es, Dómine Dé- us pátrum nostró-
rum, et laudábi- lis * in saécu-la.

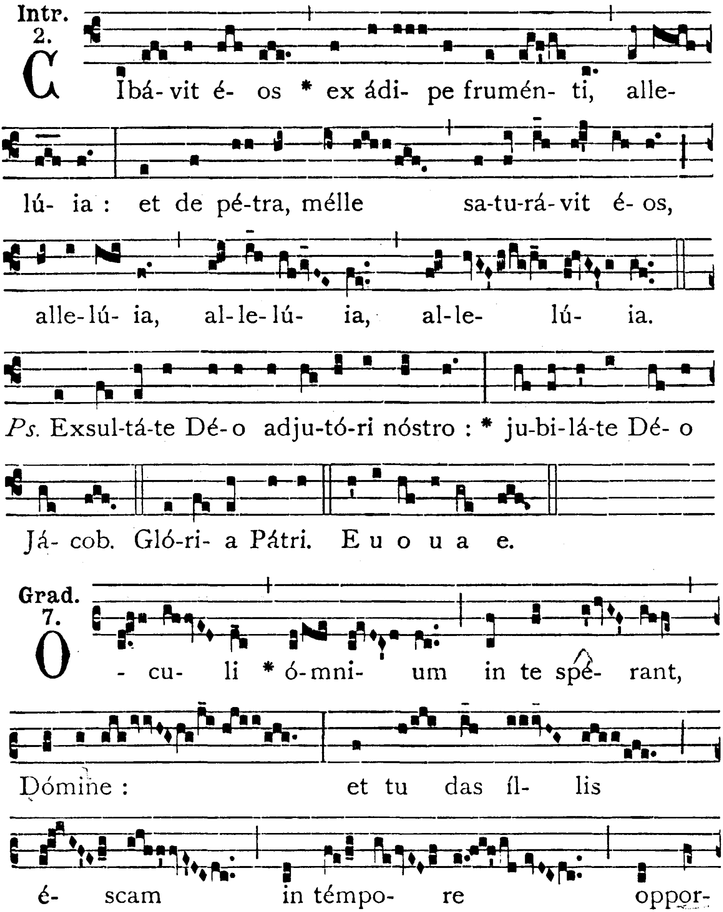

Offert.
3.
B Ene- dí-ctus sit * Dé- us Pá- ter,
unige- ni- tús-que Dé- i Fí- li- us, Sán-
ctus quo- que Spí- ri- tus : qui-a fé- cit no-
bís- cum mi- se- ri-córdi- am sú- am.


Comm.
4.
B Ene-dí-cimus * Dé- um caé- li, et co-ram
ómnibus vivéntibus confi- té- bimur é- i : qui- a
fé- cit no-bís- cum mi-se- ri-córdi- am sú- am.

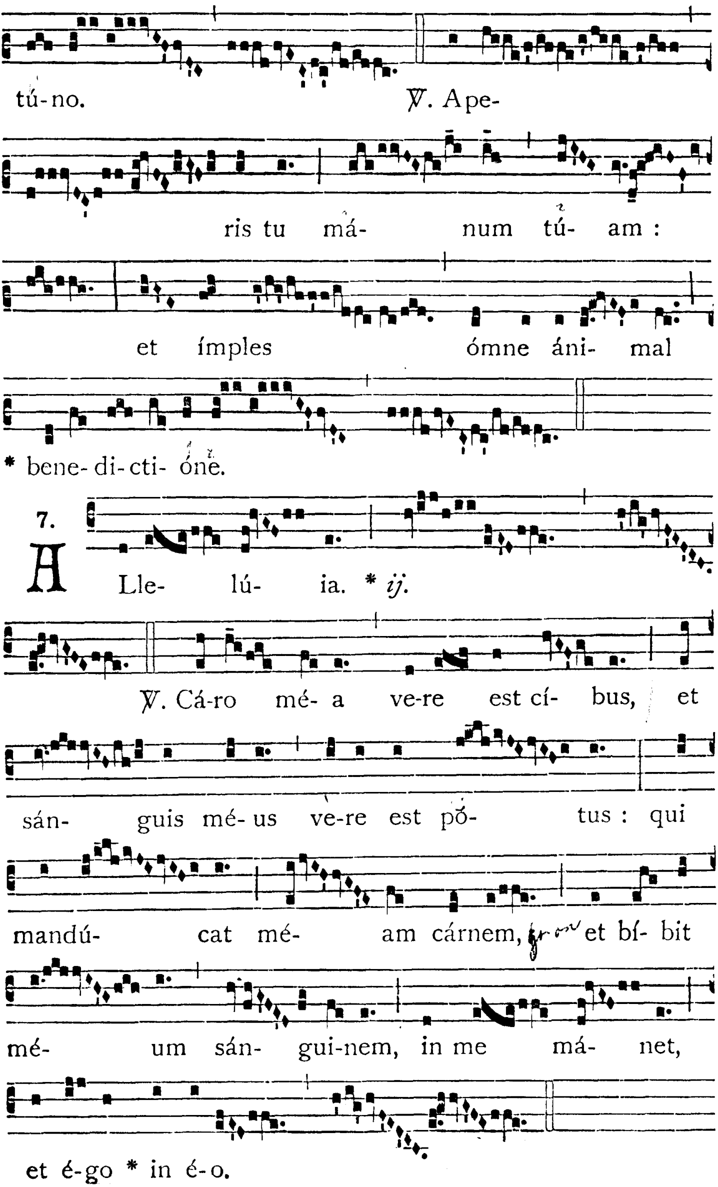
FEAST OF THE BLESSED SACRAMENT
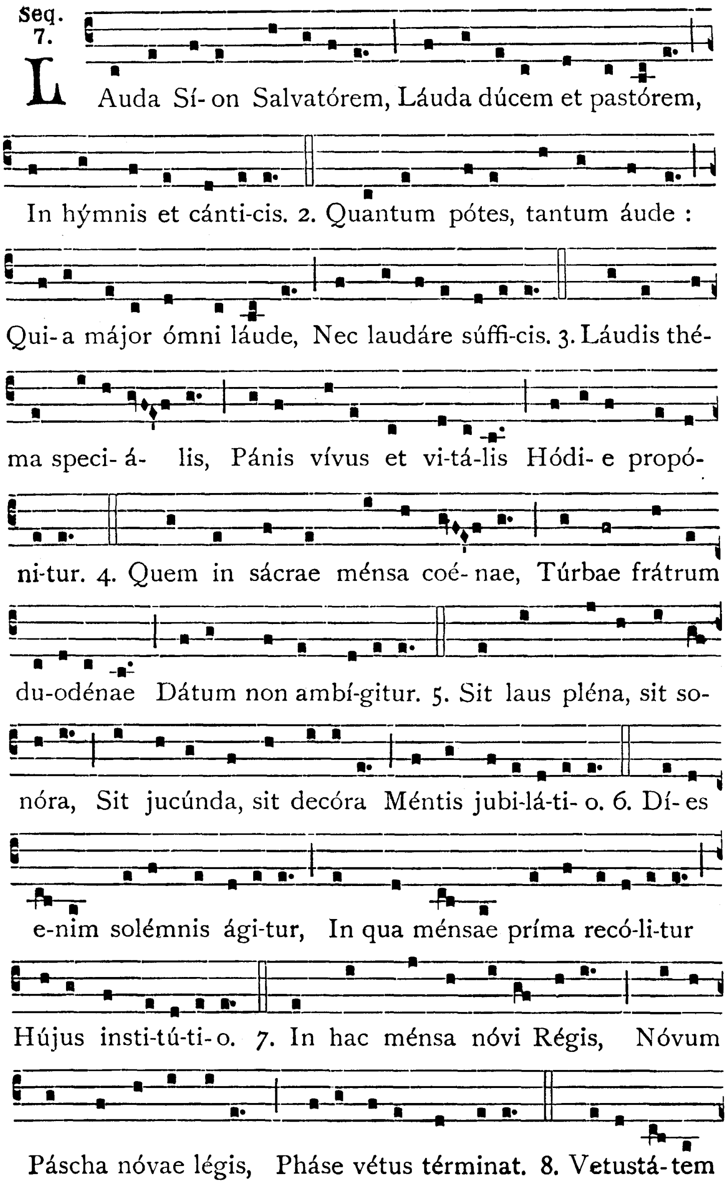
CORPUS CHRISTI

AT MASS ([1])

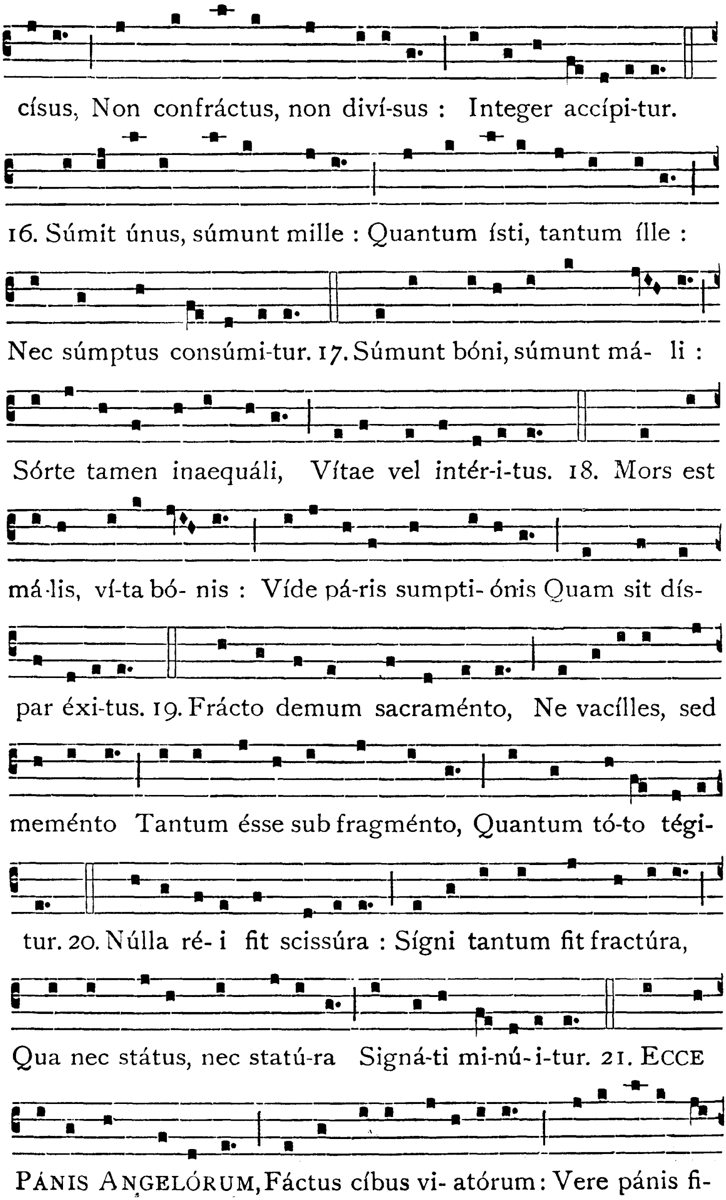


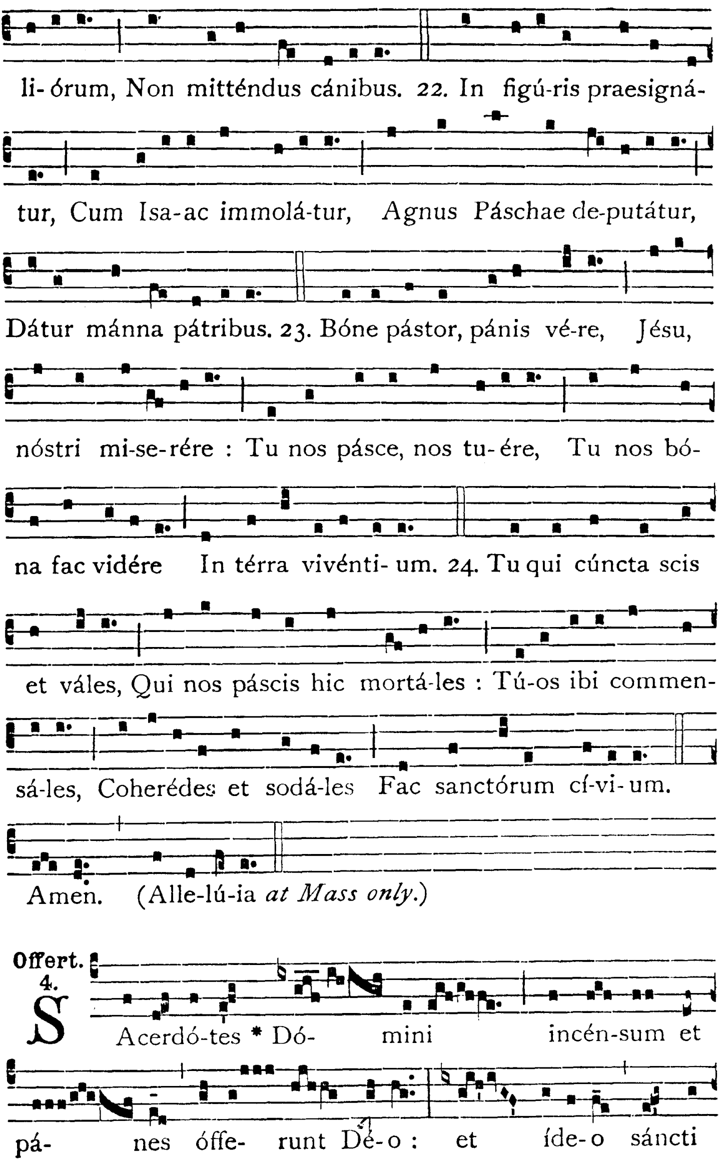
([1]) Votive Mass of the Blessed Sacrament. 439.

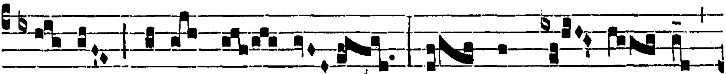

tú-no. ℣. Ape-
ris tu má- num tú- am :
et ímples ómne áni- mal
* bene-di-cti- óne.
7.
A
Lle- lú- ia. * ij.
℣. Cá-ro mé- a ve-re est cí- bus, et
sán- guis mé- us ve-re est pó- tus : qui
mandú- cat mé- am cárnem, et bí- bit
mé- um sán- gui-nem, in me má- net,
et é-go * in é-o.


Seq.
7.
L Auda Sí- on Salvatórem, Láuda dúcem et pastórem,
In hýmnis et cánti-cis. 2. Quantum pótes, tantum áude :
Qui- a májor ómni láude, Nec laudáre súffi-cis. 3. Láudis thé-
ma speci- á- lis, Pánis vívus et vi-tá-lis Hódi- e propó-
ni-tur. 4. Quem in sácrae ménsa coé- nae, Túrbae frátrum
du-odénae Dátum non ambí-gitur. 5. Sit laus pléna, sit so-
nóra, Sit jucúnda, sit decóra Méntis jubi-lá-ti- o. 6. Dí- es
e-nim solémnis ági-tur, In qua ménsae príma recó-li-tur
Hújus insti-tú-ti- o. 7. In hac ménsa nóvi Régis, Nóvum
Páscha nóvae légis, Pháse vétus términat. 8. Vetustá- tem

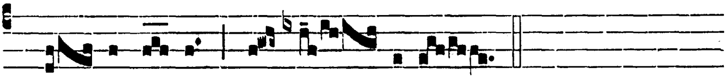

nóvi-tas, Umbram fú-gat vé-ri-tas, Nóctem lux e-líminat.
9. Quod in coéna Chrístus géssit, Faci- éndum hoc exprés-
sit In sú- i memóri- am. 10. Dócti sácris insti-tútis,
Pánem, vínum in sa-lútis Consecrámus hósti- am. 11. Dóg-
ma dátur christi- ánis, Quod in cárnem tránsit pánis, Et
vínum in sánguinem. 12. Quod non cápis, quod non vídes,
Animósa fírmat fídes, Praeter rérum órdinem. 13. Sub di-
vérsis speci- ébus, Sígnis tantum, et non rébus, Látent res
exími-ae. 14. Cáro cíbus, sánguis pótus : Mánet tamen
Chrístus tótus Sub utráque spéci- e. 15. A suménte non con-


císus, Non confráctus, non diví-sus : Integer accípi-tur.
16. Súmit únus, súmunt mille : Quantum ísti, tantum ílle :
Nec súmptus consúmi-tur. 17. Súmunt bóni, súmunt má- li :
Sórte tamen inaequáli, Vítae vel intér-i-tus. 18. Mors est
má-lis, ví-ta bó- nis : Víde pá-ris sumpti- ónis Quam sit dís-
par éxi-tus. 19. Frácto demum sacraménto, Ne vacílles, sed
meménto Tantum ésse sub fragménto, Quantum tó-to tégi-
tur. 20. Núlla ré- i fit scissúra : Sígni tantum fit fractúra,
Qua nec státus, nec statú-ra Signá-ti mi-nú- i-tur. 21. ECCE
PÁNIS ANGELÓRUM, Fáctus cíbus vi- atórum : Vere pánis fi-


li- órum, Non mitténdus cánibus. 22. In figú-ris praesigná-
tur, Cum Isa-ac immolá-tur, Agnus Páschae de-putátur,
Dátur mánna pátribus. 23. Bóne pástor, pánis vé-re, Jésu,
nóstri mi-se-rére : Tu nos pásce, nos tu- ére, Tu nos bó-
na fac vidére In térra vivénti- um. 24. Tu qui cúncta scis
et váles, Qui nos páscis hic mortá-les : Tú-os ibi commen-
sá-les, Coherédes et sodá-les Fac sanctórum cí-vi- um.
Amen. (Alle-lú-ia *at Mass only.*)
Offert. 4.
S Acerdó-tes * Dó- mini incén-sum et
pá- nes óffe- runt Dé-o : et íde-o sáncti

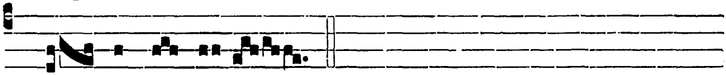


é- runt Dé- o sú- o, et non pól- lu- ent



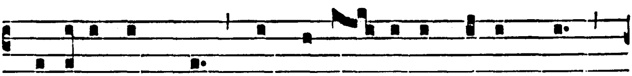
† nó- men é- jus, al- le- lú-ia.

Except on Paschal Time, Votive Masses end as follows :

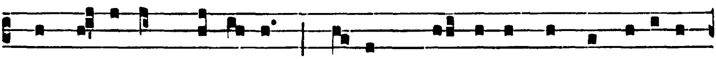


† nó- men é- jus.
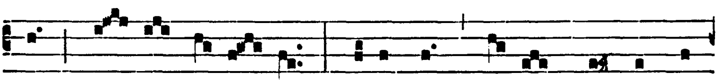
Comm. 7.



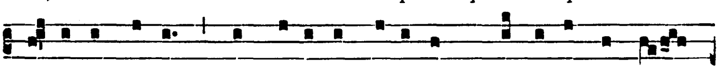
QUo-ti- escúmque * mandu-cá- bi-tis pánem hunc,



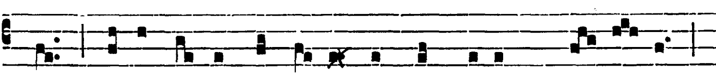
et cá- li-cem bi-bé-tis, mórtem Dó-mi-ni annunti- ábi-



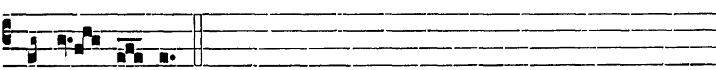
tis, do- nec vé-ni- at : í-taque qui-cúmque mandu-



cá-ve-rit pánem, vel bíbe-rit cá-li-cem Dómi-ni indí-

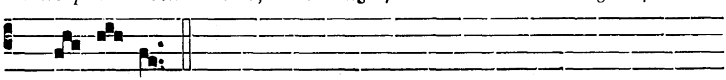


gne, ré- us é- rit córpo-ris et sánguinis † Dó-mi- ni,



alle- lú- ia.

Except in Paschal Time, the ending of Votive Masses is sung as follows :
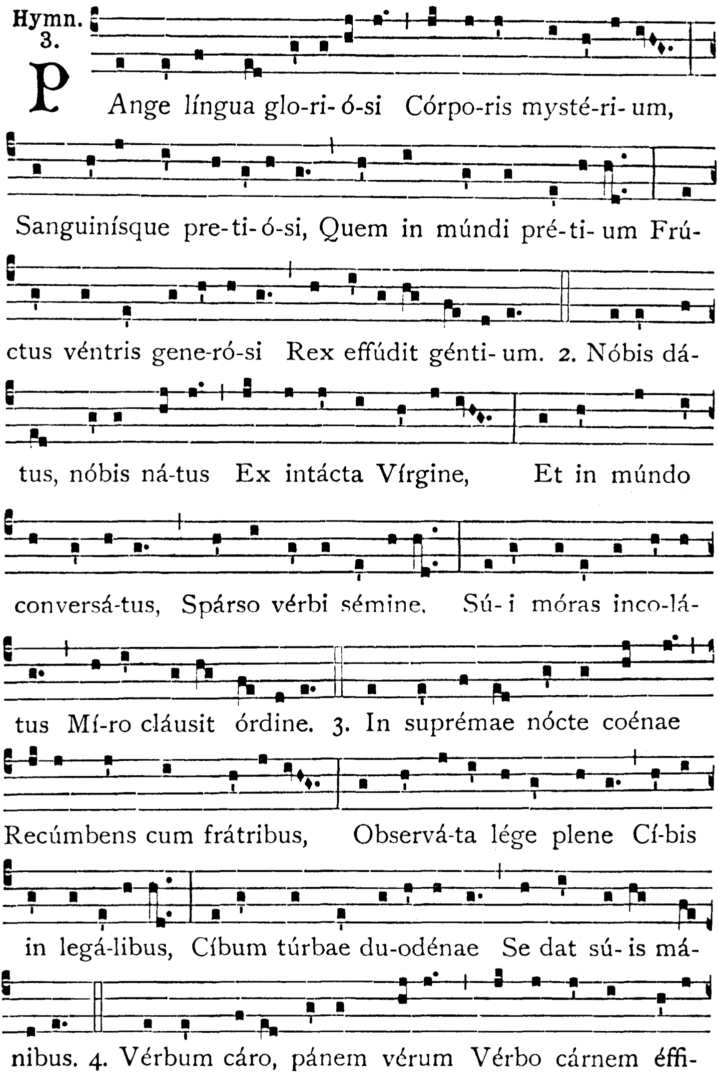


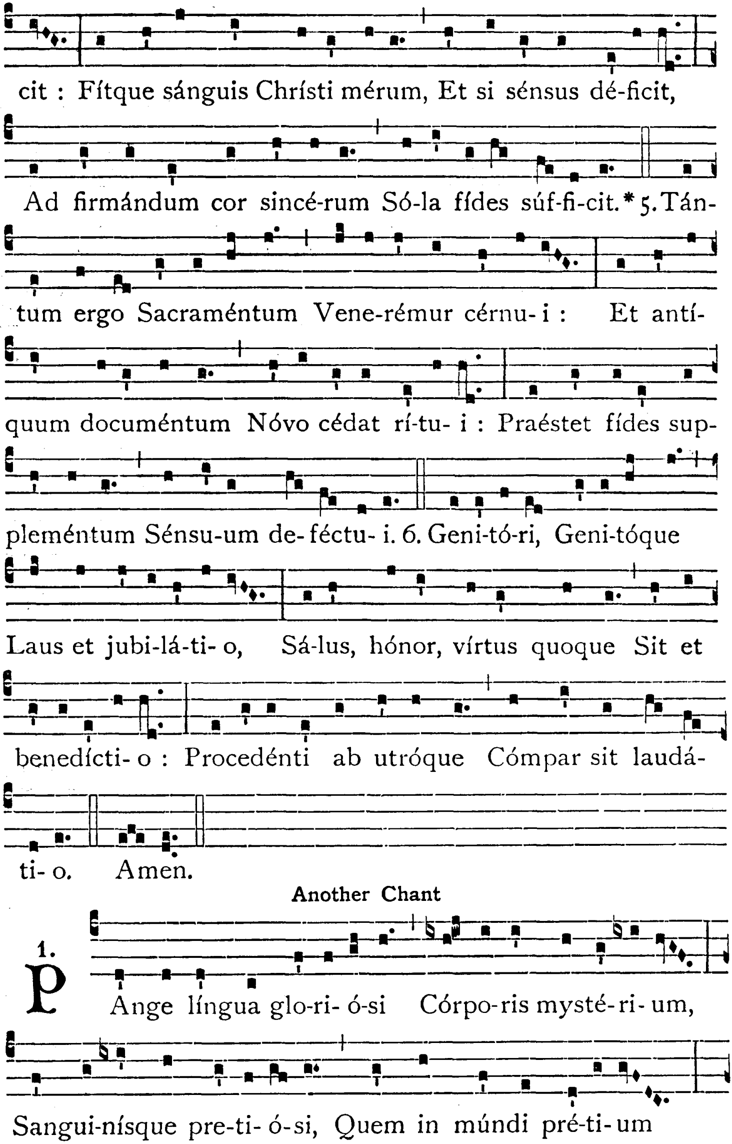
† Dó-mi- ni.

THE PROCESSION
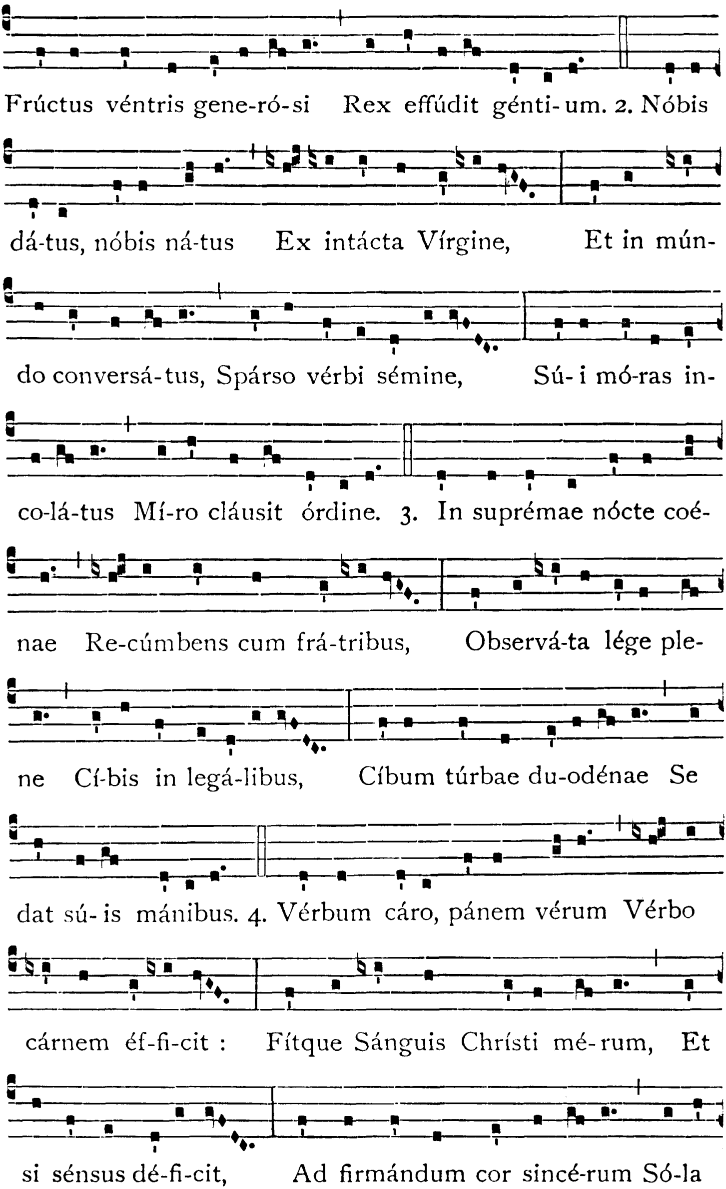
As the Priest leaves the Altar, the Cantors intone the hymn Pánge língua.
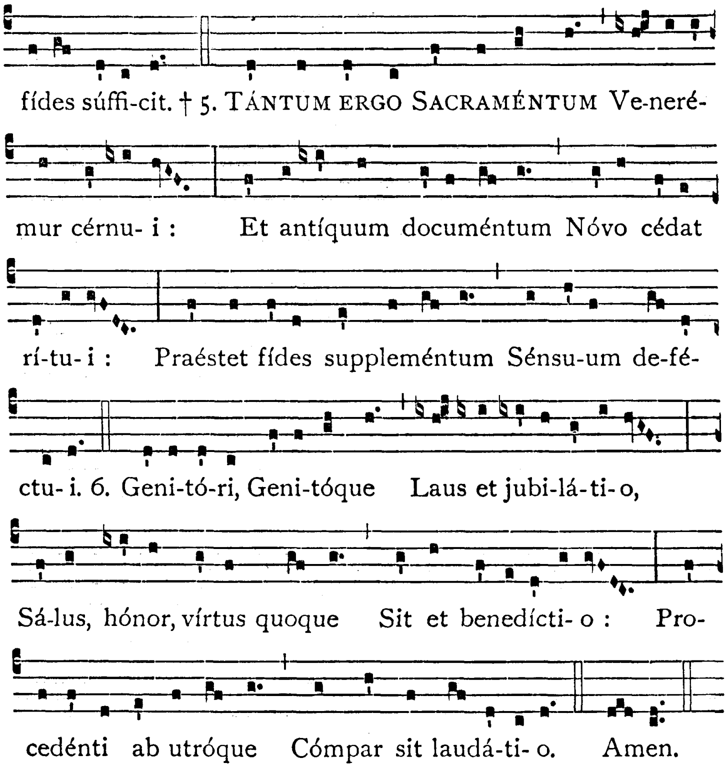
Hymn. 3.
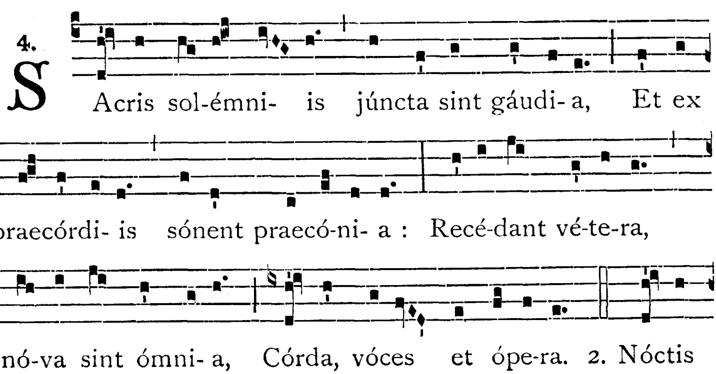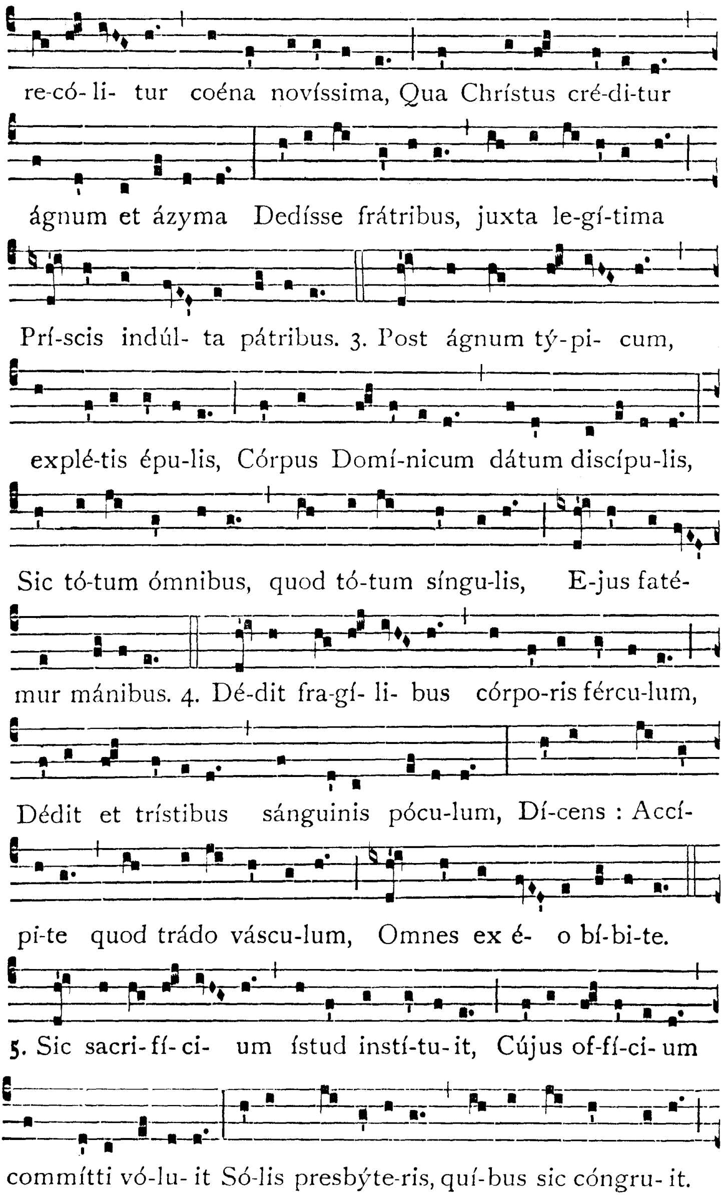




* All kneel for the next stanza, if this Office be celebrated in presence of the Blessed Sacrament exposed.

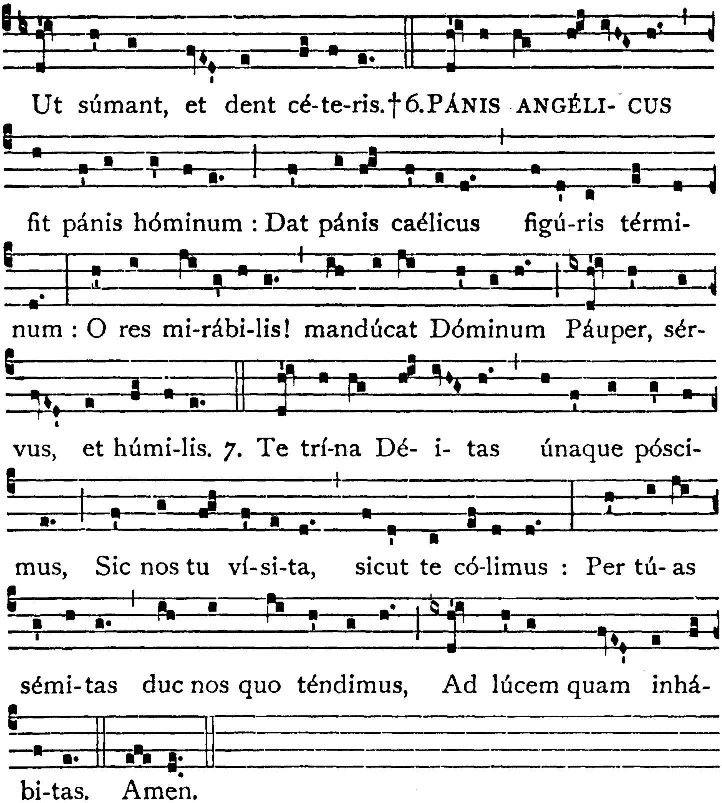

Frúctus véntris gene-ró-si Rex effúdit génti-um. 2. Nóbis
dá-tus, nóbis ná-tus Ex intácta Vírgine, Et in mún-
do conversá-tus, Spárso vérbi sémine, Sú-i mó-ras in-
co-lá-tus Mí-ro cláusit órdine. 3. In suprémae nócte coé-
nae Re-cúmbens cum frá-tribus, Observá-ta lége ple-
ne Cí-bis in legá-libus, Cíbum túrbae du-odénae Se
dat sú-is mánibus. 4. Vérbum cáro, pánem vérum Vérbo
cárnem éf-fi-cit : Fítque Sánguis Chrísti mé-rum, Et
si sénsus dé-fi-cit, Ad firmándum cor sincé-rum Só-la



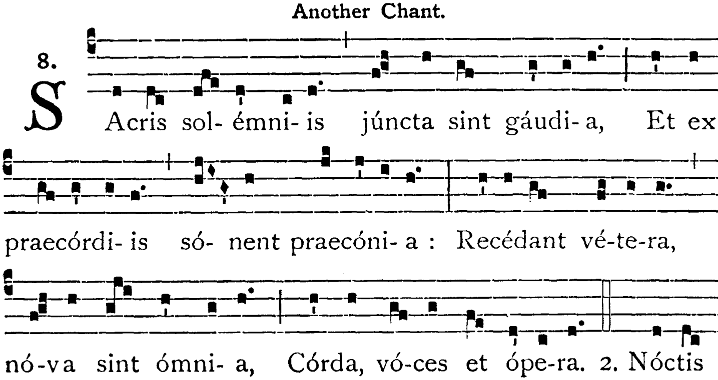
Hymn « Sacris solemniis »

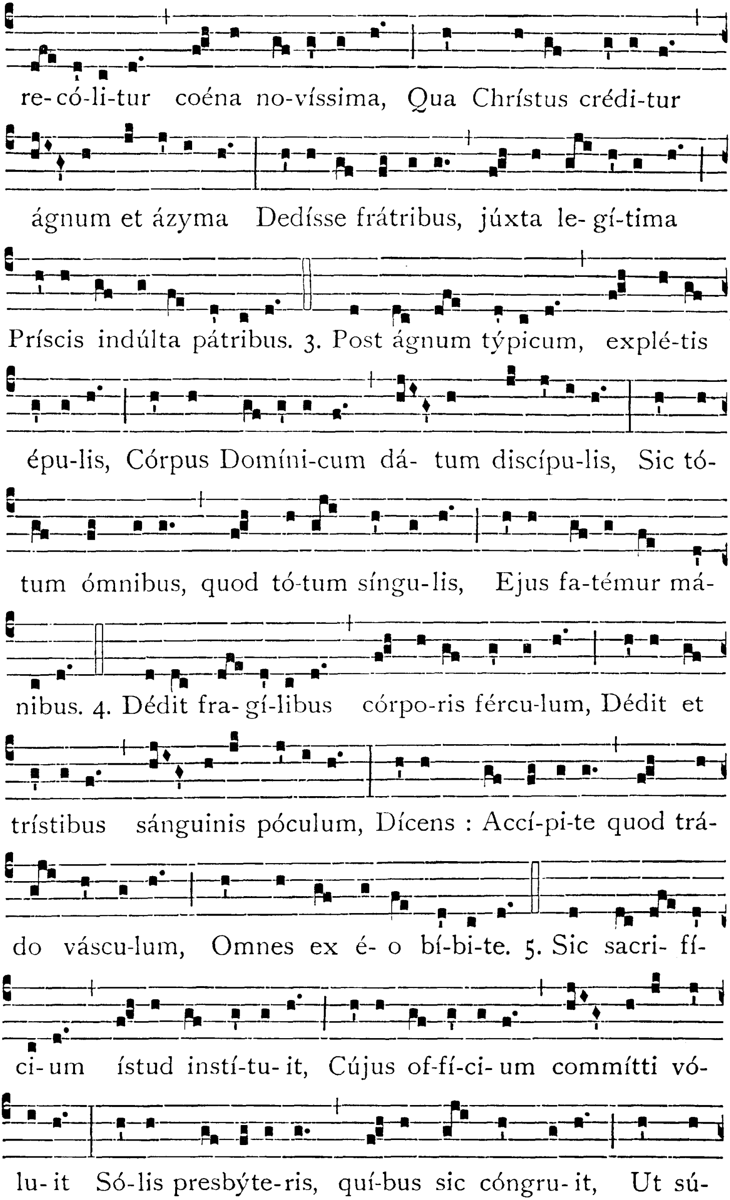


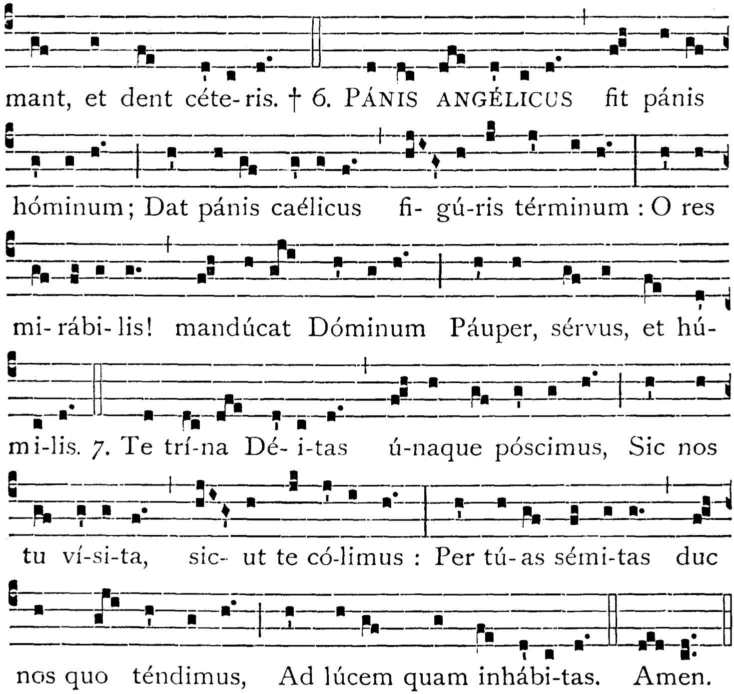

re-có- li- tur coéna novíssima, Qua Chrístus cré-di-tur
ágnum et ázyma Dedísse frátribus, juxta le-gí-tima
Prí-scis indúl- ta pátribus. 3. Post ágnum tý-pi- cum,
explé-tis épu-lis, Córpus Domí-nicum dátum discípu-lis,
Sic tó-tum ómnibus, quod tó-tum síngu-lis, E-jus faté-
mur mánibus. 4. Dé-dit fra-gí- li- bus córpo-ris fércu-lum,
Dédit et trístibus sánguinis pócu-lum, Dí-cens : Accí-
pi-te quod trádo váscu-lum, Omnes ex é- o bí-bi-te.
5. Sic sacri-fí-ci- um ístud instí-tu-it, Cújus of-fí-ci-um
commítti vó-lu- it Só-lis presbýte-ris, quí-bus sic cóngru- it.



Another Chant.

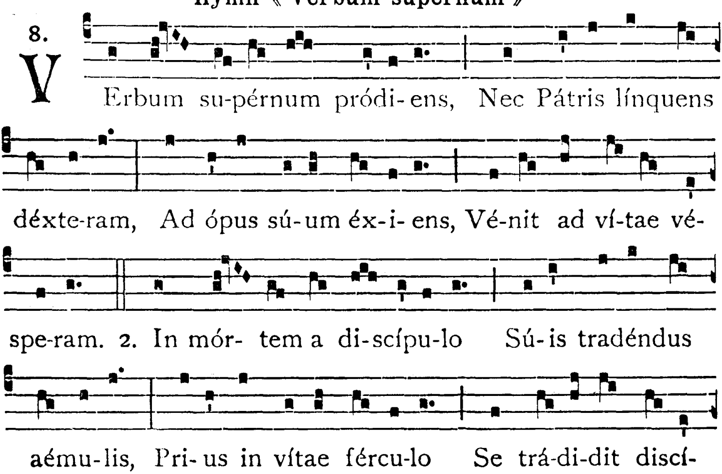


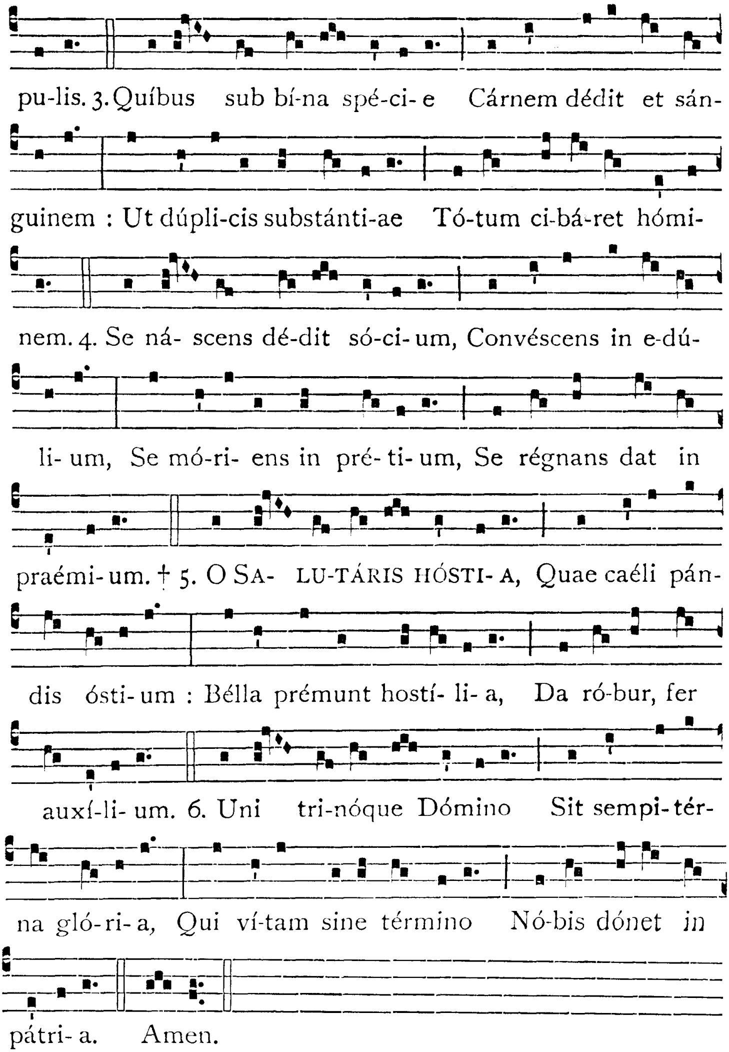

re-có-li-tur coéna no-víssima, Qua Chrístus crédi-tur
ágnum et ázyma Dedísse frátribus, júxta le-gí-tima
Príscis indúlta pátribus. 3. Post ágnum týpicum, explé-tis
épu-lis, Córpus Domíni-cum dá- tum discípu-lis, Sic tó-
tum ómnibus, quod tó-tum síngu-lis, Ejus fa-témur má-
nibus. 4. Dédit fra-gí-libus córpo-ris fércu-lum, Dédit et
trístibus sánguinis póculum, Dícens : Accí-pi-te quod trá-
do váscu-lum, Omnes ex é- o bí-bi-te. 5. Sic sacri- fí-
ci-um ístud instí-tu-it, Cújus of-fí-ci-um commítti vó-
lu-it Só-lis presbýte-ris, quí-bus sic cóngru-it, Ut sú-



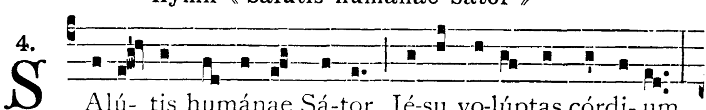
Hymn « Verbum supernum »
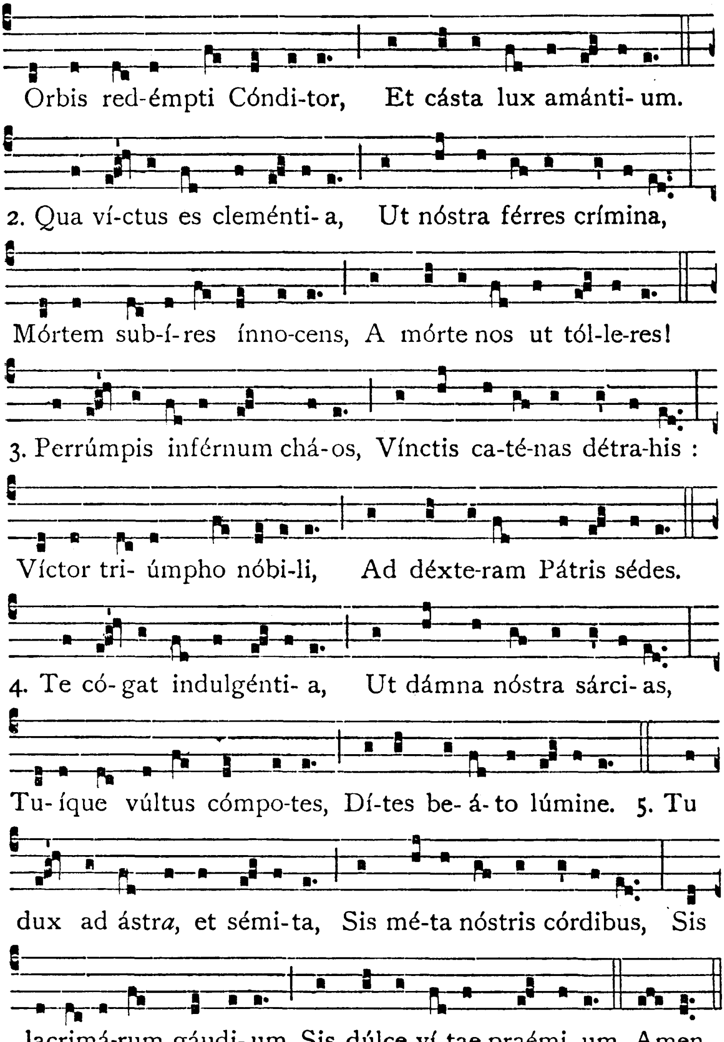
8.



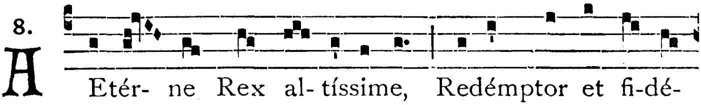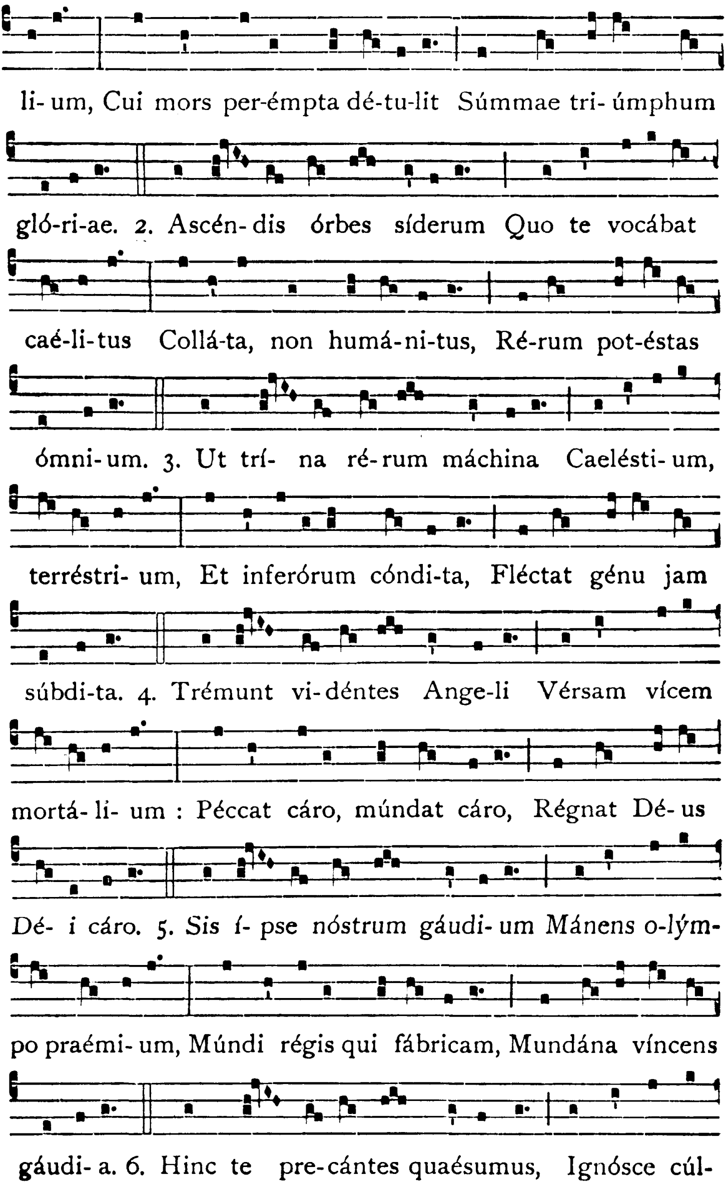


Hymn « Salutis humanae Sator »

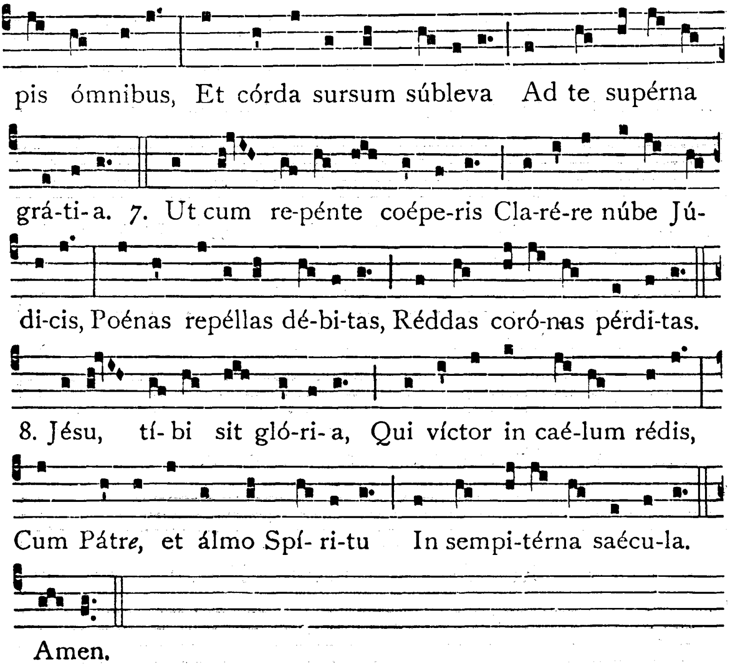




Hymn « Æterne Rex altissime »




li- um, Cui mors per-émpta dé-tu-lit Súmmae tri- úmphum
gló-ri-ae. 2. Ascén- dis órbes síderum Quo te vocábat
caé-li-tus Collá-ta, non humá-ni-tus, Ré-rum pot-éstas
ómni- um. 3. Ut trí- na ré- rum máchina Caeléstí- um,
terréstri- um, Et inferórum cóndi-ta, Fléctat génu jam
súbdi-ta. 4. Trémunt vi- déntes Ange-li Vérsam vícem
mortá- li- um : Péccat cáro, múndat cáro, Régnat Dé- us
Dé- i cáro. 5. Sis í- pse nóstrum gáudi- um Mánens o-lým-
po praémi- um, Múndi régis qui fábricam, Mundána víncens
gáudi- a. 6. Hinc te pre- cántes quaésumus, Ignósce cúl-



Hymn. Te Déum. *p.* 540, *or p.* 543.

Canticle of Zachary. *Luke 1, 68-79.*

BEnedíctus Dóminus **Déus Is**rael : * quia visitávit, et fécit redemptiónem **plébis súae.**

Et eréxit córnu **salútis nóbis,** * in dómo Dávid **púeri súi** :

Sicut locútus est per **ós sanctó**rum, * qui a saéculo sunt, prophe**tárum éjus** :

Salútem ex inimícis **nóstris,** * et de mánu ómnium **qui odérunt** nos :

Ad faciéndam misericórdiam cum **pátribus nóstris** : * et memorári testaménti **súi sáncti.**

Jusjurándum, quod jurávit ad Abraham **pátrem nóstrum,** * da**túrum** se **nóbis** :

Ut sine timóre, de mánu inimicórum nostrórum **liberáti,** * ser**viámus illi** :

In sanctitáte et justítia **córam** ípso, * ómnibus **diébus nóstris.**

Et tu púer, prophéta Altíssimi **vocáberis** : * praeíbis enim ante fáciem Dómini paráre **vías éjus** :

Ad dándam sciéntiam salútis **plé**bi **éjus,** * in remissiónem **peccató**rum **eórum** :

Per víscera misericórdiae **Déi nóstri** : * in quíbus visitávit nos, **óriens** ex **álto** :

Illumináre his qui in ténebris et in úmbra **mórtis sédent** : * ad dirigéndos pédes nóstros **in víam pácis.**

Glória **Pátri.**

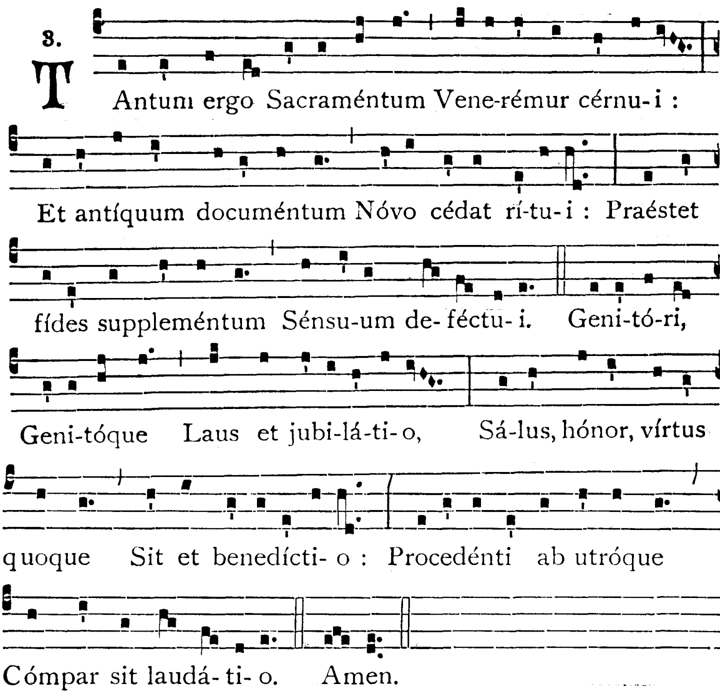
Canticle of the Blessed Virgin Mary. *Luke 1, 46-55.*

MAgnificat * ánima méa Dóminum.
Et exsultávit spíritus méus * in Déo salutári méo.
Quia respéxit humilitátem ancíllae súae : * ecce enim ex hoc beátam me dícent ómnes generatiónes.
Quia fécit míhi mágna qui pótens est : * et sánctum nómen éjus.
Et misericórdia éjus a progénie in progénies : * timéntibus éum.
Fécit poténtiam in bráchio súo :* dispérsit supérbos ménte córdis súi.
Depósuit poténtes de séde, * et exaltávit húmiles.
Esuriéntes implévit bónis : * et dívites dimísit inánes.
Suscépit Israel púerum súum, * recordátus misericórdiae súae :
Sicut locútus est ad pátres nóstros : * Abraham et sémini éjus in saécula.
Glória Pátri.

Sequence. Láuda Síon. *p.* 282.

AT BENEDICTION OF THE BLESSED SACRAMENT

3.
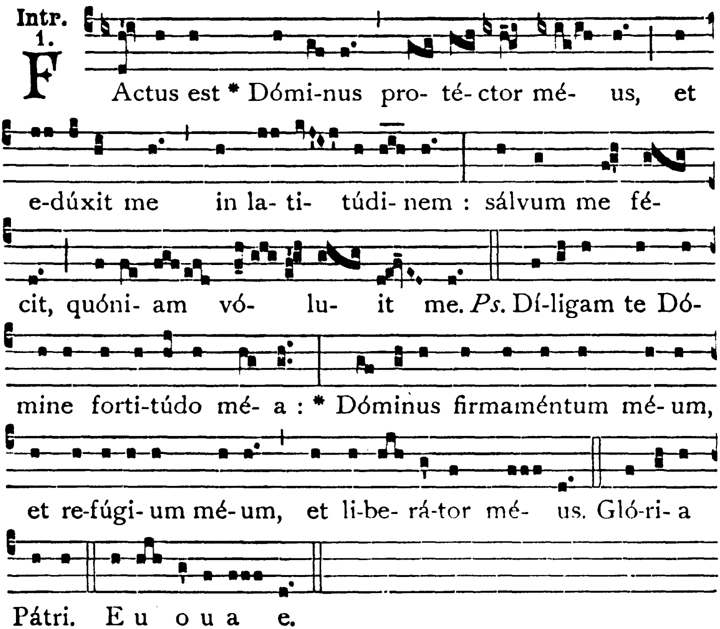


℣. Pánem de caélo praestitísti éis, (Allelúia.)
℟. Omne delectaméntum in se habéntem, (Allelúia.)

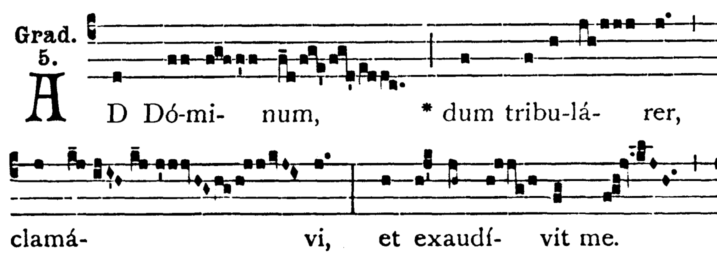
Sunday within the Octave of Corpus Christi

Second Sunday after Pentecost *

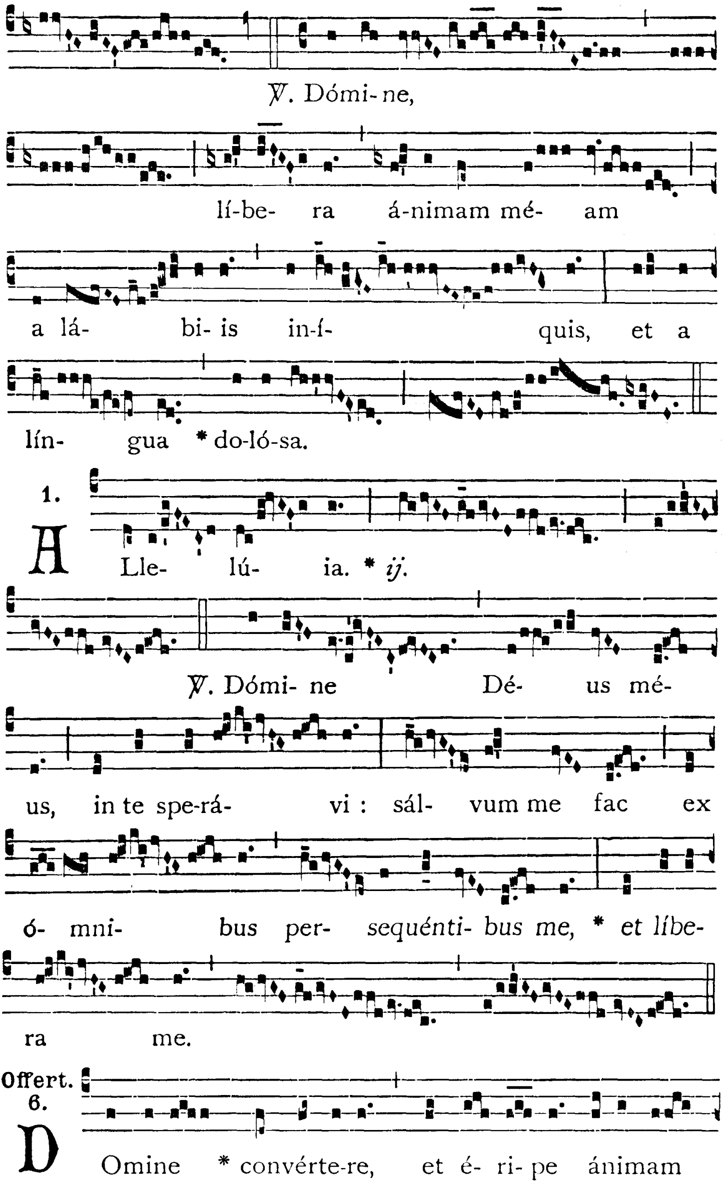
Intr. 1.
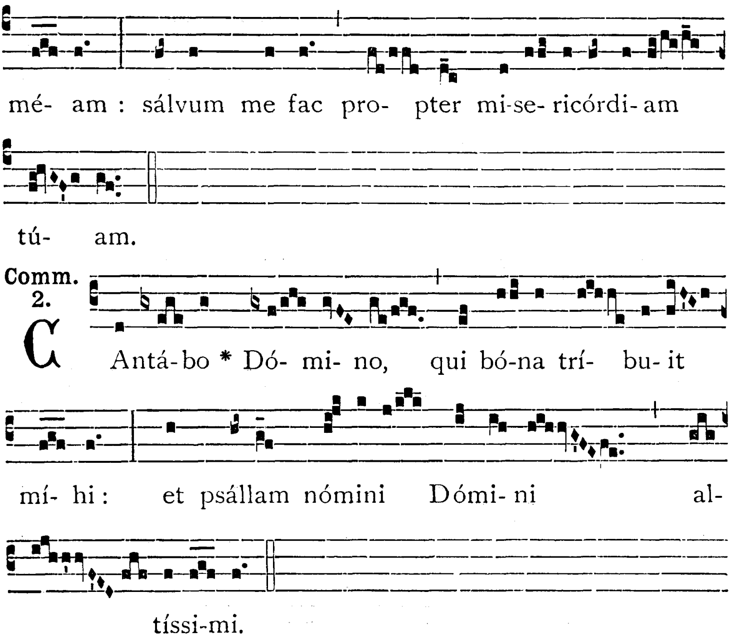


Grad. 5.
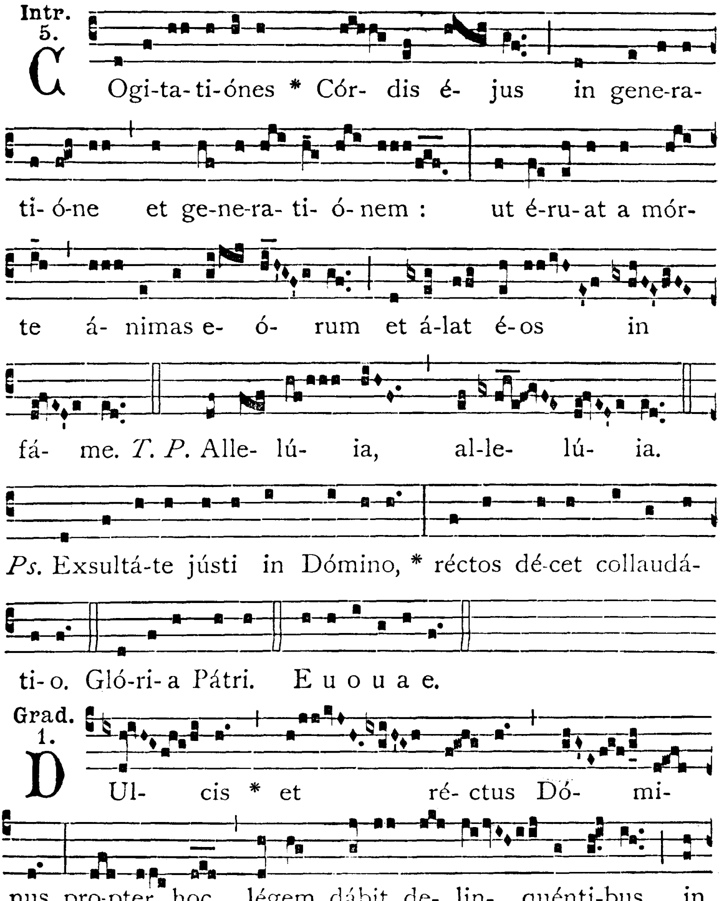


* Wherever the Solemnity of Corpus Christi is held on the Sunday, the Mass (after None) and the Procession are as on the Feast, *p.* 280.

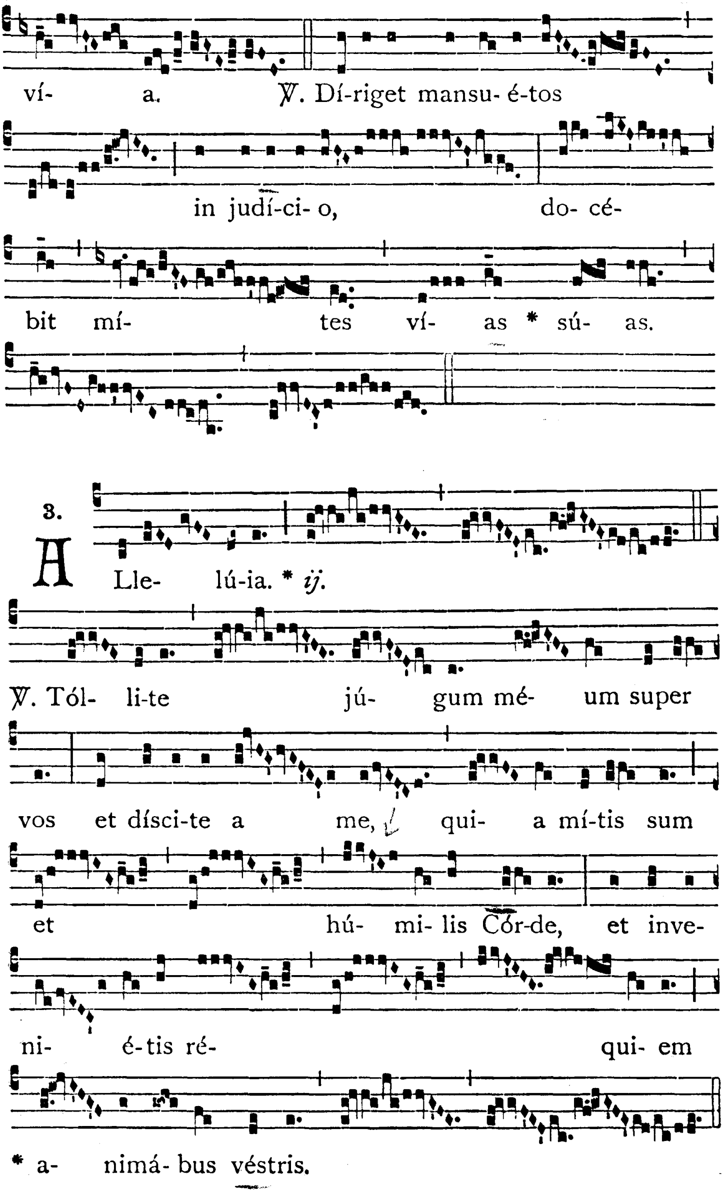

℣. Dómi- ne,
lí-be- ra á-nimam mé- am
a lá- bi- is in-í- quis, et a
lín- gua * do-ló-sa.
1.
A Lle- lú- ia. * ij.
℣. Dómi- ne Dé- us mé-
us, in te spe-rá- vi : sál- vum me fac ex
ó- mni- bus per- sequénti- bus me, * et líbe-
ra me.
Offert. 6.
D Omine * convérte-re, et é- ri- pe ánimam


mé- am : sálvum me fac pro- pter mi-se- ricórdi- am
tú- am.
Comm. 2.
CAntá-bo * Dó- mi- no, qui bó-na trí- bu- it
mí- hi : et psállam nómini Dómi- ni al-
tíssi-mi.

FRIDAY AFTER THE OCTAVE DAY OF CORPUS CHRISTI

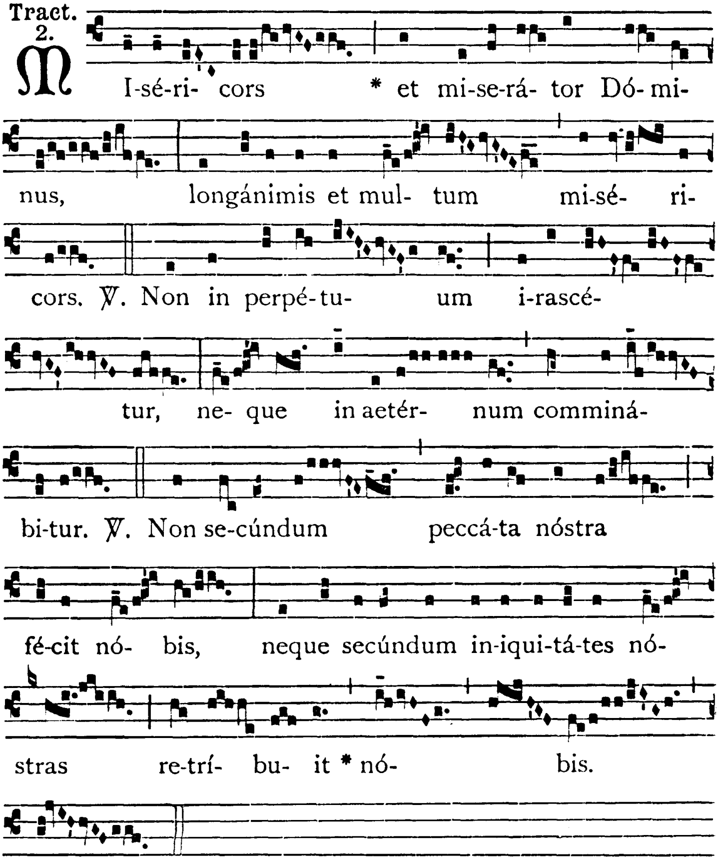
FEAST OF THE MOST SACRED HEART OF JESUS




ví- a. ℣. Dí-riget mansu- é-tos
in judí-ci- o, do- cé-
bit mí- tes ví- as * sú- as.
3.
A Lle- lú-ia. * ij.
℣. Tól- li-te jú- gum mé- um super
vos et dísci-te a me, qui- a mí-tis sum
et hú- mi- lis Cór-de, et inve-
ni- é-tis ré- qui- em
* a- nimá- bus véstris.

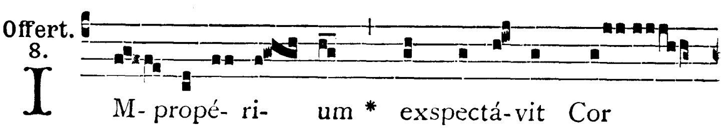
¶ *In votive Masses after Septuagesima, instead of the* Allelúia. *and its Verse, the following Tract is said :*

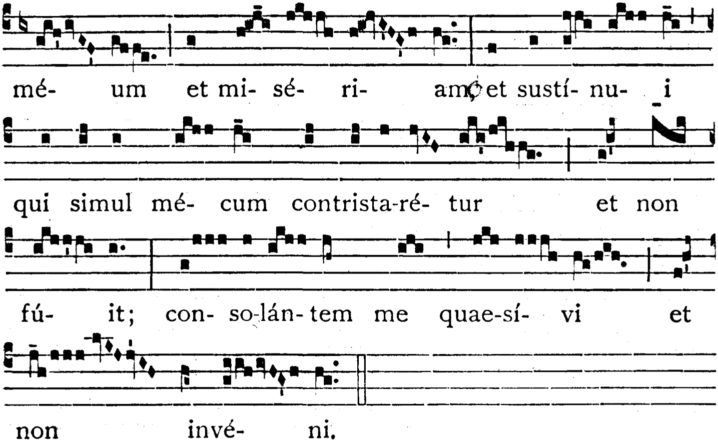
Tract. 2.



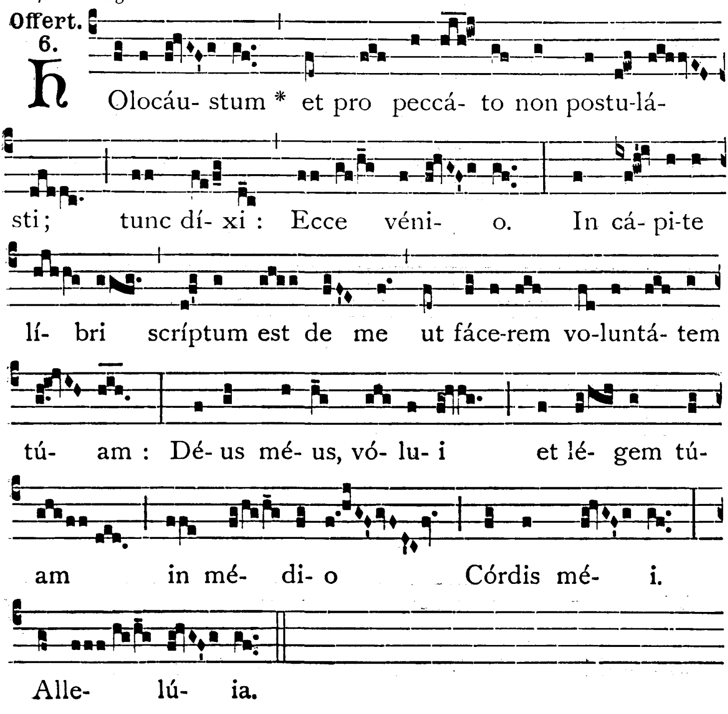
In Paschal Time, neither Gradual nor Tract is said. Allelúia, allelúia. ℣. Tóllite Júgum. *is said as on p.* 304. Allelúia. ℣. Veníte ad me. *p.* 537.

Offert. 8.

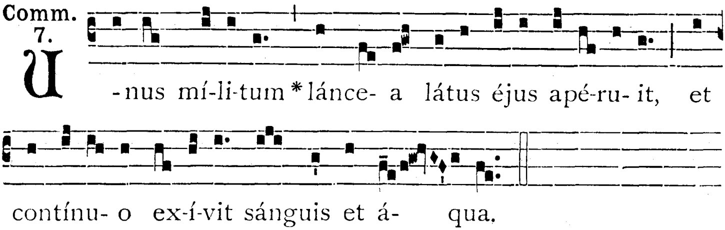




¶ *In votive Masses in Paschal Time, the above Offertory is replaced by the following :*

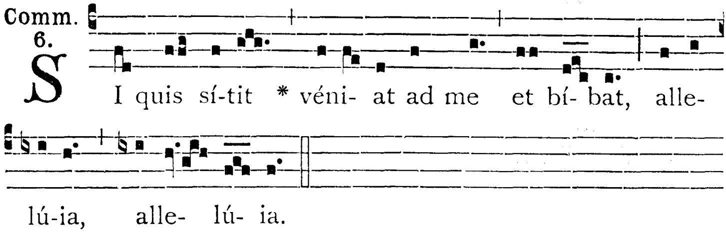


Comm. 7.



¶ *In votive Masses in Paschal Time, the Communion is as follows :*
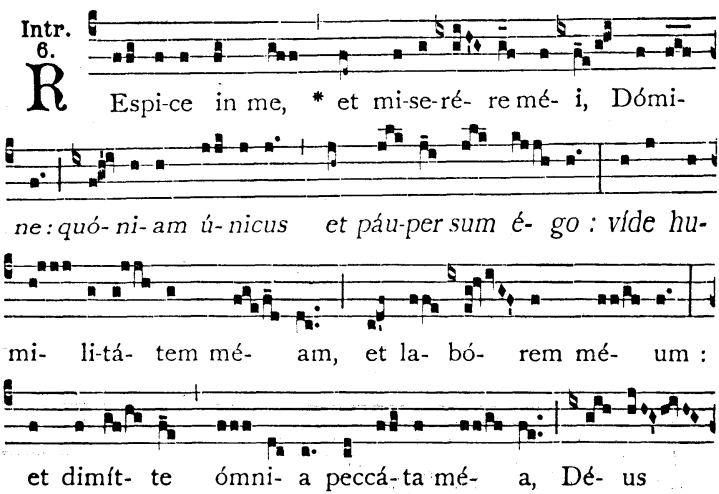
Comm. 6.

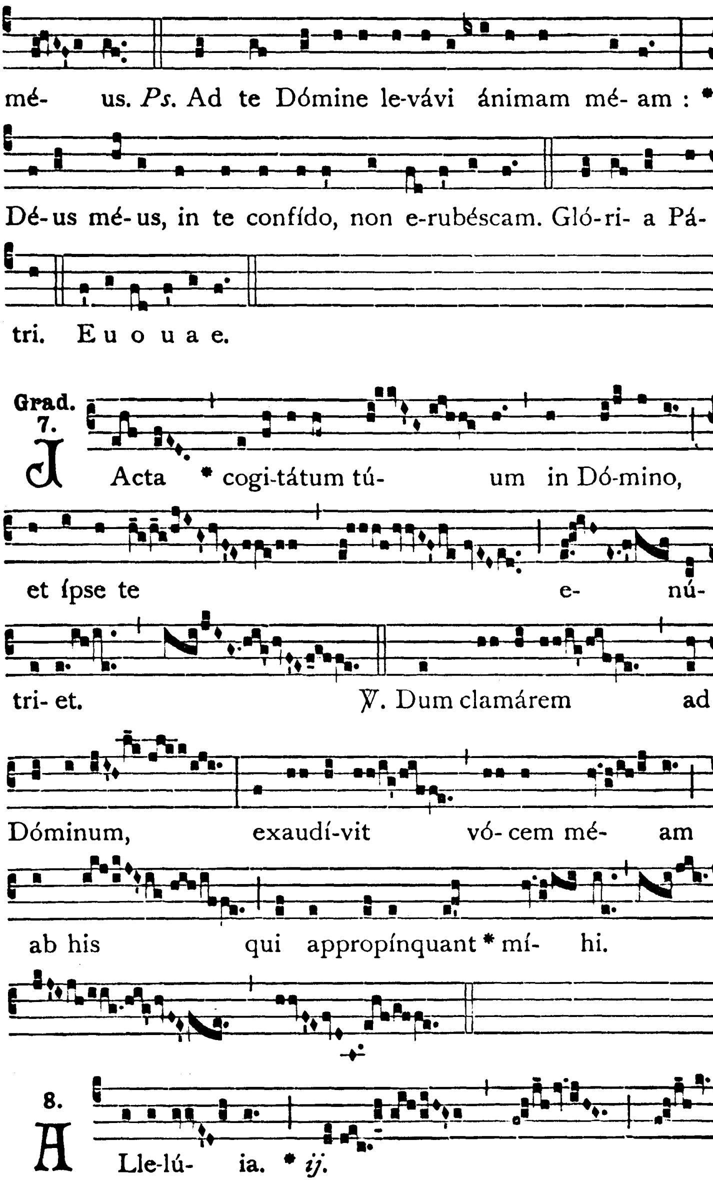


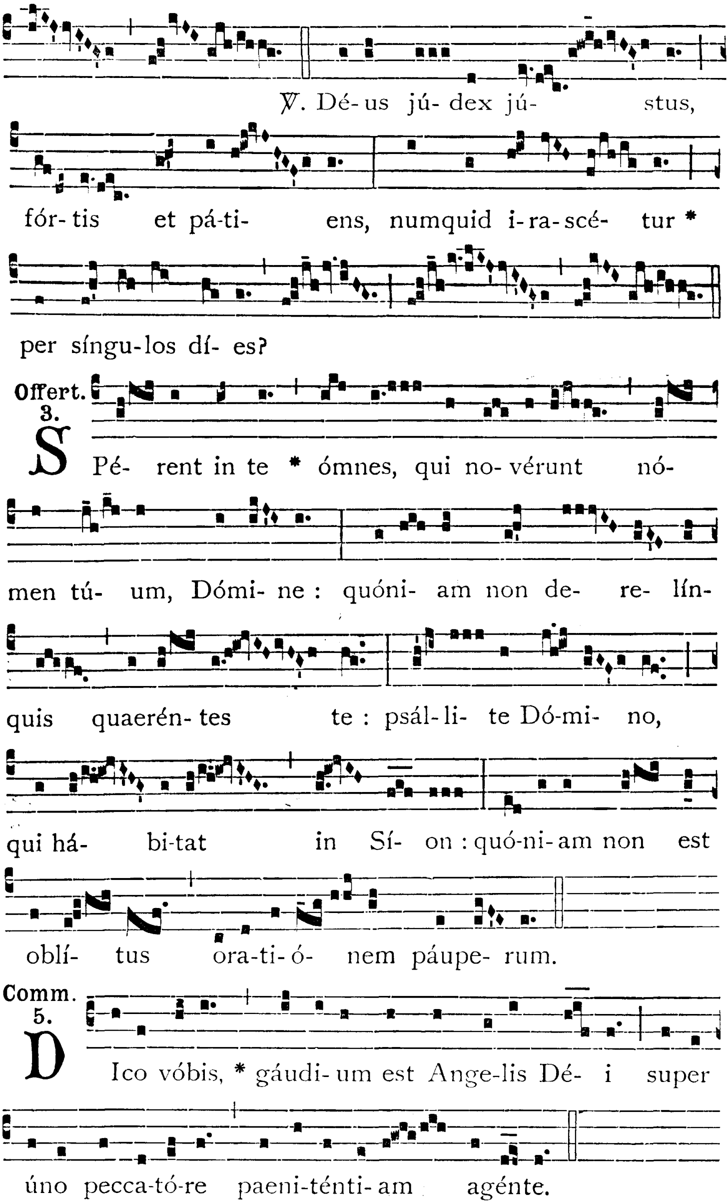
Sunday within the Octave of the Sacred Heart

Third Sunday after Pentecost

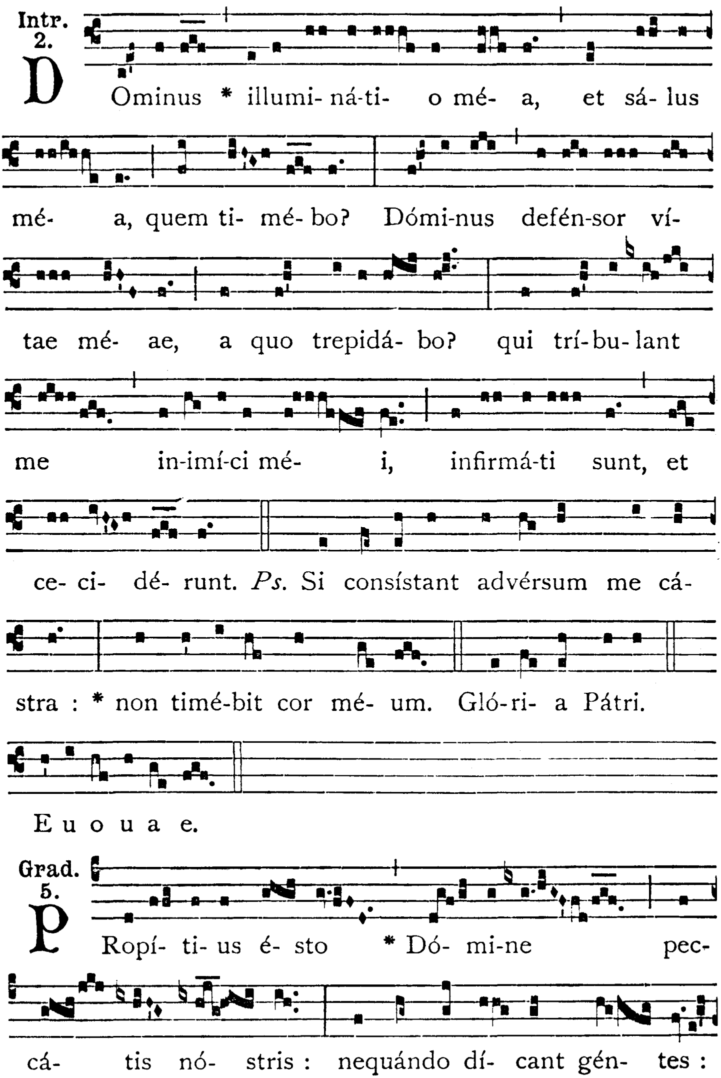
Intr. 6.

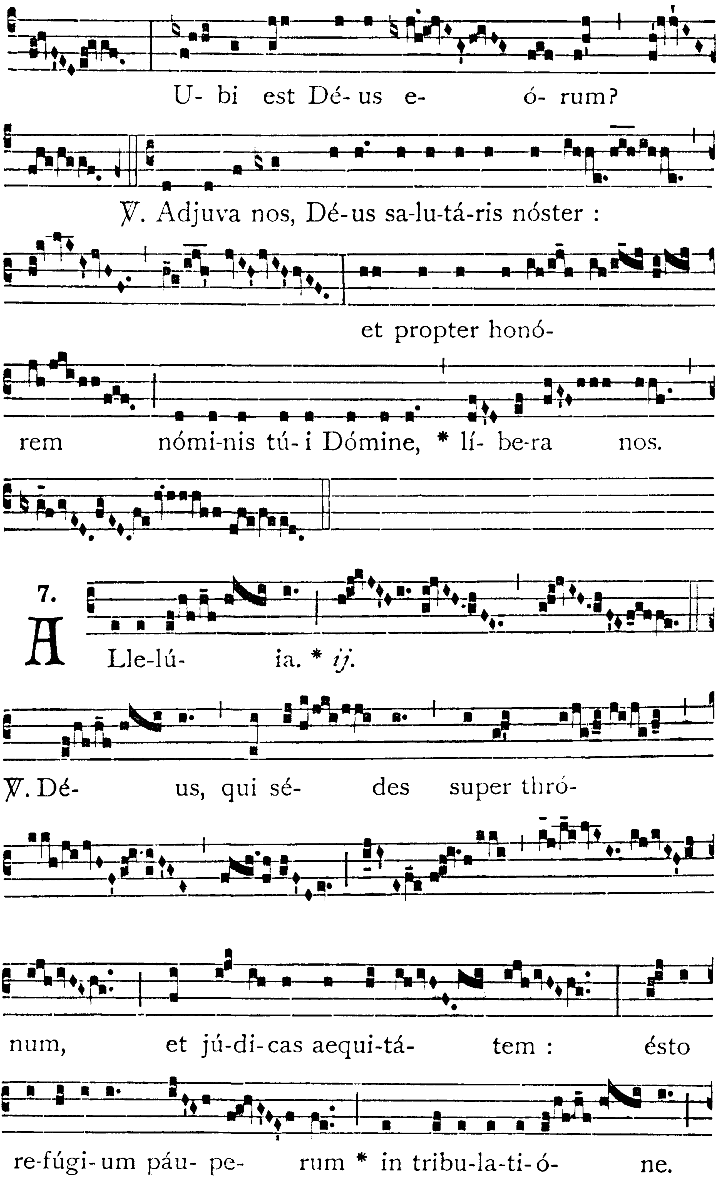


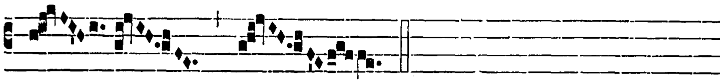

mé- us. *Ps.* Ad te Dómine le-vávi ánimam mé- am : *
Dé-us mé-us, in te confído, non e-rubéscam. Gló-ri- a Pá-
tri. E u o u a e.
Grad. 7.
Jacta * cogi-tátum tú- um in Dó-mino,
et ípse te e- nú-
tri- et. ℣. Dum clamárem ad
Dóminum, exaudí-vit vó- cem mé- am
ab his qui appropínquant * mí- hi.
8.
Alle-lú- ia. * *ij.*


℣. Dé-us jú- dex jú- stus,
fór- tis et pá-ti- ens, numquid i-ra-scé- tur *
per síngu-los dí- es?
Offert. 3.
SPé- rent in te * ómnes, qui no- vérunt nó-
men tú- um, Dómi- ne : quóni- am non de- re- lín-
quis quaerén- tes te : psál-li- te Dó-mi- no,
qui há- bi-tat in Sí- on : quó-ni- am non est
oblí- tus ora-ti- ó- nem páupe- rum.
Comm. 5.
DIco vóbis, * gáudi- um est Ange-lis Dé- i super
úno pecca-tó-re paeni-ténti- am agénte.

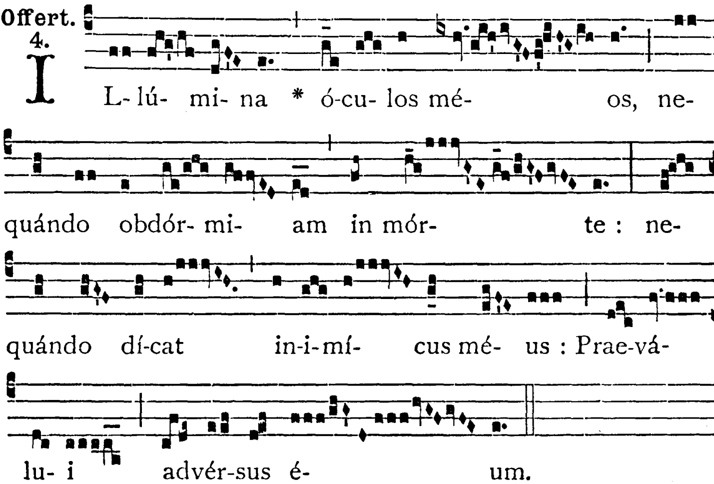
The Fourth Sunday after Pentecost



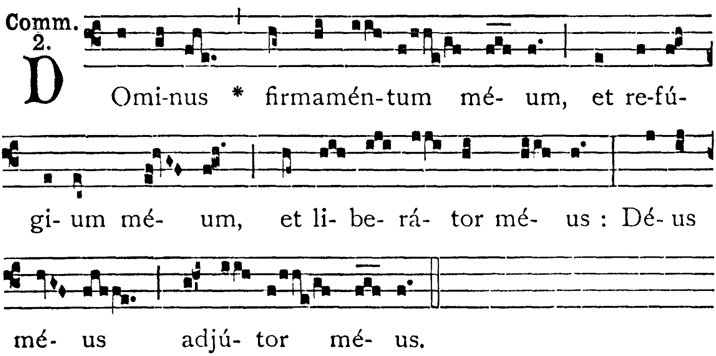

U- bi est Dé- us e- ó- rum?
℣. Adjuva nos, Dé-us sa-lu-tá-ris nóster :
et propter honó-
rem nómi-nis tú- i Dómine, * lí- be-ra nos.
7. A
Lle-lú- ia. * ij.
℣. Dé- us, qui sé- des super thró-
num, et jú-di-cas aequi-tá- tem : ésto
re-fúgi- um páu- pe- rum * in tribu-la-ti-ó- ne.



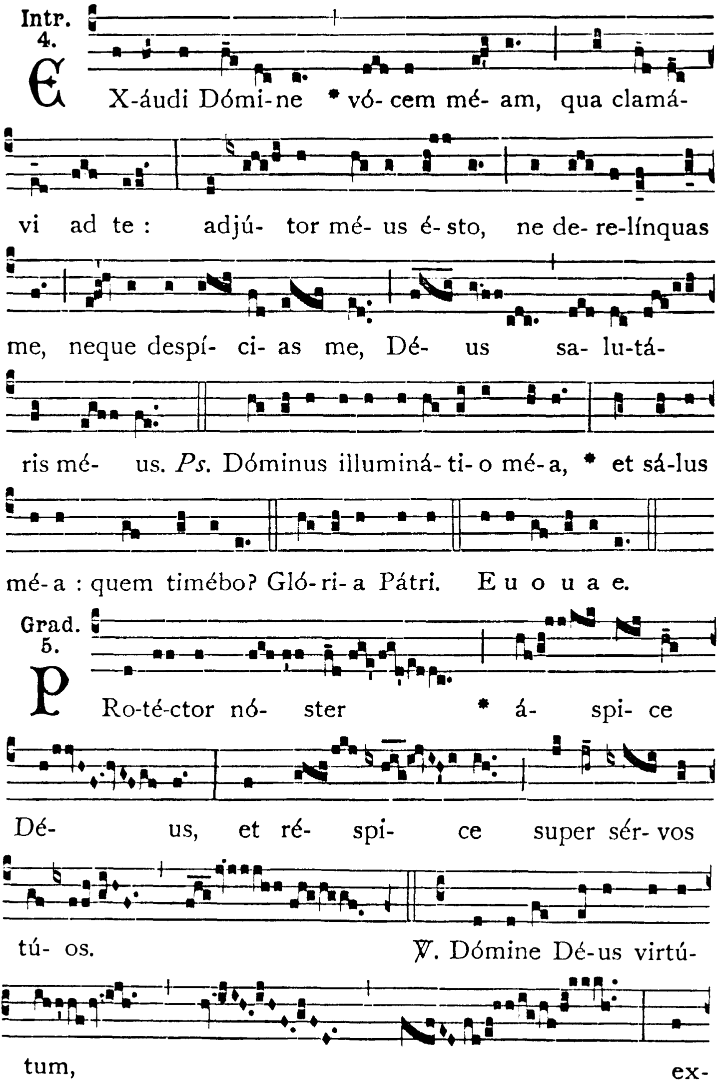
Offert. 4.

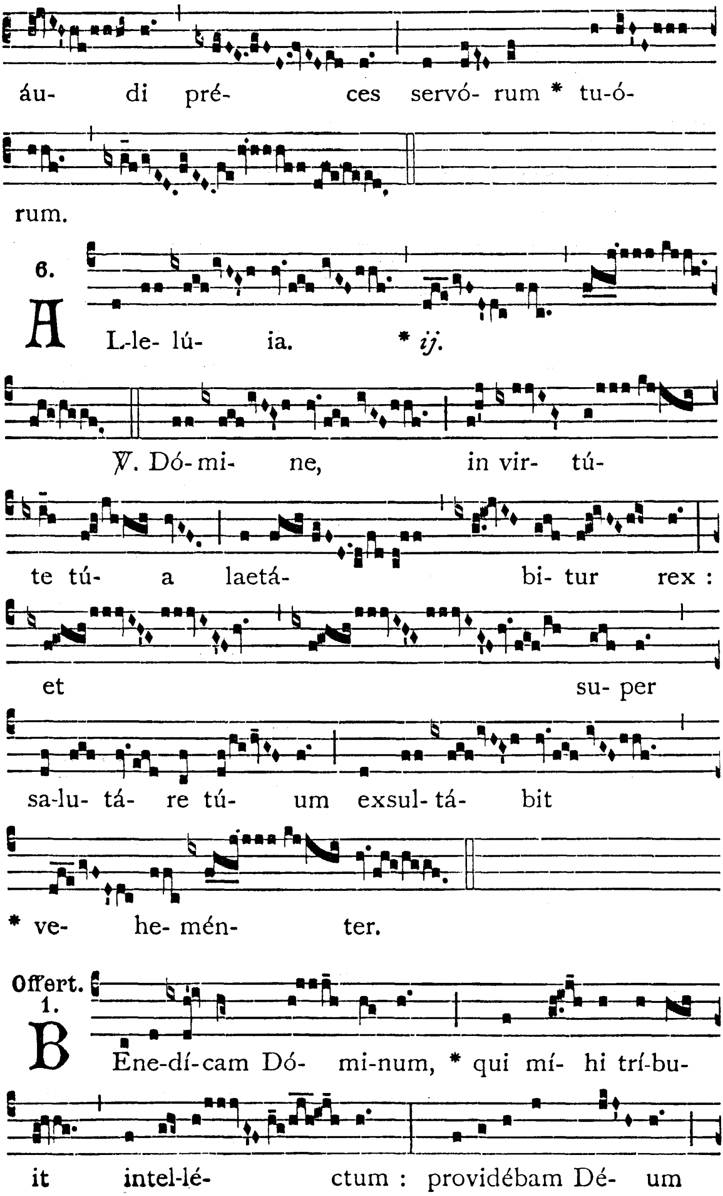


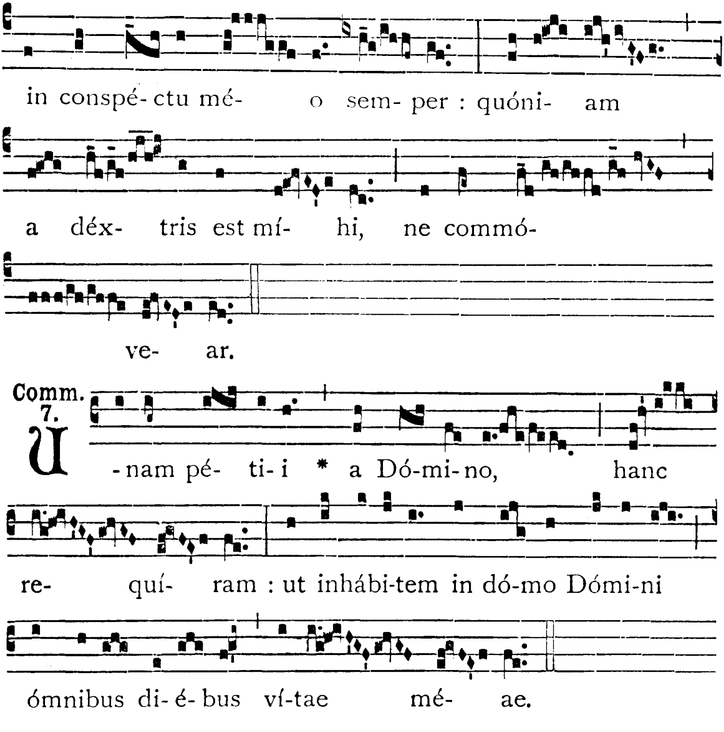
Comm. 2.



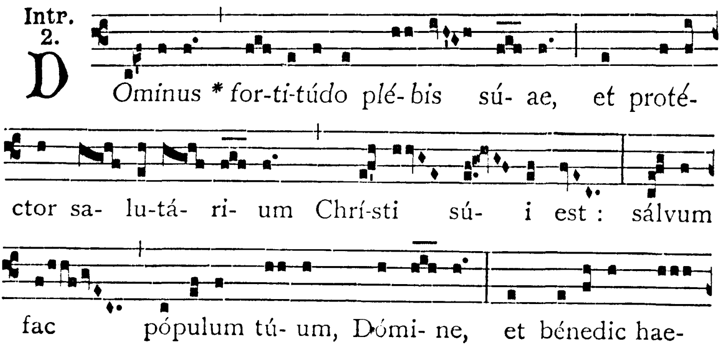
The Fifth Sunday after Pentecost

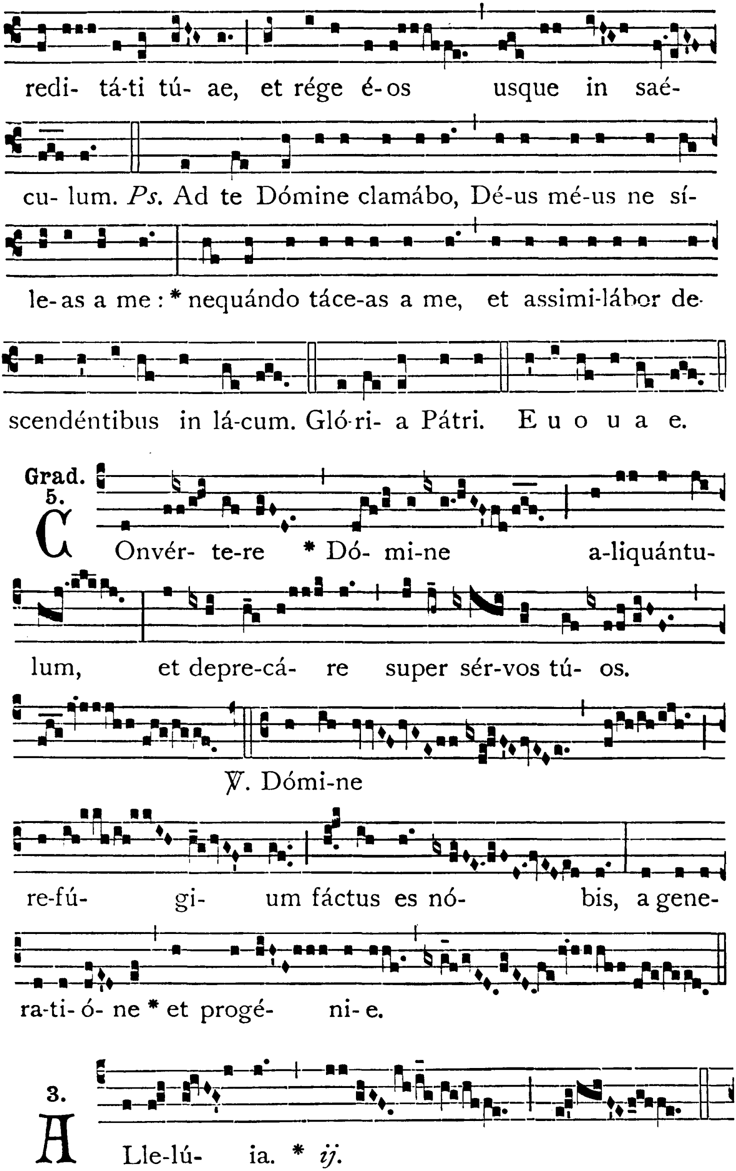


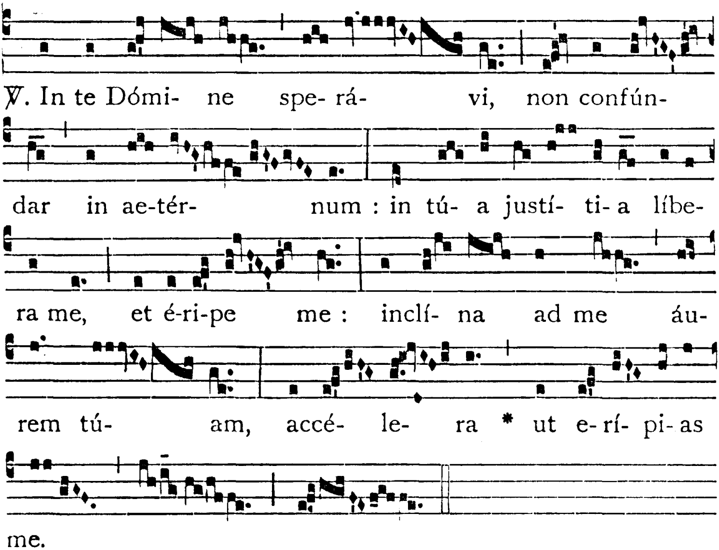

áu- di pré- ces servó- rum * tu-ó-
rum.
6.
A L-le- lú- ia. * ij.
℣. Dó- mi- ne, in vir- tú-
te tú- a laetá- bi- tur rex :
et su- per
sa-lu- tá- re tú- um exsul- tá- bit
* ve- he- mén- ter.
Offert. 1.
B Ene-dí-cam Dó- mi-num, * qui mí- hi trí-bu-
it intel-lé- ctum : providébam Dé- um



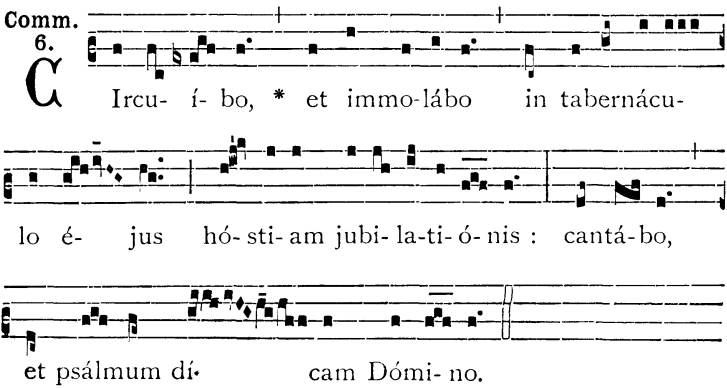
The Sixth Sunday after Pentecost



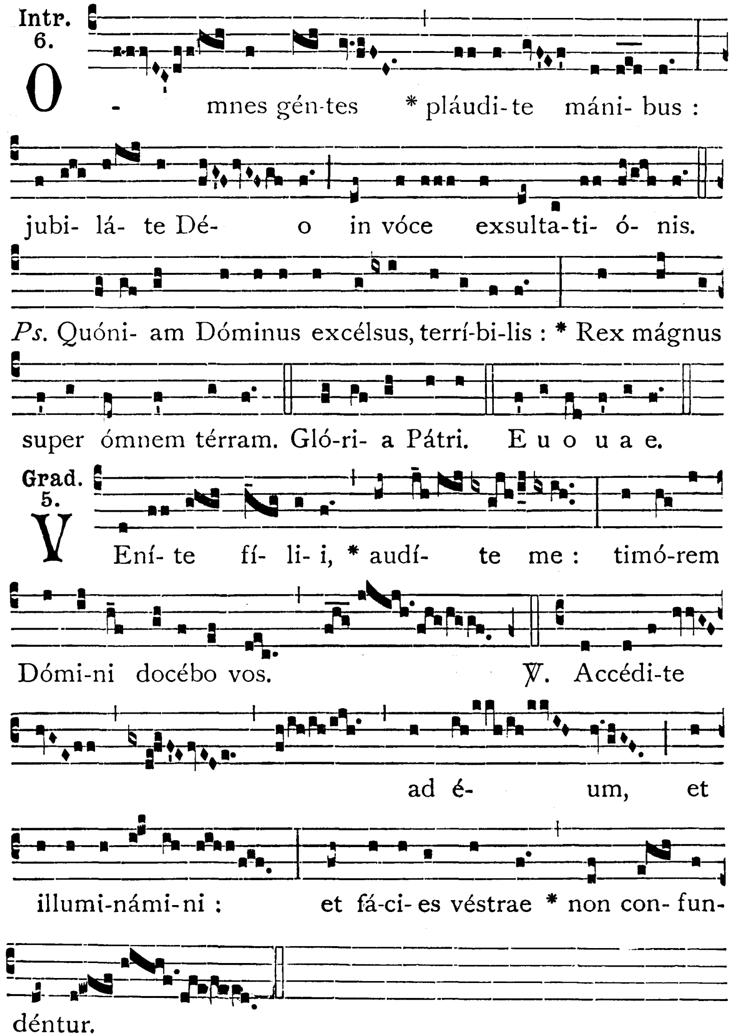

redi- tá-ti tú- ae, et rége é-os usque in saé-
cu- lum. Ps. Ad te Dómine clamábo, Dé-us mé-us ne sí-
le-as a me : * nequándo táce-as a me, et assimi-lábor de-
scendéntibus in lá-cum. Gló-ri- a Pátri. E u o u a e.
Grad. 5.
C Onvér- te-re * Dó- mi-ne a-liquántu-
lum, et depre-cá- re super sér-vos tú- os.
℣. Dómi-ne
re-fú- gi- um fáctus es nó- bis, a gene-
ra-ti- ó- ne * et progé- ni- e.
3.
A Lle-lú- ia. * ij.

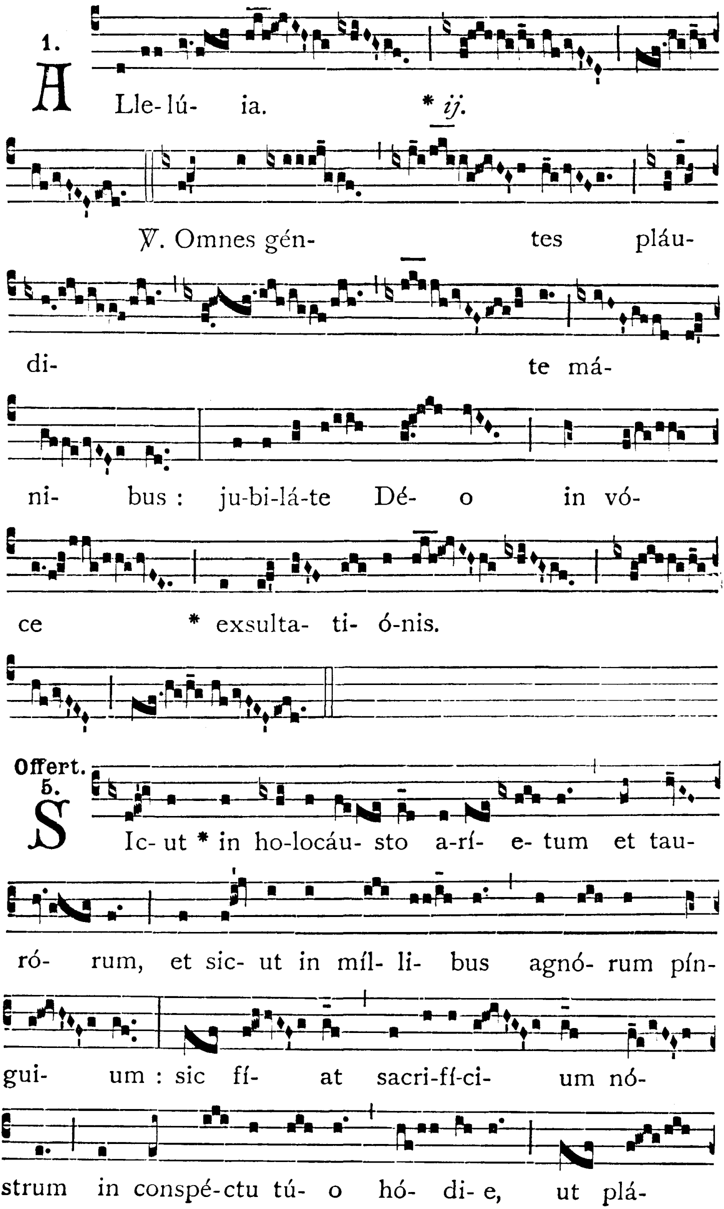


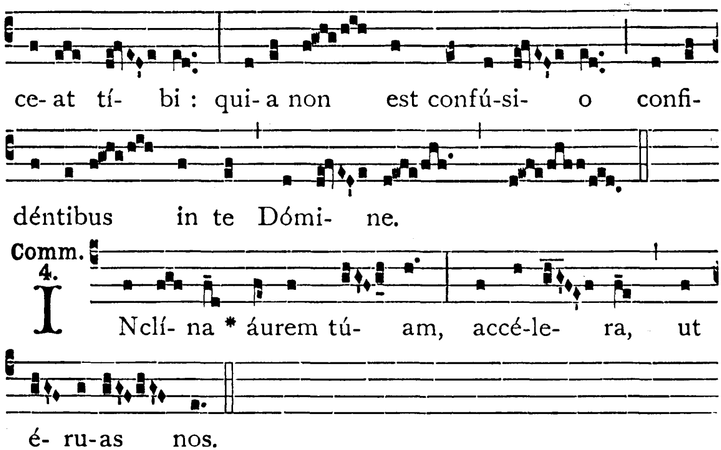
Offertory. Pérfice gréssus méos. *p.* 169.



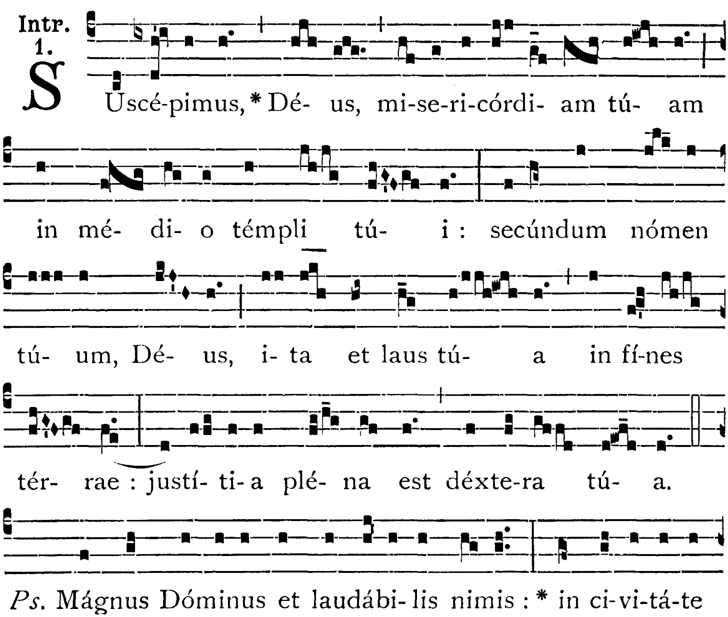
The Seventh Sunday after Pentecost

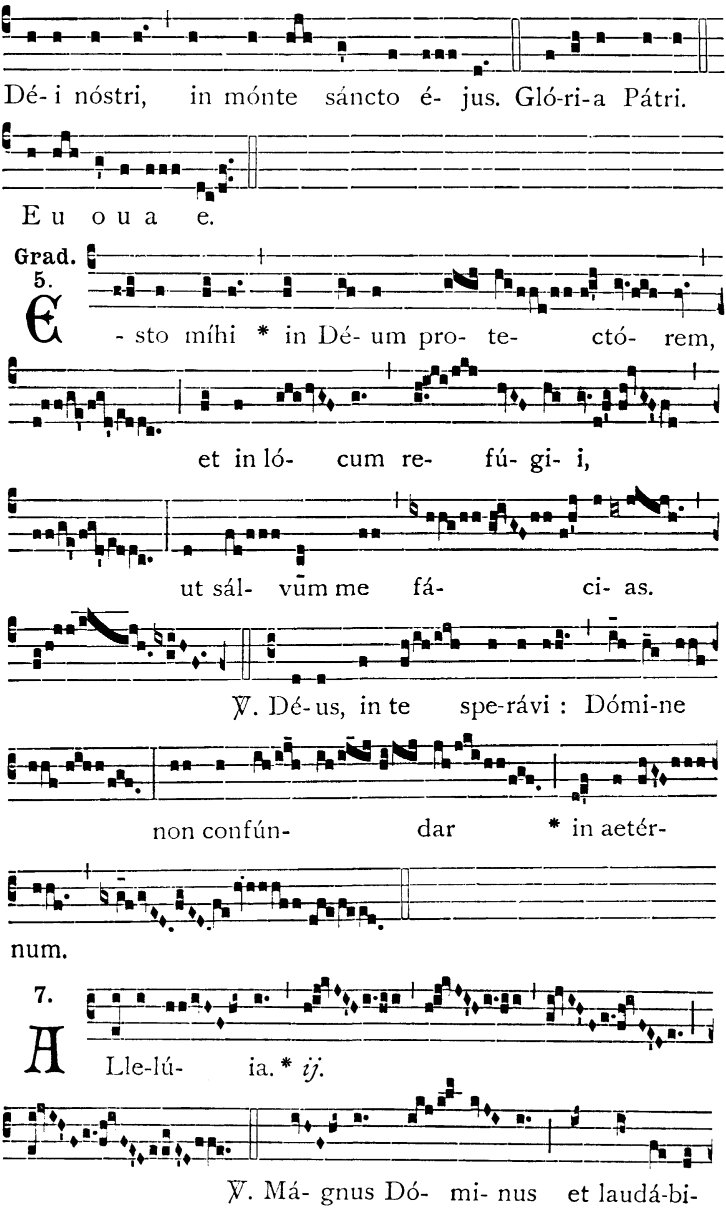


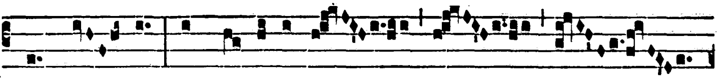

1.
ALle-lú- ia. * ij.
℣. Omnes gén- tes pláu-
di- te má-
ni- bus : ju-bi-lá-te Dé- o in vó-
ce * exsulta- ti- ó-nis.
Offert.
5.
SIc- ut * in ho-locáu- sto a-rí- e- tum et tau-
ró- rum, et sic- ut in míl- li- bus agnó- rum pín-
gui- um : sic fí- at sacri-fí-ci- um nó-
strum in conspé-ctu tú- o hó- di- e, ut plá-



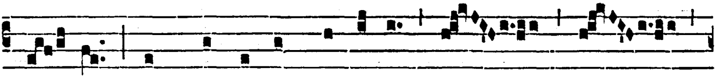
The Eighth Sunday after Pentecost



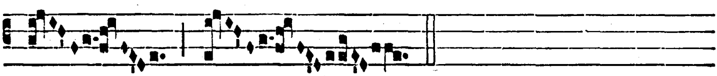

Dé- i nóstri, in mónte sáncto é- jus. Gló-ri-a Pátri.
E u o u a e.
Grad. 5.
E - sto míhi * in Dé- um pro- te- ctó- rem,
et in ló- cum re- fú- gi- i,
ut sál- vum me fá- ci- as.
℣. Dé-us, in te spe-rávi : Dómi-ne
non confún- dar * in aetér-
num.
7.
A Lle-lú- ia. * ij.
℣. Má- gnus Dó- mi- nus et laudá-bi-



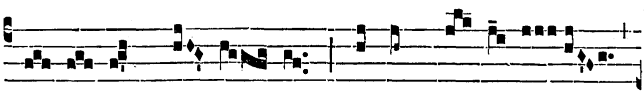
lis val- de, in ci-vi-tá-te



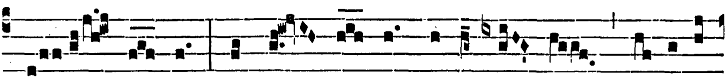
Dé- i, * in mónte sáncto é-jus.



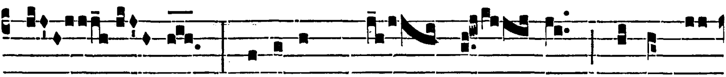
Offert. 5.



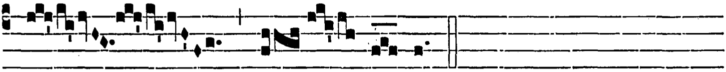
POpulum hú- mi- lem * sálvum fá- ci- es,



Dó- mi- ne, et ó- cu- los superbó- rum humi-li-

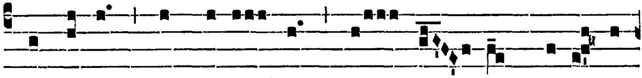


á- bis : quóni- am quis Dé- us praeter te,

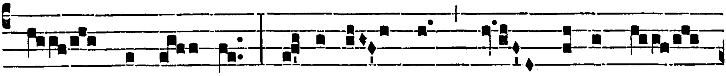


Dó- mi- ne?

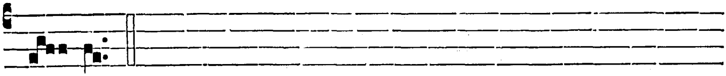
Comm. 3.



GUstá-te * et vidé- te, quó- ni- am su-á- vis
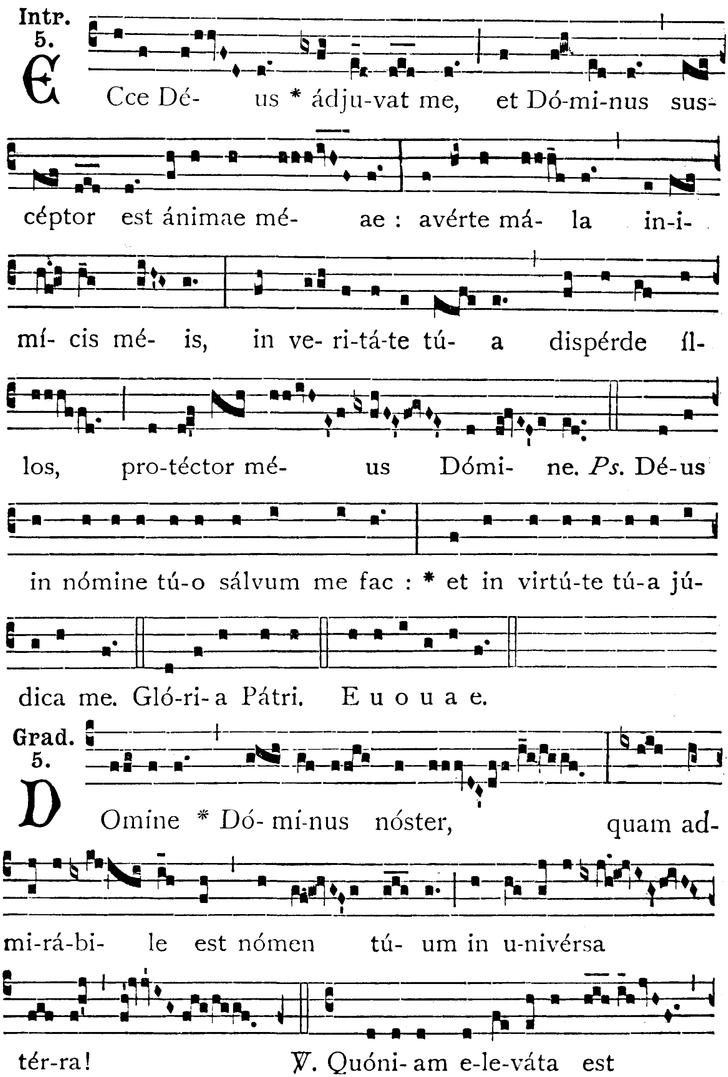


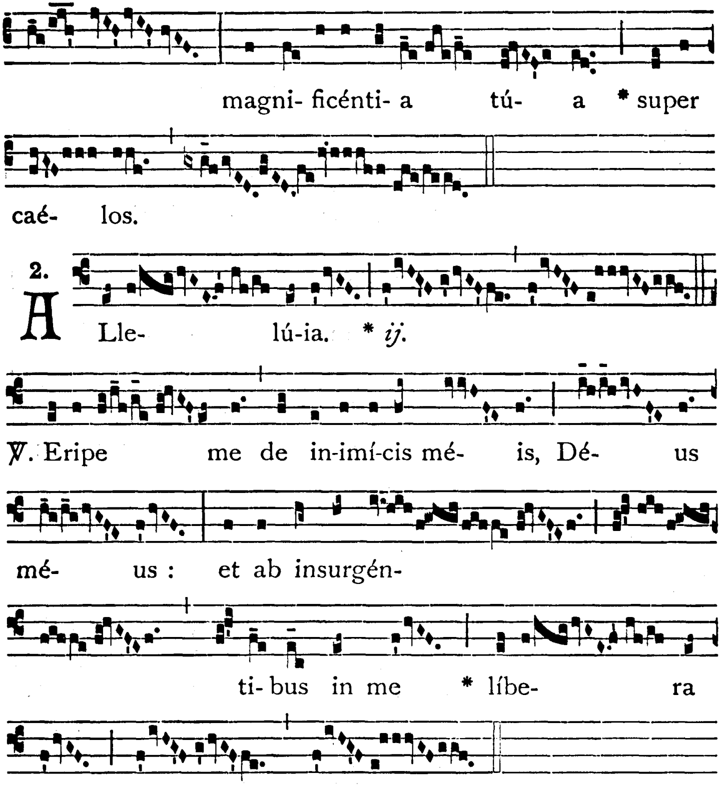
est Dómi- nus : be- á-tus vir qui spé-rat in



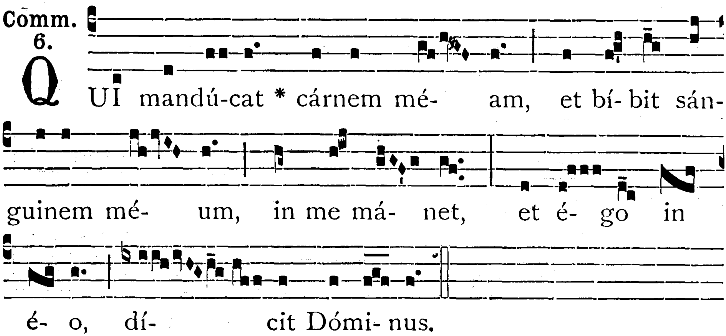
é- o.

The Ninth Sunday after Pentecost

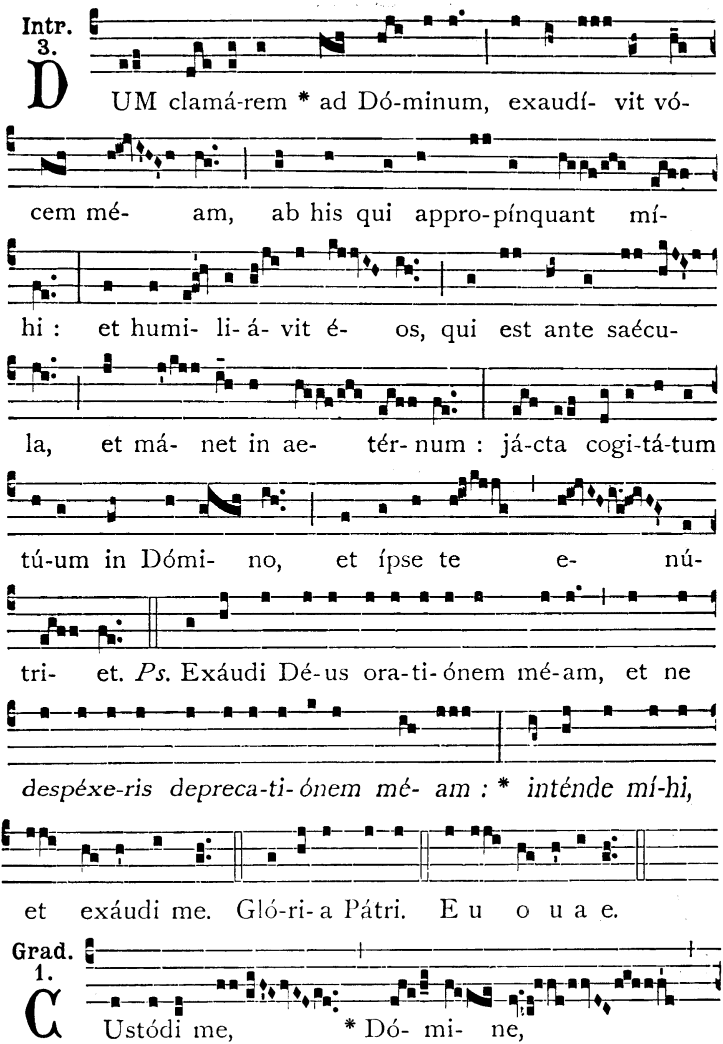


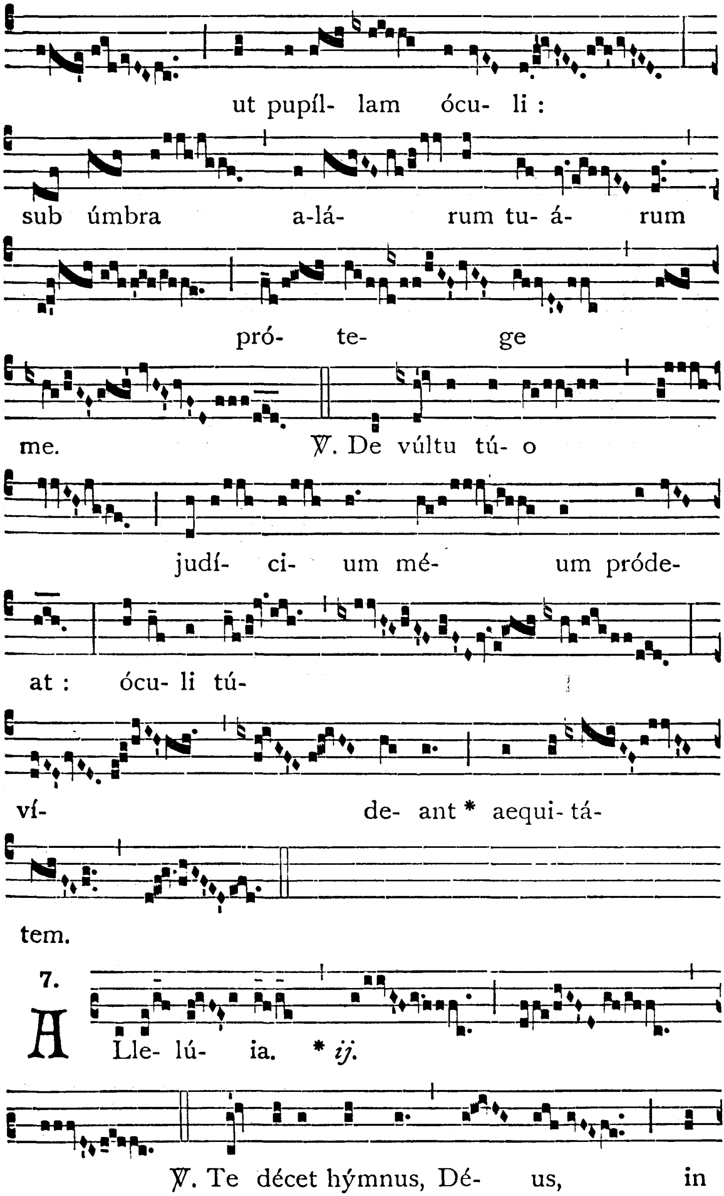


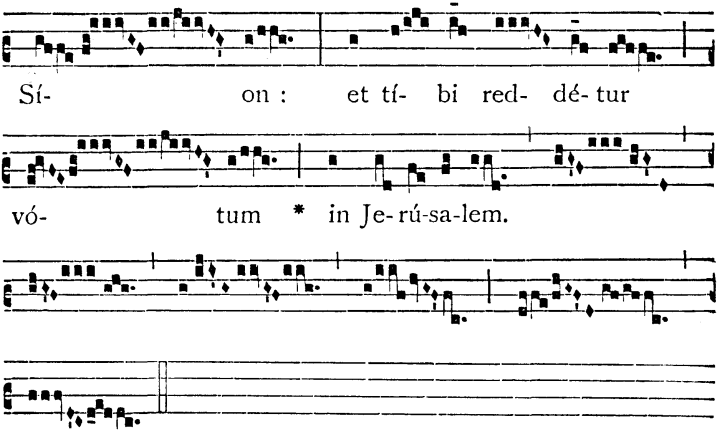
Offertory. Justítiae Dómini. *p.* 190.
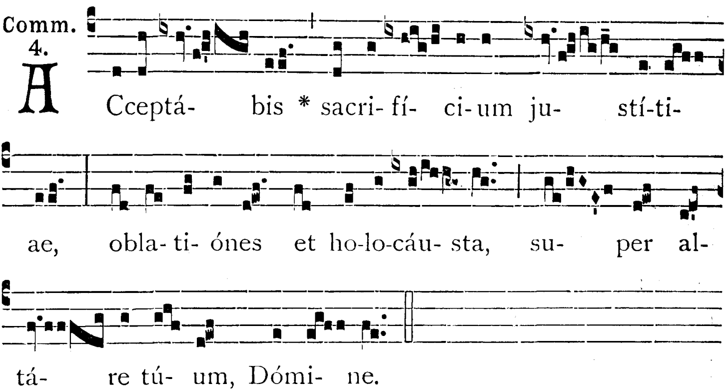


The Tenth Sunday after Pentecost
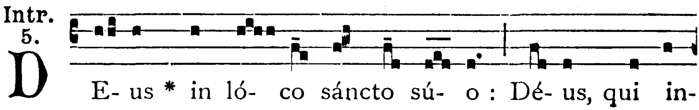



ut pupíl- lam ócu- li :
sub úmbra a-lá- rum tu- á- rum
pró- te- ge
me. ℣. De vúltu tú- o
judí- ci- um mé- um próde-
at : ócu- li tú-
ví- de- ant * aequi- tá-
tem.
7.
ALle- lú- ia. * ij.
℣. Te décet hýmnus, Dé- us, in

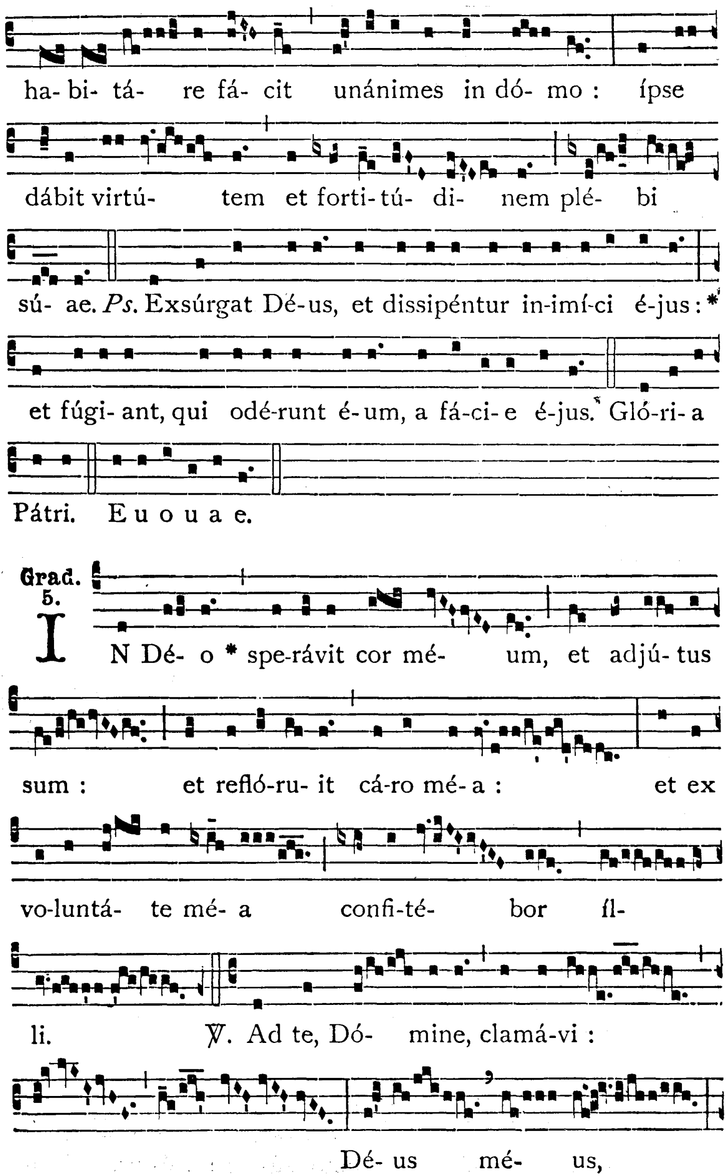


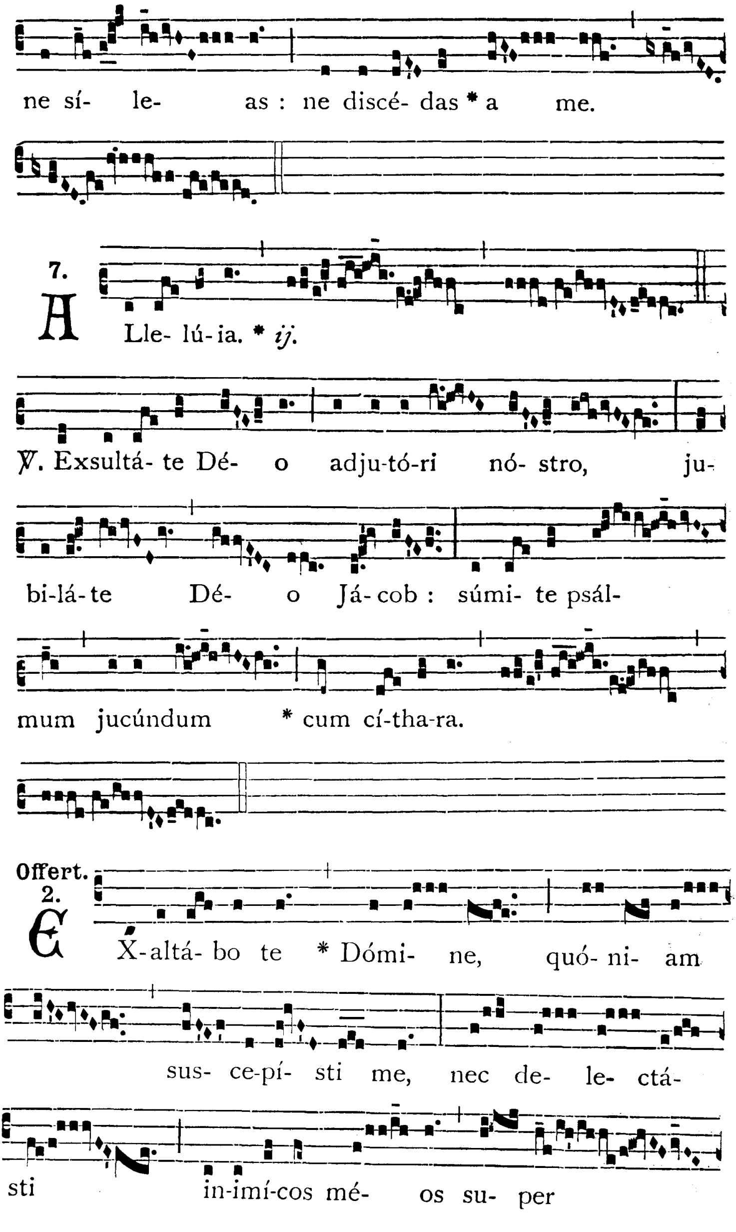
Offertory. Ad te Dómine levávi. *p.* 122.

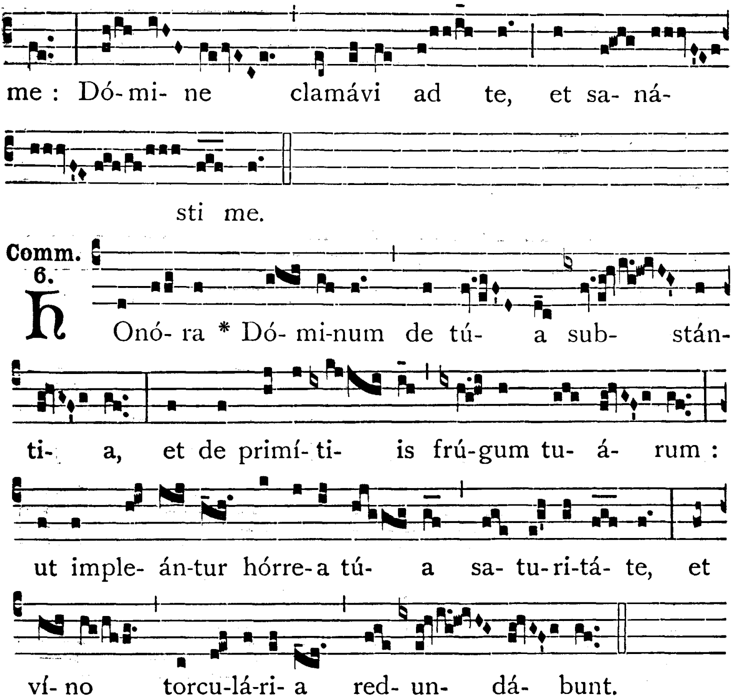


The Eleventh Sunday after Pentecost

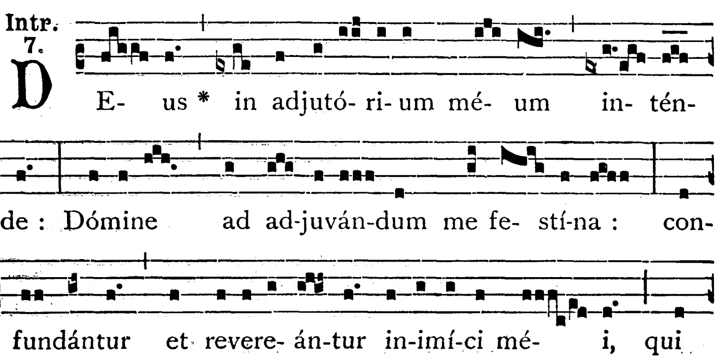


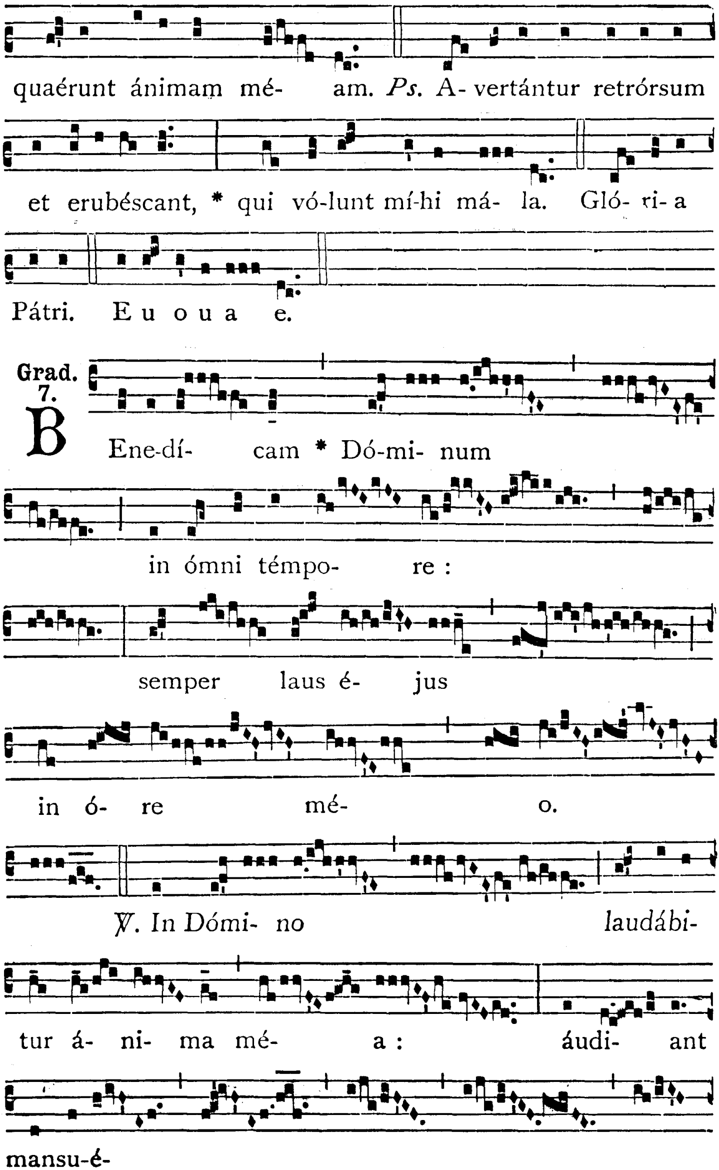

ha- bi- tá- re fá- cit unánimes in dó- mo : ípse
dábit virtú- tem et forti- tú- di- nem plé- bi
sú- ae. Ps. Exsúrgat Dé-us, et dissipéntur in-imí-ci é-jus : *
et fúgi- ant, qui odé-runt é- um, a fá-ci- e é-jus. Gló-ri- a
Pátri. E u o u a e.
Grad. 5.
IN Dé- o * spe-rávit cor mé- um, et adjú- tus
sum : et refló-ru- it cá-ro mé- a : et ex
vo-luntá- te mé- a confi-té- bor íl-
li. ℣. Ad te, Dó- mine, clamá-vi :
Dé- us mé- us,

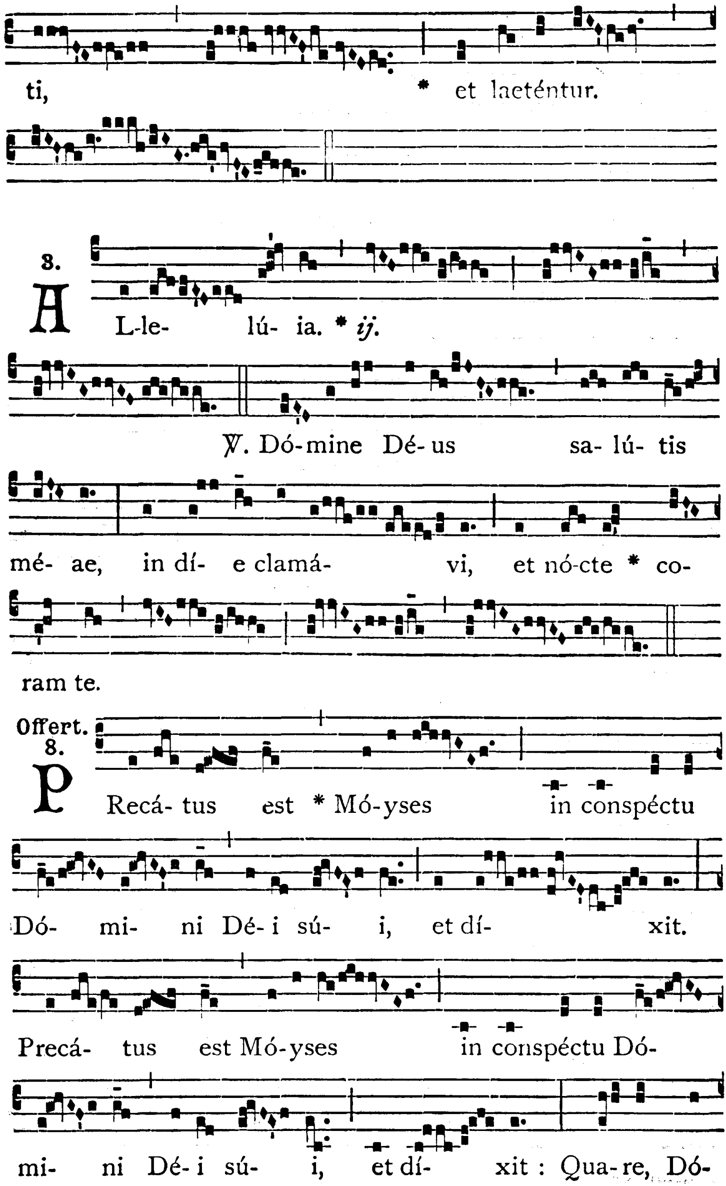

ne sí- le- as : ne discé- das * a me.
7.
A
Lle- lú-ia. * ij.
℣. Exsultá- te Dé- o adju-tó-ri nó- stro, ju-
bi-lá-te Dé- o Já-cob : súmi- te psál-
mum jucúndum * cum cí-tha-ra.
Offert.
2.
E
X-altá- bo te * Dómi- ne, quó- ni- am
sus- ce-pí- sti me, nec de- le- ctá-
sti in-imí-cos mé- os su- per

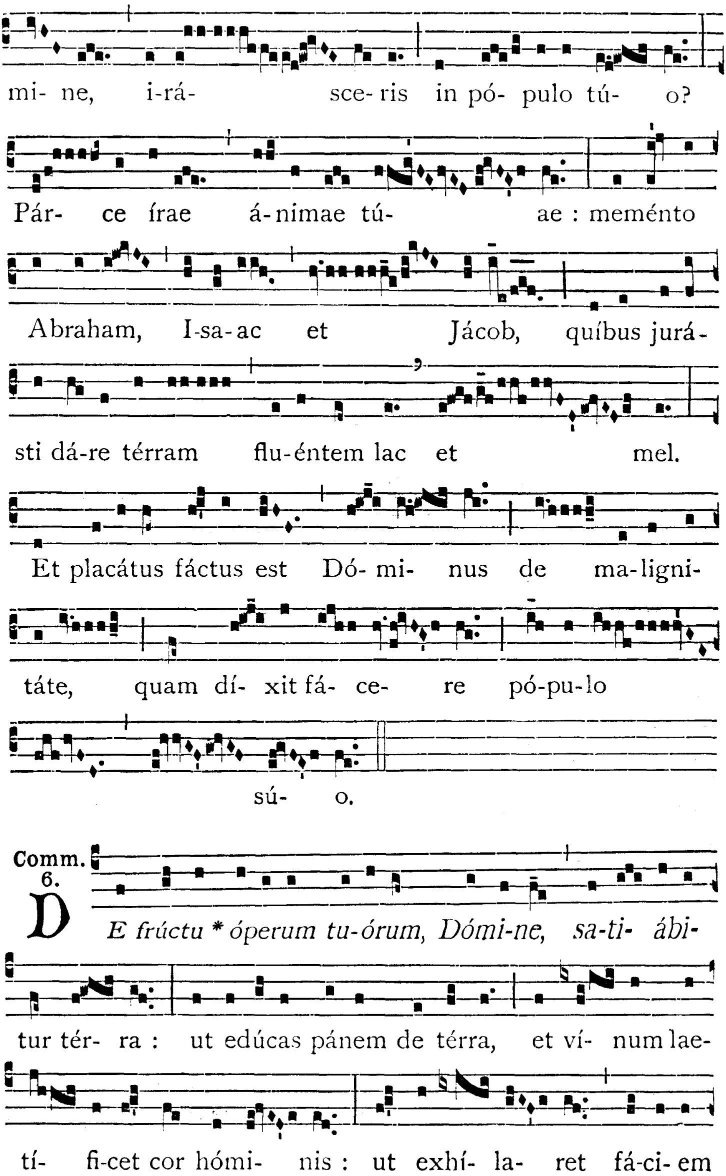


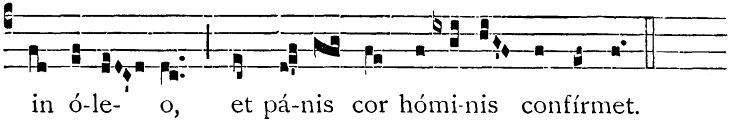
The Twelfth Sunday after Pentecost
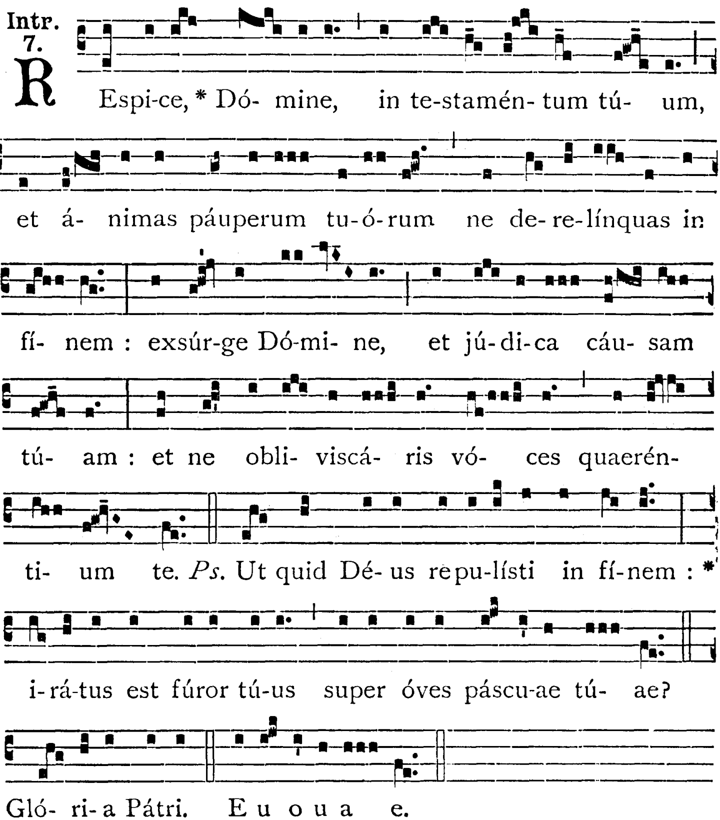



quaérunt ánimam mé- am. Ps. A- vertántur retrórsum
et erubéscant, * qui vó-lunt mí-hi má- la. Gló- ri- a
Pátri. E u o u a e.
Grad. 7.
BEne-dí- cam * Dó-mi- num
in ómni témpo- re :
semper laus é- jus
in ó- re mé- o.
℣. In Dómi- no laudábi-
tur á- ni- ma mé- a : áudi- ant
mansu-é-

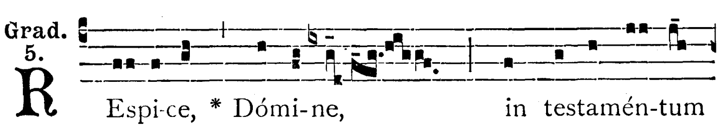

ti, * et laeténtur.
8.
ALle- lú- ia. * ij.
℣. Dó-mine Dé- us sa- lú- tis
mé- ae, in dí- e clamá- vi, et nó-cte * co-
ram te.
Offert. 8.
PRecá- tus est * Mó-yses in conspéctu
Dó- mi- ni Dé- i sú- i, et dí- xit.
Precá- tus est Mó-yses in conspéctu Dó-
mi- ni Dé- i sú- i, et dí- xit : Qua-re, Dó-

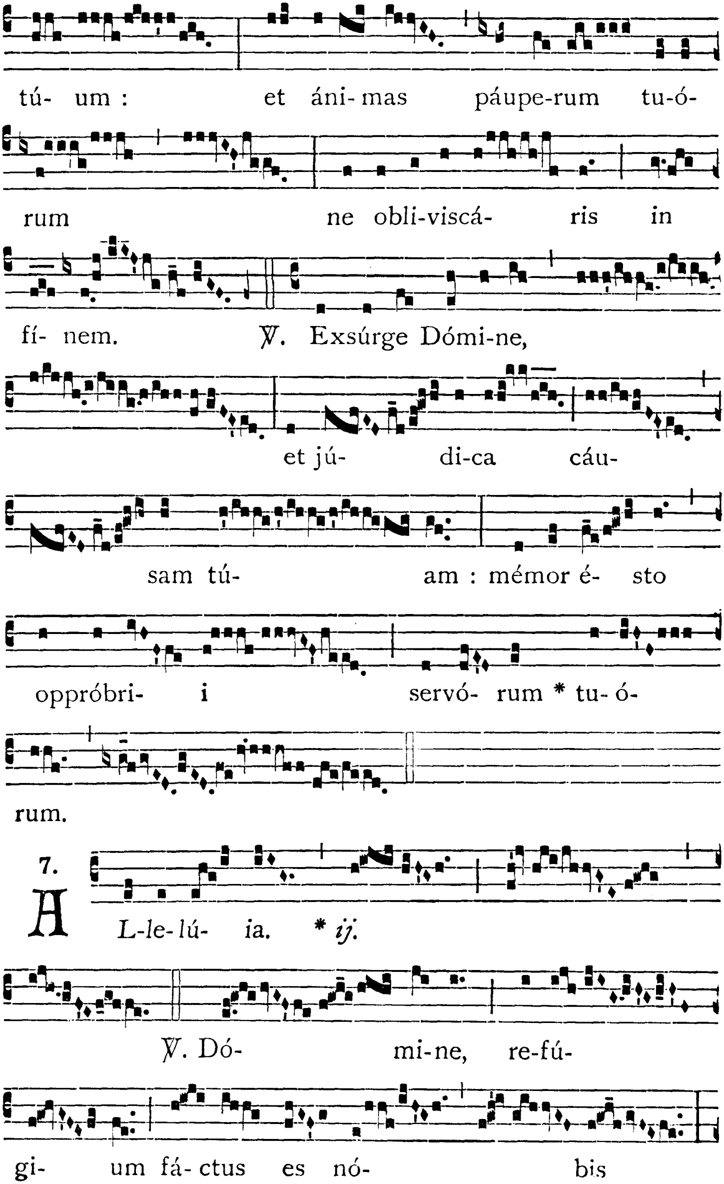

mi- ne, i-rá- sce- ris in pó- pulo tú- o?
Pár- ce írae á-nimae tú- ae : meménto
Abraham, I-sa-ac et Jácob, quíbus jurá-
sti dá-re térram flu-éntem lac et mel.
Et placátus fáctus est Dó- mi- nus de ma-ligni-
táte, quam dí- xit fá- ce- re pó-pu-lo
sú- o.
Comm. 6.
DE frúctu * óperum tu-órum, Dómi-ne, sa-ti- ábi-
tur tér- ra : ut edúcas pánem de térra, et ví- num lae-
tí- fi-cet cor hómi- nis : ut exhí- la- ret fá-ci-em

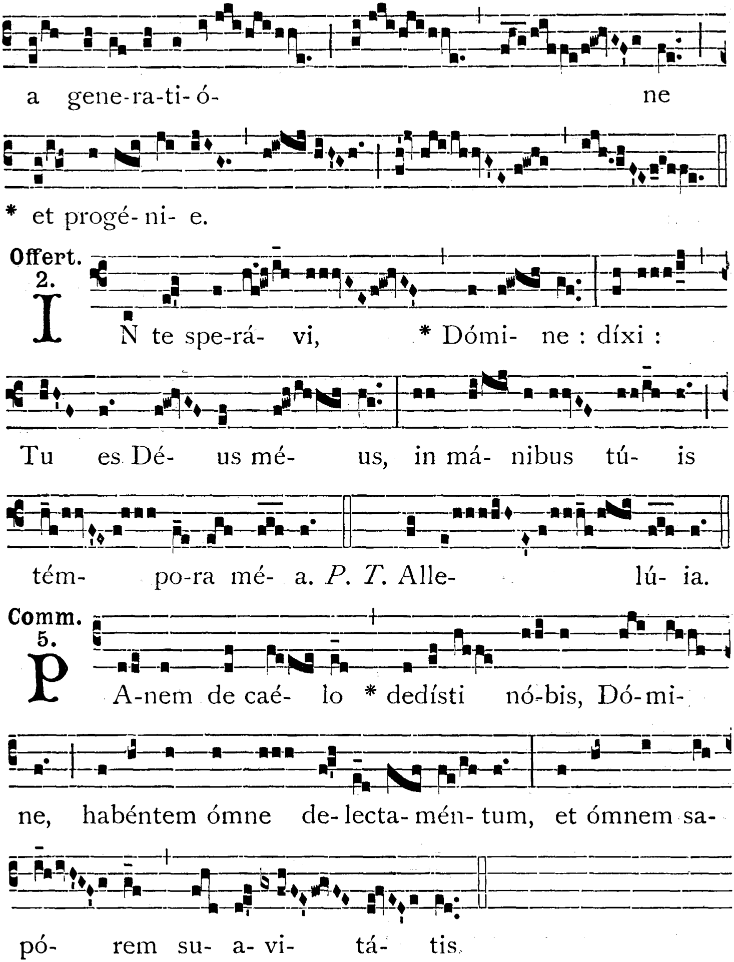


The Thirteenth Sunday after Pentecost

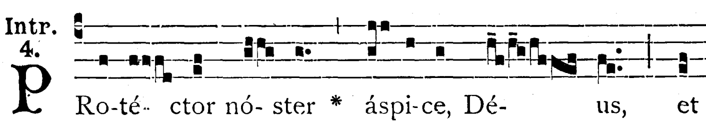


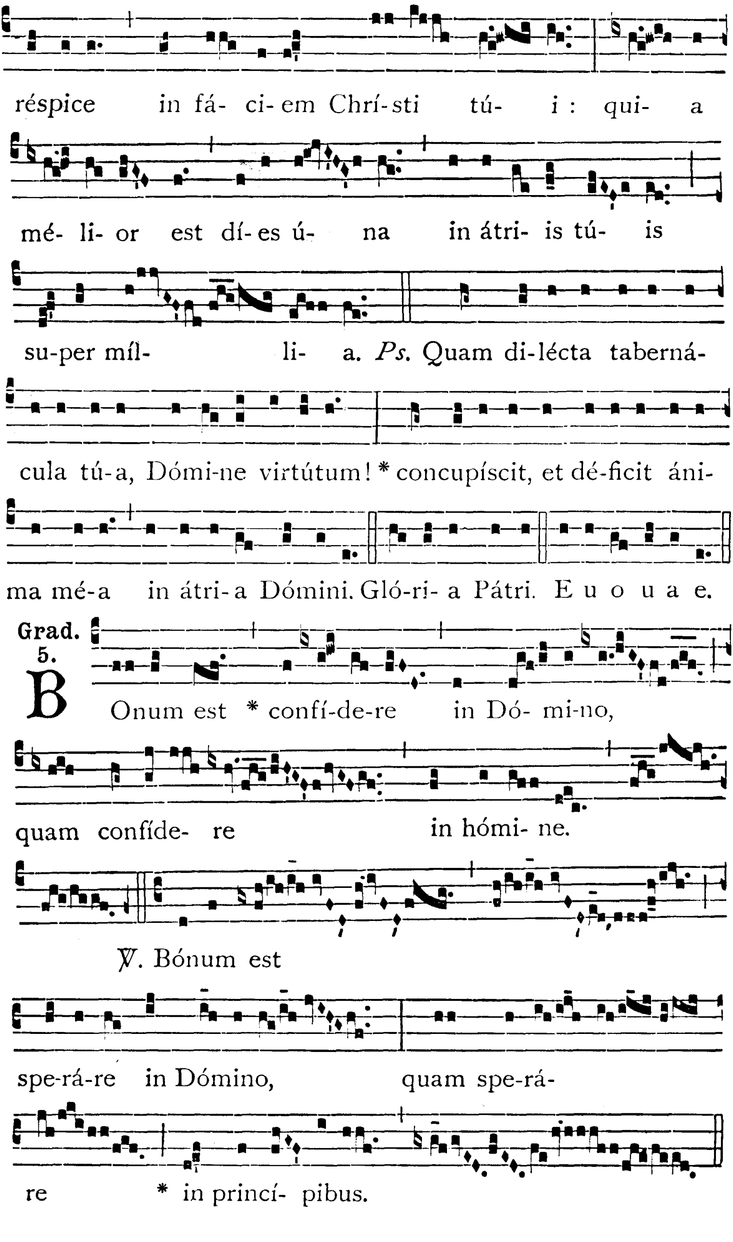


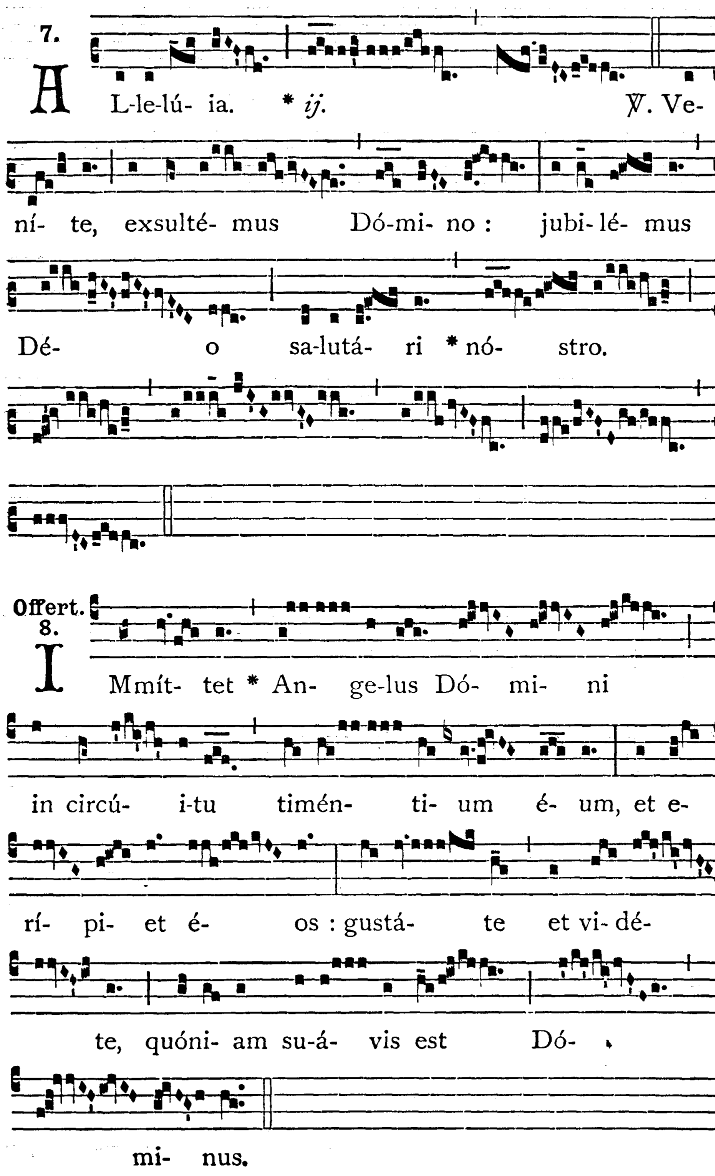

tú- um : et áni- mas páupe-rum tu-ó-
rum ne obli-viscá- ris in
fí- nem. ℣. Exsúrge Dómi-ne,
et jú- di-ca cáu-
sam tú- am : mémor é- sto
oppróbri- i servó- rum * tu- ó-
rum.
7.
AL-le- lú- ia. * ij.
℣. Dó- mi-ne, re-fú-
gi- um fá- ctus es nó- bis
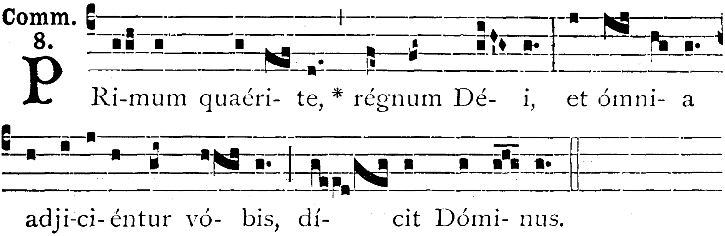


The Fourteenth Sunday after Pentecost

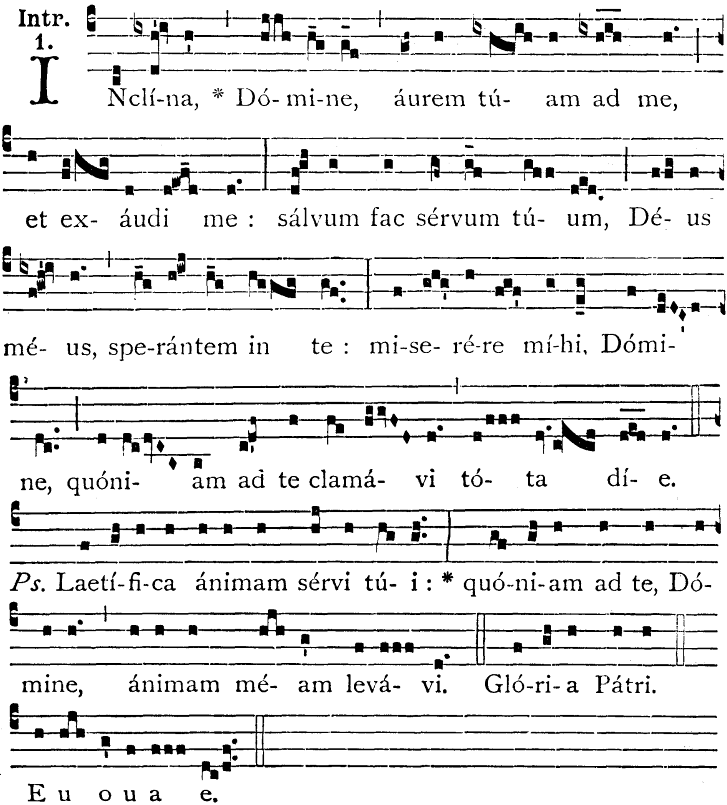


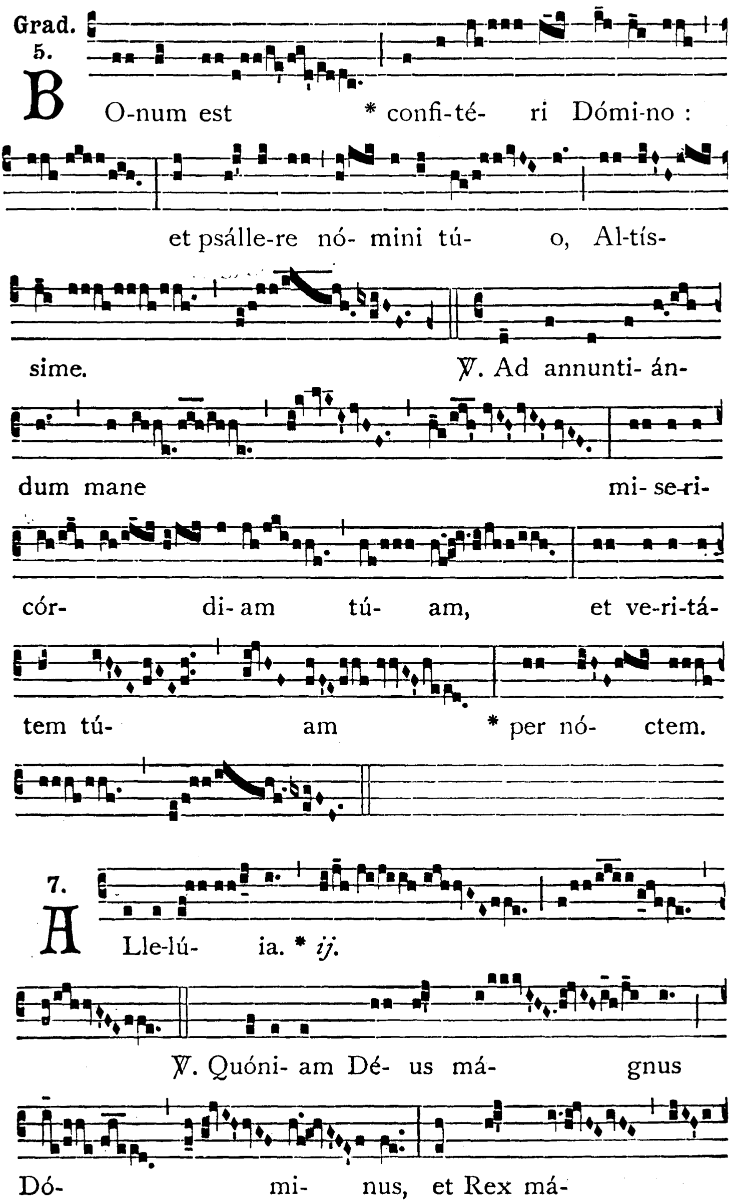

réspice in fá- ci- em Chrí-sti tú- i : qui- a
mé- li- or est dí- es ú- na in átri- is tú- is
su-per míl- li- a. Ps. Quam di-lécta taberná-
cula tú-a, Dómi-ne virtútum! * concupíscit, et dé-ficit áni-
ma mé-a in átri- a Dómini. Gló-ri- a Pátri. E u o u a e.
Grad. 5.
BOnum est * confí-de-re in Dó- mi-no,
quam confíde- re in hómi- ne.
℣. Bónum est
spe-rá-re in Dómino, quam spe-rá-
re * in princí- pibus.

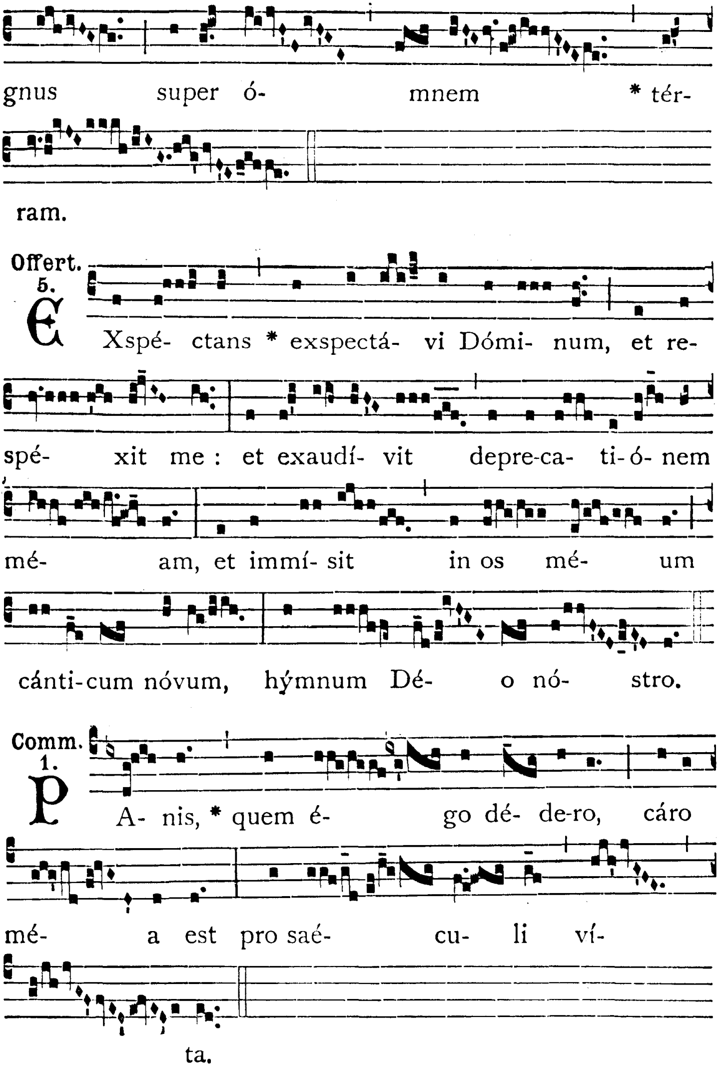

7.
ALle-lú- ia. * ij. ℣. Ve-
ní- te, exsulté- mus Dó-mi- no : jubi- lé- mus
Dé- o sa-lutá- ri * nó- stro.
Offert. 8.
IMmít- tet * An- ge-lus Dó- mi- ni
in circú- i-tu timén- ti- um é- um, et e-
rí- pi- et é- os : gustá- te et vi- dé-
te, quóni- am su-á- vis est Dó-
mi- nus.
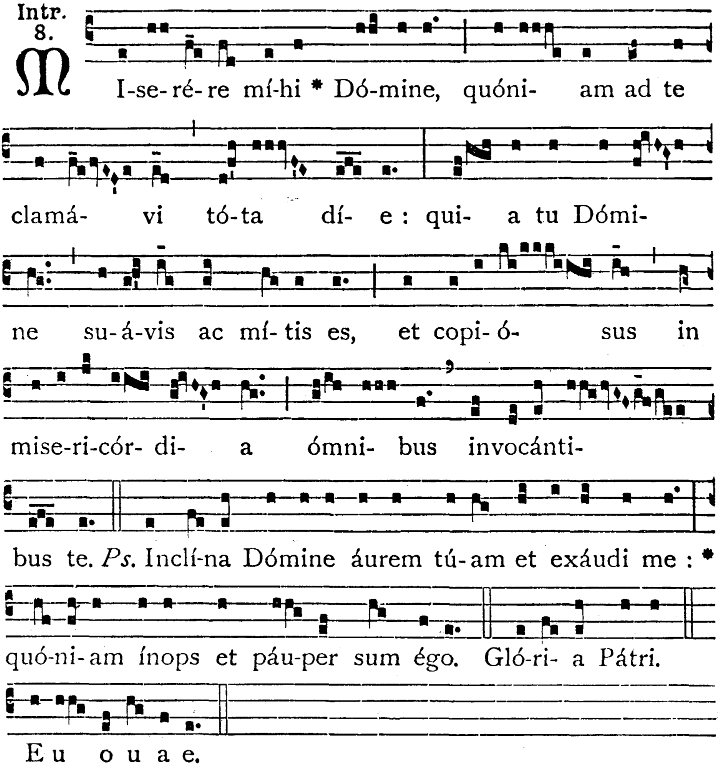


The Fifteenth Sunday after Pentecost



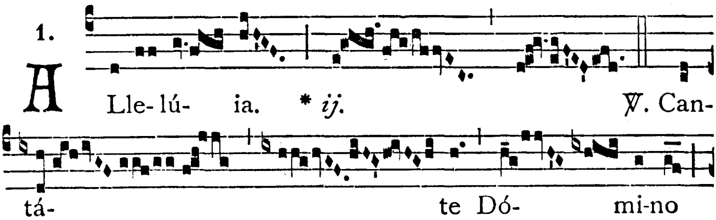

Grad. 5.
BOnum est * confi-té- ri Dómi-no :
et psálle-re nó- mini tú- o, Al-tís-
sime. ℣. Ad annunti- án-
dum mane mi- se-ri-
cór- di- am tú- am, et ve-ri-tá-
tem tú- am * per nó- ctem.
7.
ALle-lú- ia. * ij.
℣. Quóni- am Dé- us má- gnus
Dó- mi- nus, et Rex má-

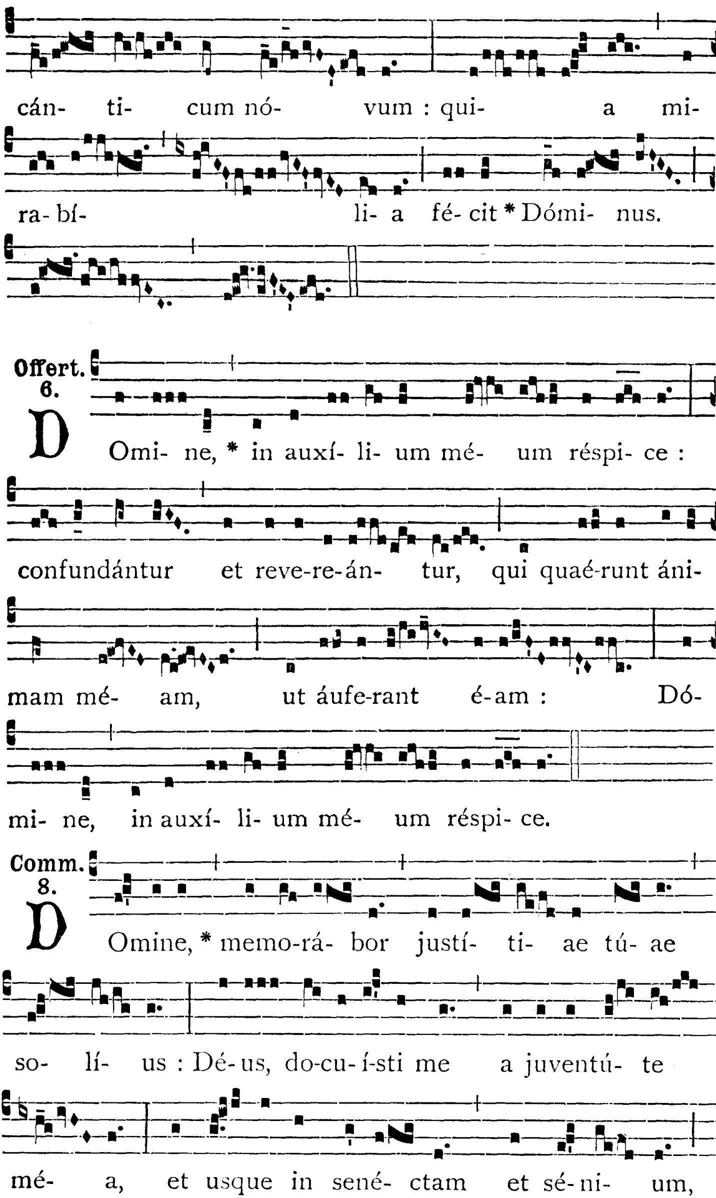

gnus super ó- mnem * tér-
ram.
Offert. 5.
EXspé- ctans * exspectá- vi Dómi- num, et re-
spé- xit me : et exaudí- vit depre-ca- ti- ó- nem
mé- am, et immí- sit in os mé- um
cánti-cum nóvum, hýmnum Dé- o nó- stro.
Comm. 1.
PAnis, * quem é- go dé- de-ro, cáro
mé- a est pro saé- cu- li ví-
ta.

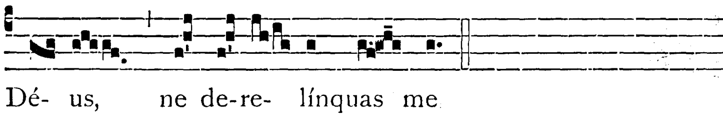
The Sixteenth Sunday after Pentecost



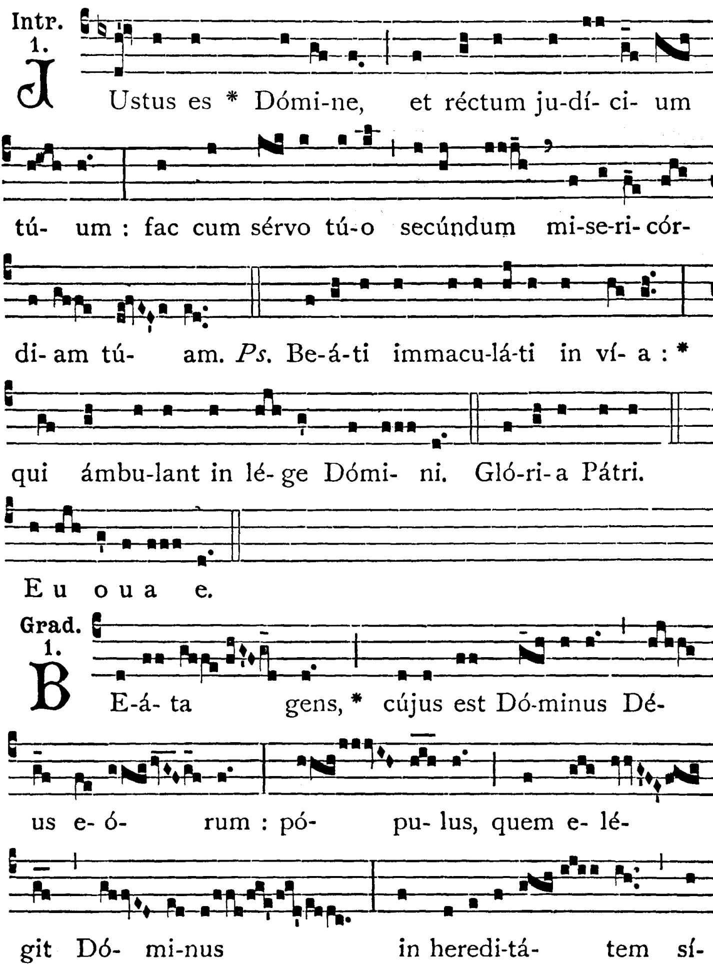
Gradual. Timébunt géntes. *p.* 161.

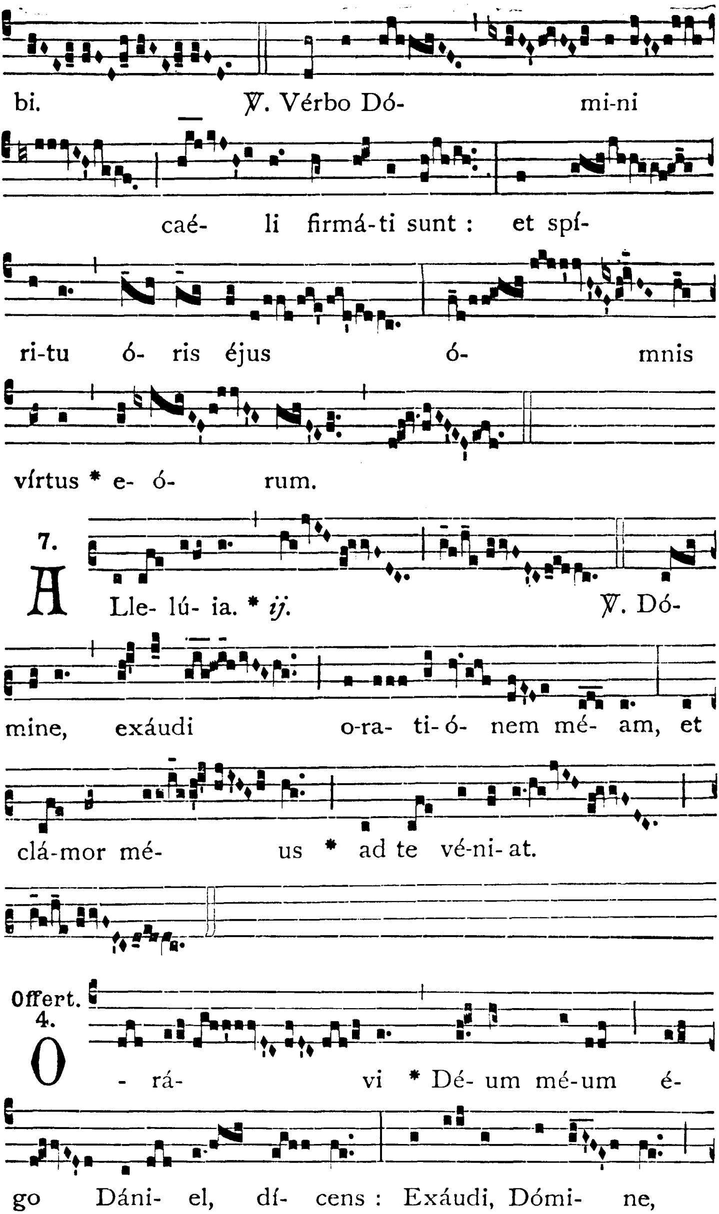


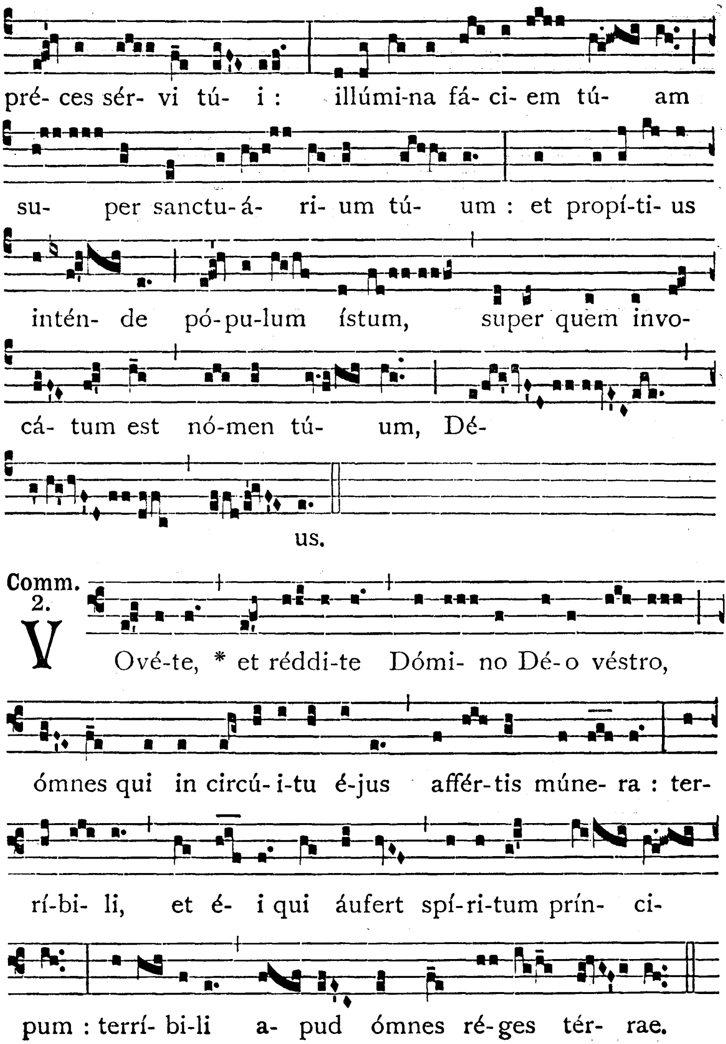

cánticum nóvum : quia mirabília fécit * Dóminus.
Offert. 6.
Domine, * in auxílium méum réspice : confundántur et revereántur, qui quaérunt ánimam méam, ut áuferant éam : Dómine, in auxílium méum réspice.
Comm. 8.
Domine, * memorábor justítiae túae sólius : Déus, docuísti me a juventúte méa, et usque in senéctam et sénium,
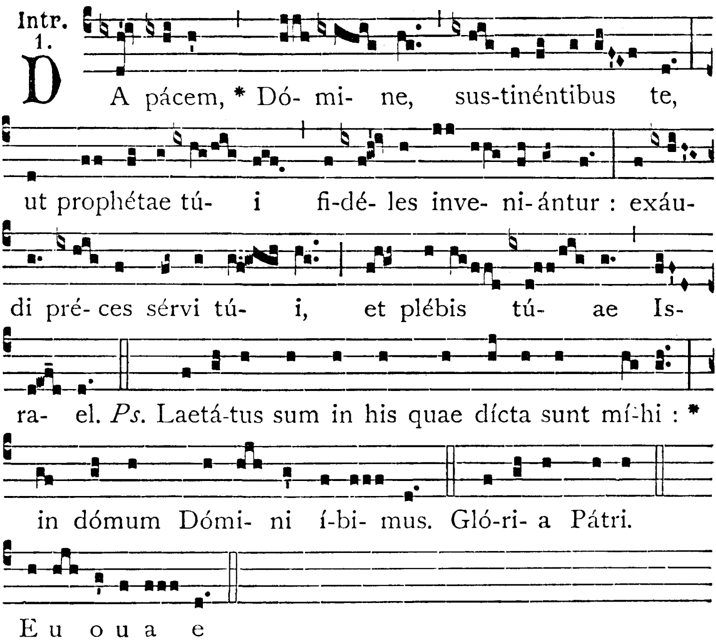


The Seventeenth Sunday after Pentecost



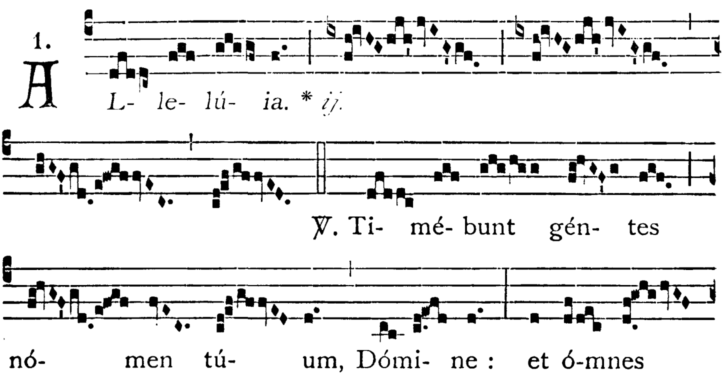

bi. ℣. Vérbo Dó- mi-ni
caé- li firmá-ti sunt : et spí-
ri-tu ó- ris éjus ó- mnis
vírtus * e- ó- rum.
7.
A Lle- lú- ia. * *ij.* ℣. Dó-
mine, exáudi o-ra- ti- ó- nem mé- am, et
clá-mor mé- us * ad te vé-ni- at.
Offert. 4.
O - rá- vi * Dé- um mé-um é-
go Dáni- el, dí- cens : Exáudi, Dómi- ne,

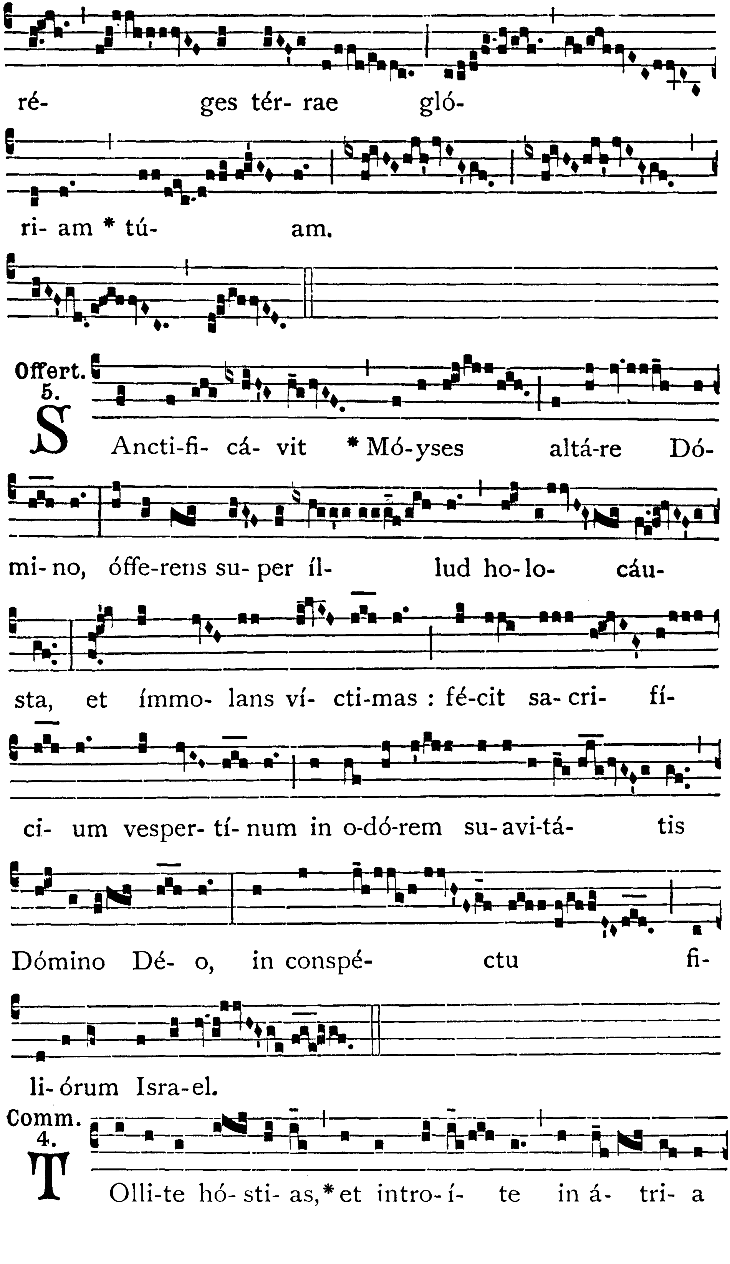

pré- ces sér- vi tú- i : illúmi-na fá- ci- em tú- am
su- per sanctu- á- ri- um tú- um : et propí-ti- us
intén- de pó-pu-lum ístum, super quem invo-
cá- tum est nó-men tú- um, Dé-
us.
Comm. 2.
VOvé-te, * et réddi-te Dómi- no Dé-o véstro,
ómnes qui in circú- i-tu é-jus affér-tis múne- ra : ter-
rí-bi- li, et é- i qui áufert spí-ri-tum prín- ci-
pum : terrí- bi-li a- pud ómnes ré- ges tér- rae.

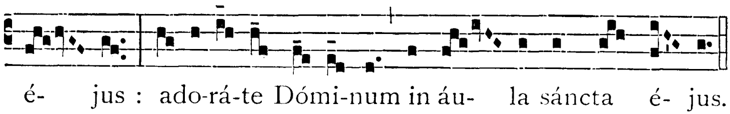
The Eighteenth Sunday after Pentecost
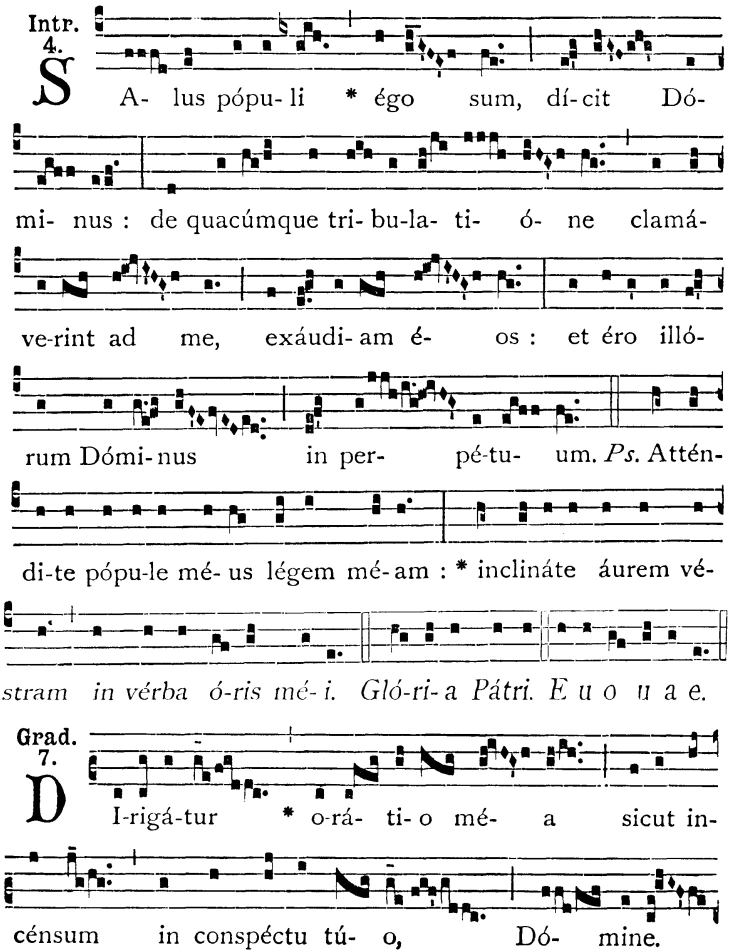


Gradual. Laetátus sum. *p.* 191.

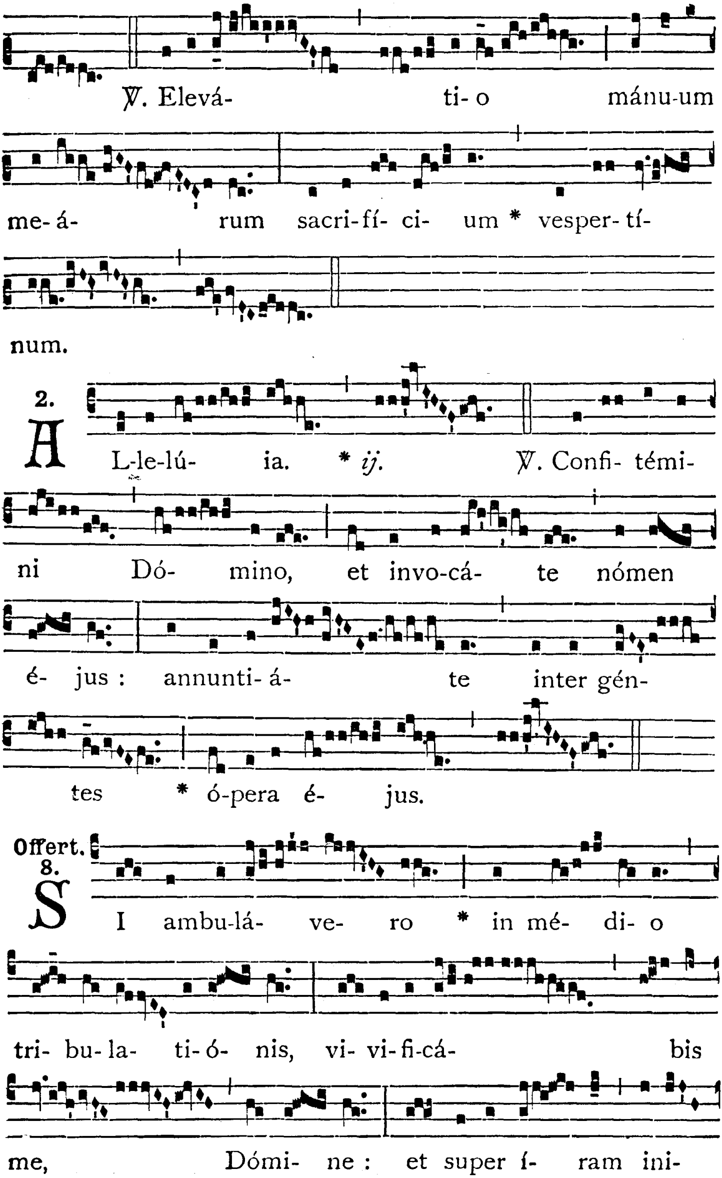



ré- ges tér- rae gló-
ri- am * tú- am.
Offert. 5.
S Ancti-fi- cá- vit * Mó-yses altá-re Dó-
mi- no, óffe-rens su- per íl- lud ho- lo- cáu-
sta, et ímmo- lans ví- cti-mas : fé-cit sa- cri- fí-
ci- um vesper- tí- num in o-dó-rem su- avi-tá- tis
Dómino Dé- o, in conspé- ctu fi-
li- órum Isra-el.
Comm. 4.
T Olli-te hó- sti- as,* et intro- í- te in á- tri- a

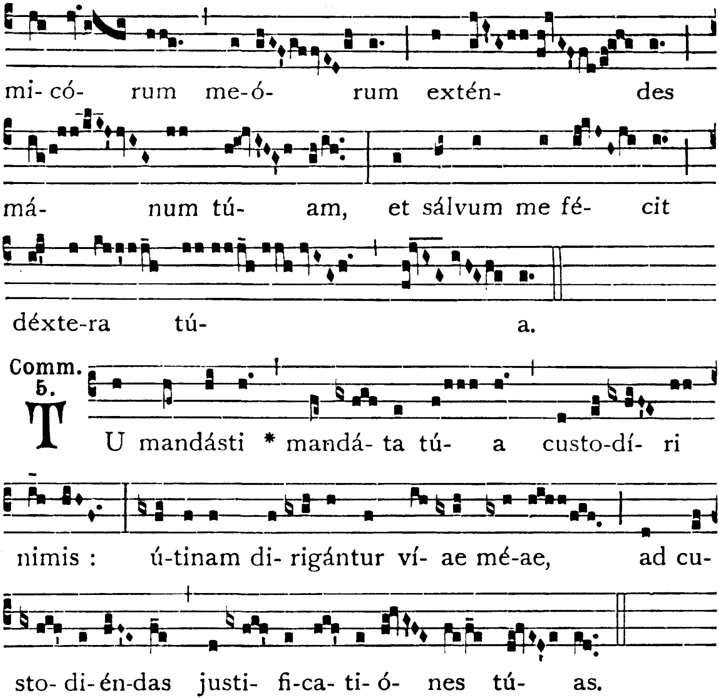


The Nineteenth Sunday after Pentecost
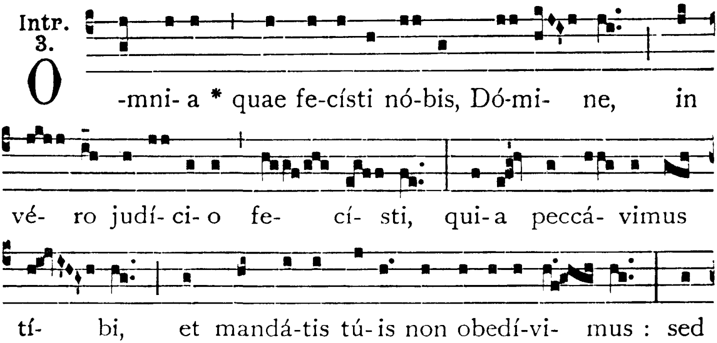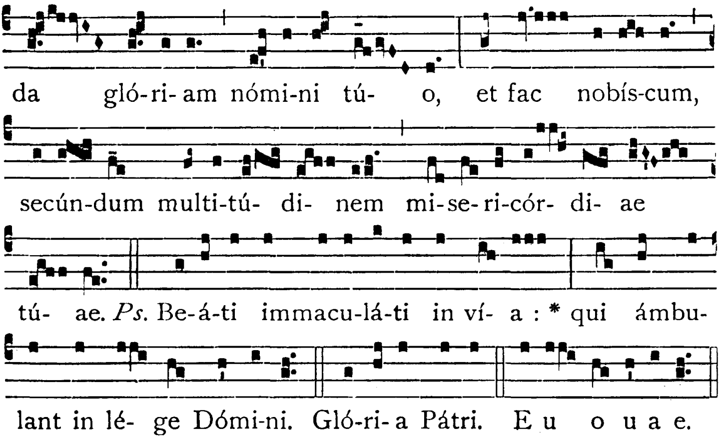




℣. Elevá- ti- o mánu-um
me- á- rum sacri-fí- ci- um * vesper- tí-
num.
2.
A L-le-lú- ia. * ij. ℣. Confi- témi-
ni Dó- mino, et invo-cá- te nómen
é- jus : annunti- á- te inter gén-
tes * ó-pera é- jus.
Offert.
8.
S I ambu-lá- ve- ro * in mé- di- o
tri- bu- la- ti- ó- nis, vi- vi- fi-cá- bis
me, Dómi- ne : et super í- ram ini-

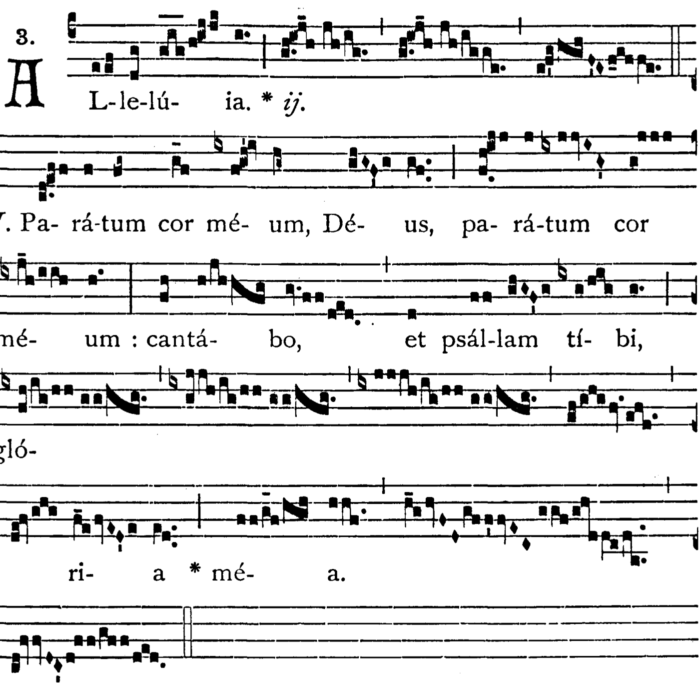


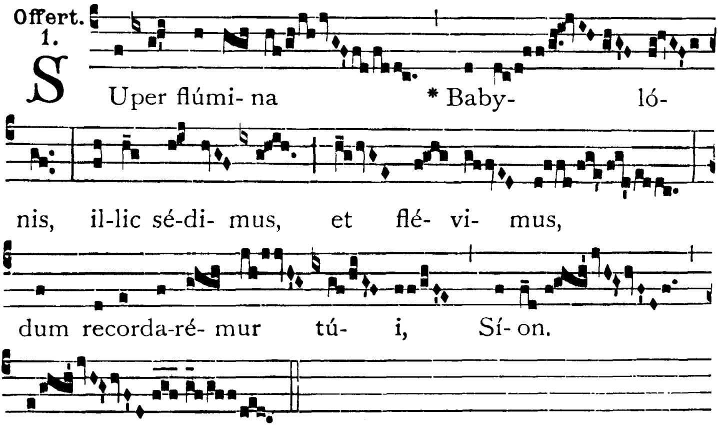
The Twentieth Sunday after Pentecost
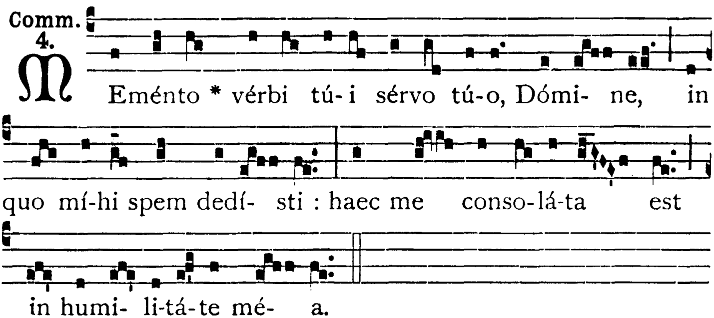




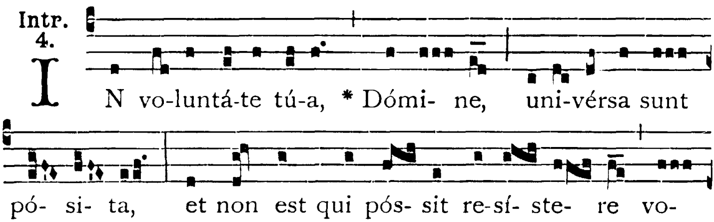
Gradual. Oculi ómnium. *p.* 280.
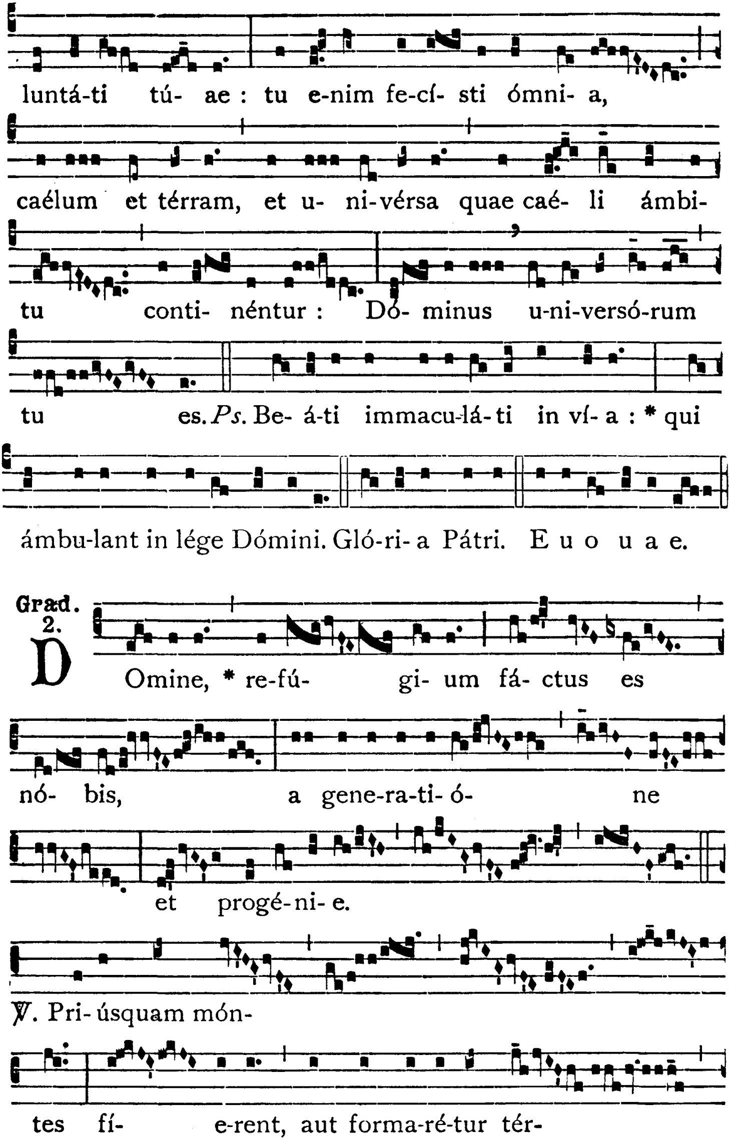


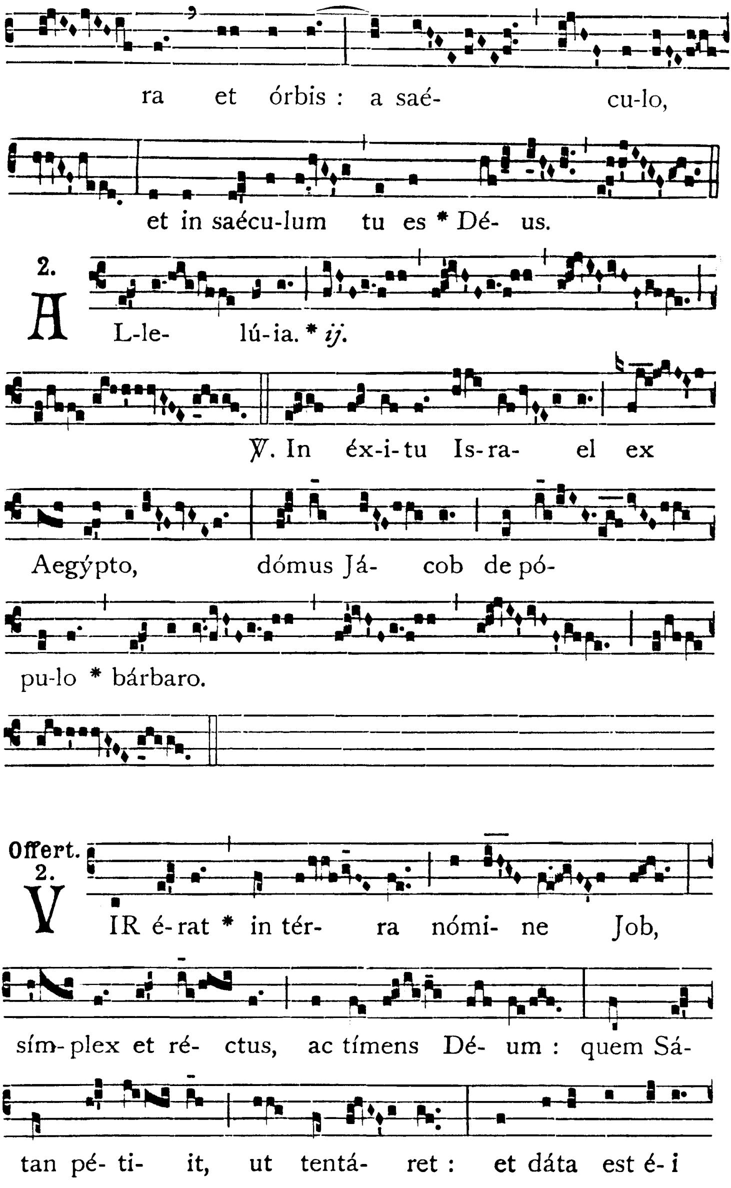


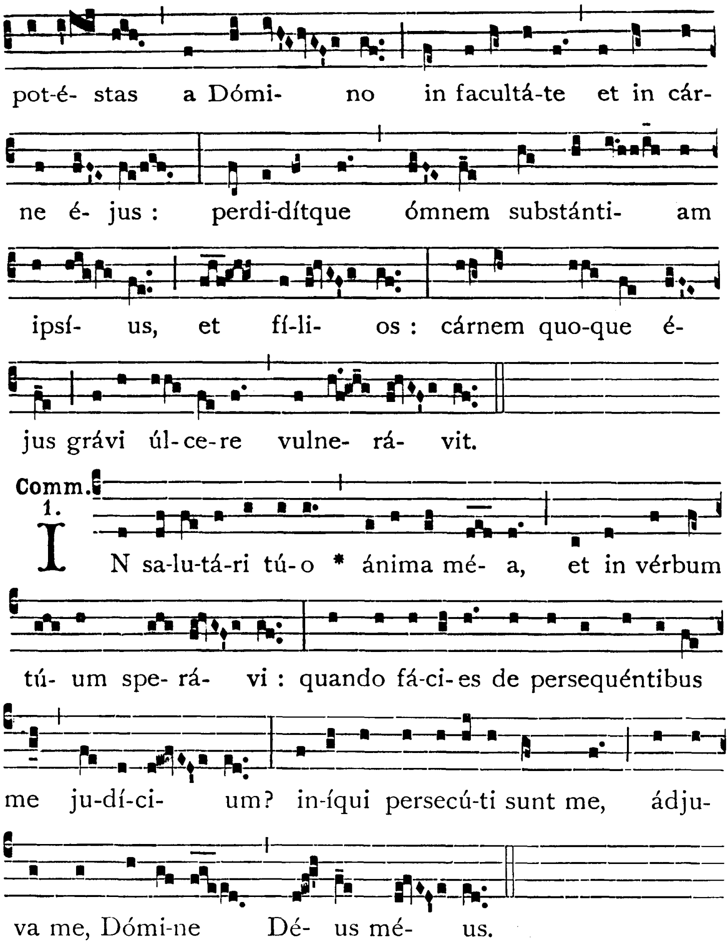


The Twenty-First Sunday after Pentecost

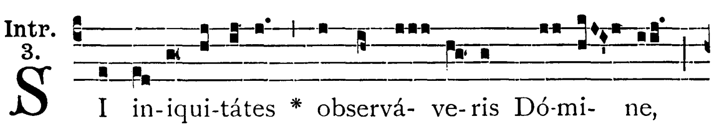


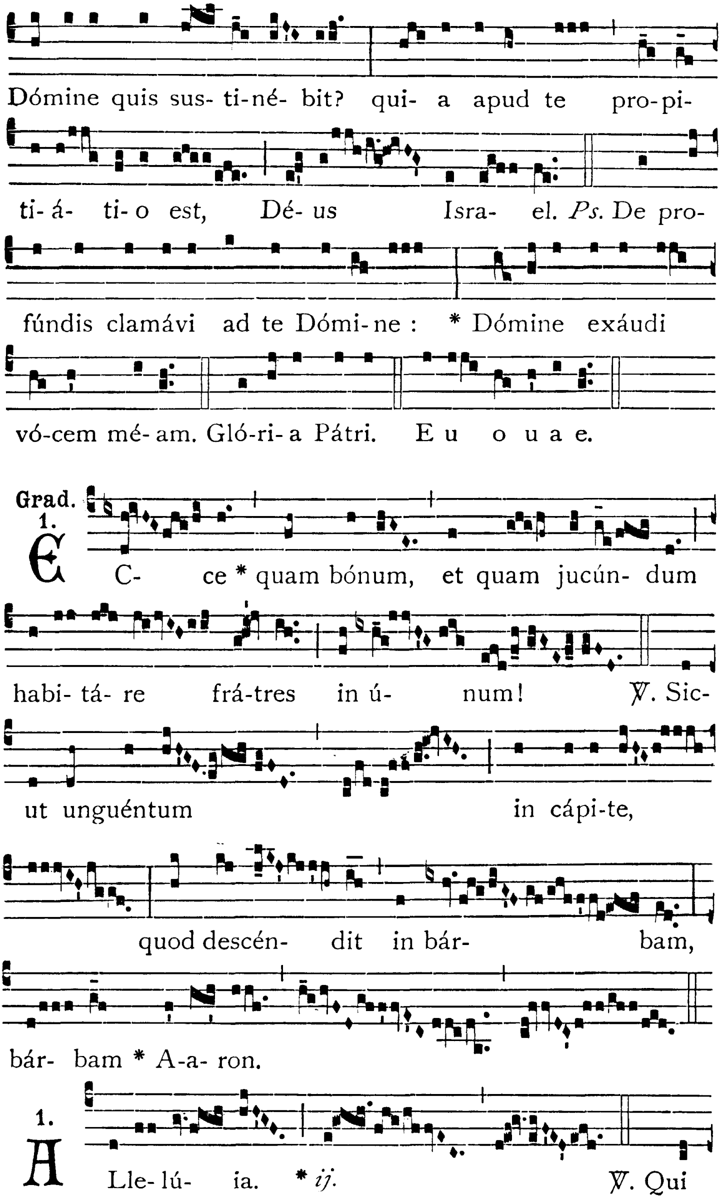

luntá-ti tú- ae : tu e-nim fe-cí- sti ómni- a,
caélum et térram, et u- ni-vérsa quae caé- li ámbi-
tu conti- néntur : Dó- minus u-ni-versó-rum
tu es. *Ps.* Be- á-ti immacu-lá-ti in ví- a : * qui
ámbu-lant in lége Dómini. Gló-ri- a Pátri. E u o u a e.
Grad. 2.
DOmine, * re-fú- gi- um fá- ctus es
nó- bis, a gene-ra-ti- ó- ne
et progé-ni- e.
℣. Pri- úsquam món-
tes fí- e-rent, aut forma-ré-tur tér-

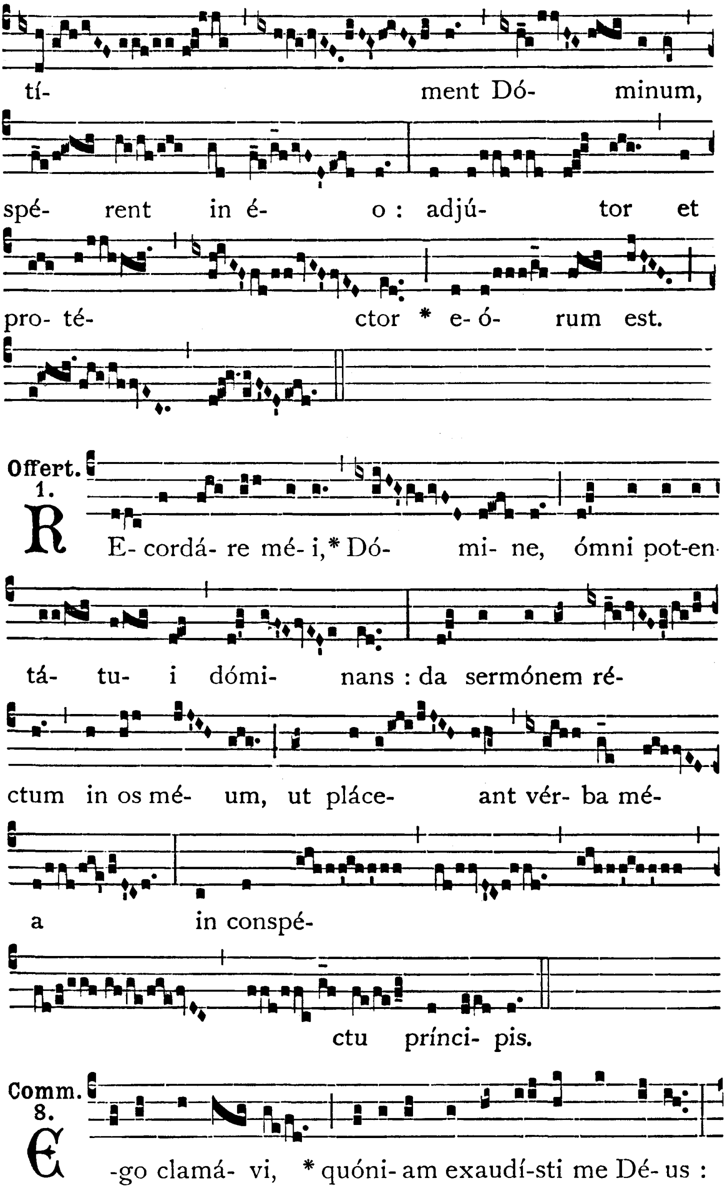

ra et órbis : a saé- cu-lo,
et in saécu-lum tu es * Dé- us.
2.
ALLe- lú-ia. * ij.
℣. In éx-i-tu Is-ra- el ex
Aegýpto, dómus Já- cob de pó-
pu-lo * bárbaro.
Offert.
2.
VIR é-rat * in tér- ra nómi- ne Job,
sím-plex et ré- ctus, ac tímens Dé- um : quem Sá-
tan pé- ti- it, ut tentá- ret : et dáta est é- i
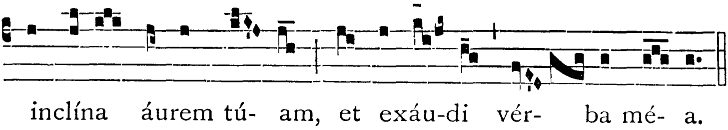


The Twenty-Second Sunday after Pentecost

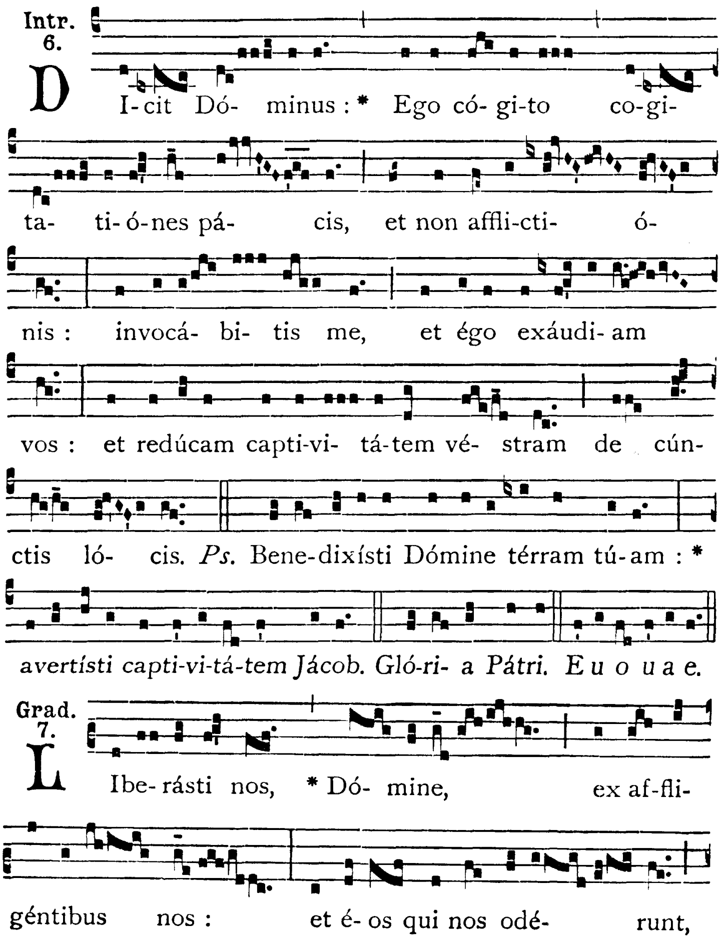


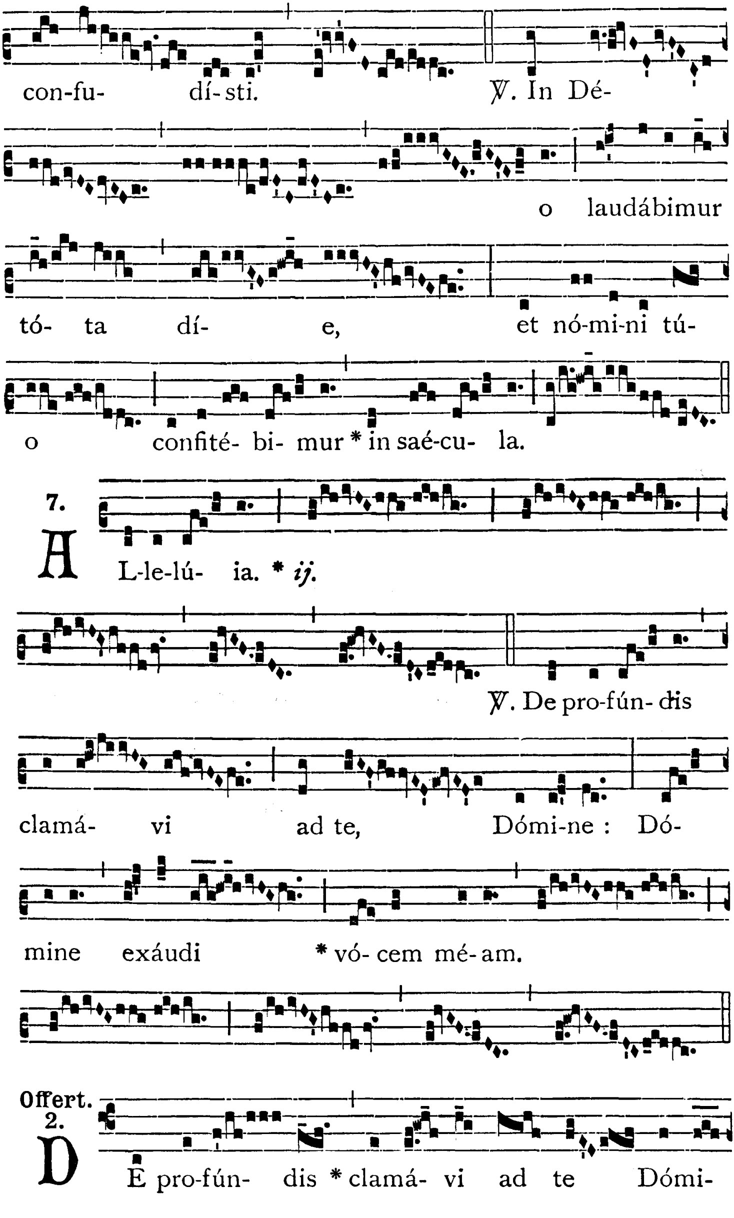

Dómine quis sus- ti-né- bit? qui- a apud te pro-pi-
ti- á- ti- o est, Dé- us Isra- el. Ps. De pro-
fúndis clamávi ad te Dómi- ne : * Dómine exáudi
vó-cem mé- am. Gló-ri- a Pátri. E u o u a e.
Grad. 1.
ECce * quam bónum, et quam jucún- dum
habi- tá- re frá-tres in ú- num! ℣. Sic-
ut unguéntum in cápi-te,
quod descén- dit in bár- bam,
bár- bam * A-a- ron.
1.
ALle- lú- ia. * ij. ℣. Qui

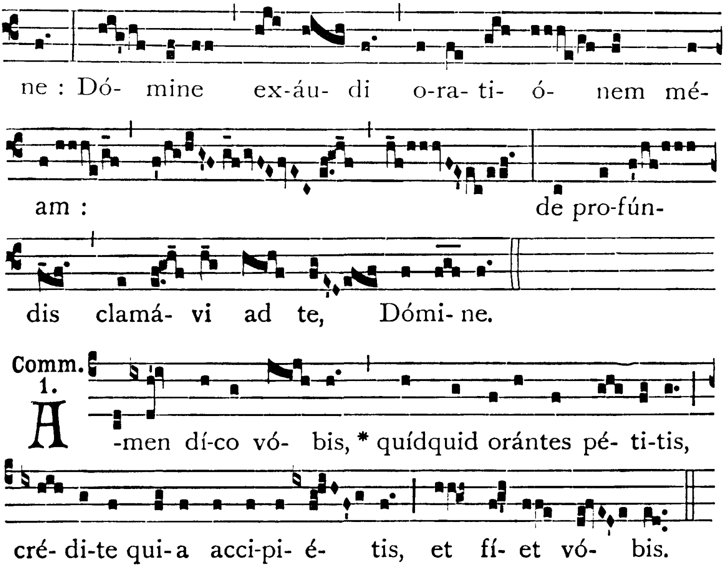

tí- ment Dó- minum,
spé- rent in é- o : adjú- tor et
pro- té- ctor * e- ó- rum est.
Offert. 1.
R E- cordá- re mé- i,* Dó- mi- ne, ómni pot-en-
tá- tu- i dómi- nans : da sermónem ré-
ctum in os mé- um, ut pláce- ant vér- ba mé-
a in conspé-
ctu prínci- pis.
Comm. 8.
E -go clamá- vi, * quóni- am exaudí-sti me Dé- us :



The Twenty-Third Sunday after Pentecost



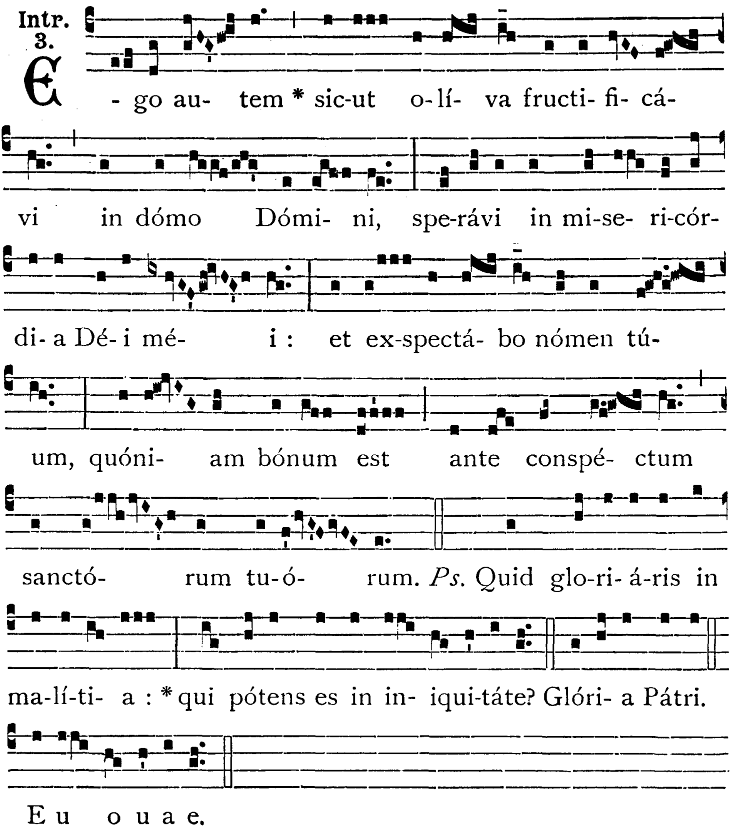

con-fu- dí-sti. ℣. In Dé-
o laudábimur
tó- ta dí- e, et nó-mi-ni tú-
o confité- bi- mur * in saé-cu- la.
7.
ALLe-lú- ia. * ij.
℣. De pro-fún- dis
clamá- vi ad te, Dómi-ne : Dó-
mine exáudi * vó- cem mé-am.
Offert.
2.
DE pro-fún- dis * clamá- vi ad te Dómi-



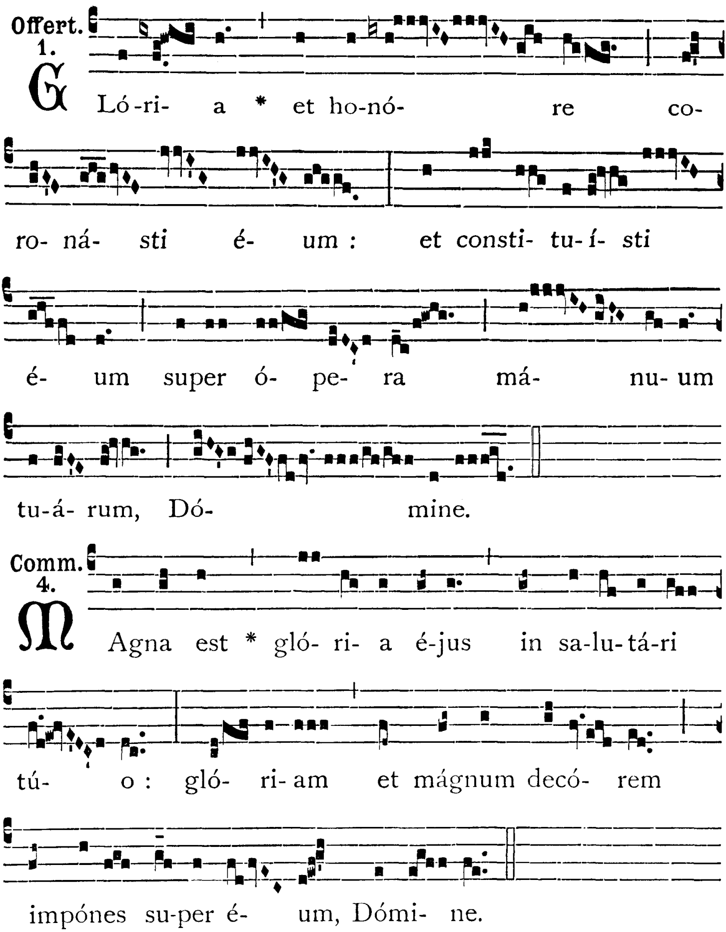
On all the Sundays from the twenty-third to the last Sunday after Pentecost, the Introit, the Gradual, the Offertory, and the Communion are taken from the twenty-third Sunday.

COMMON OF THE SAINTS

THE VIGIL OF AN APOSTLE

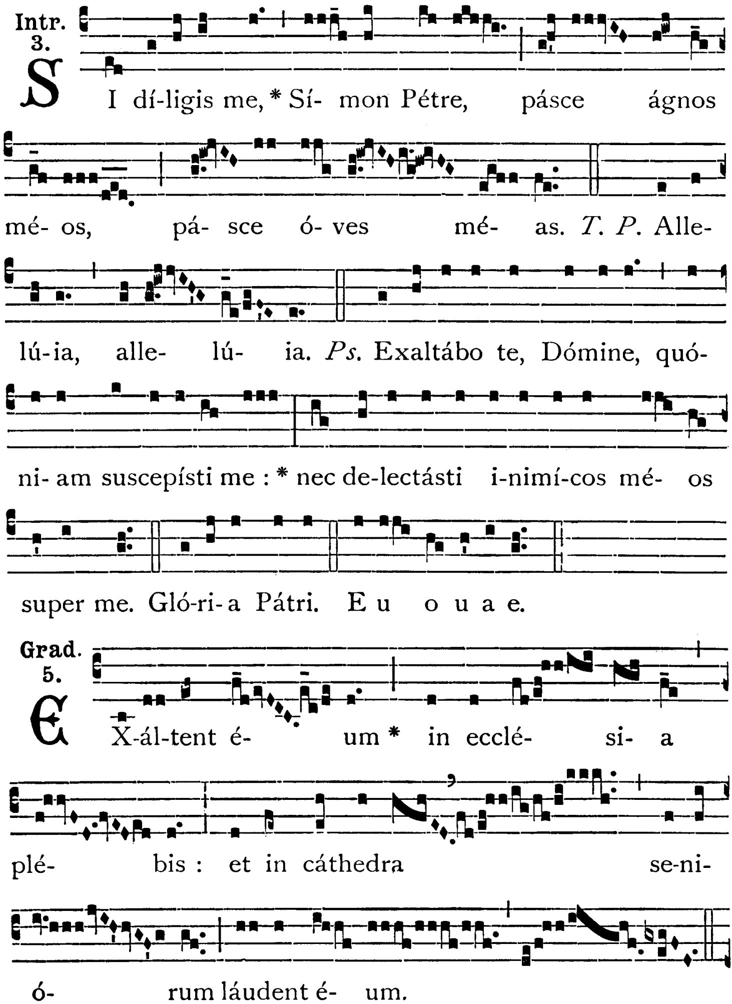


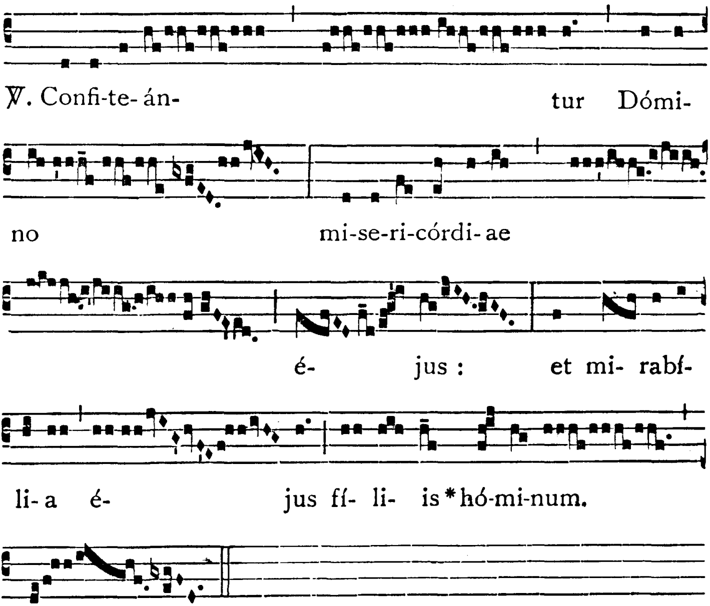
Graduale. Jústus ut pálma *p.* 400.



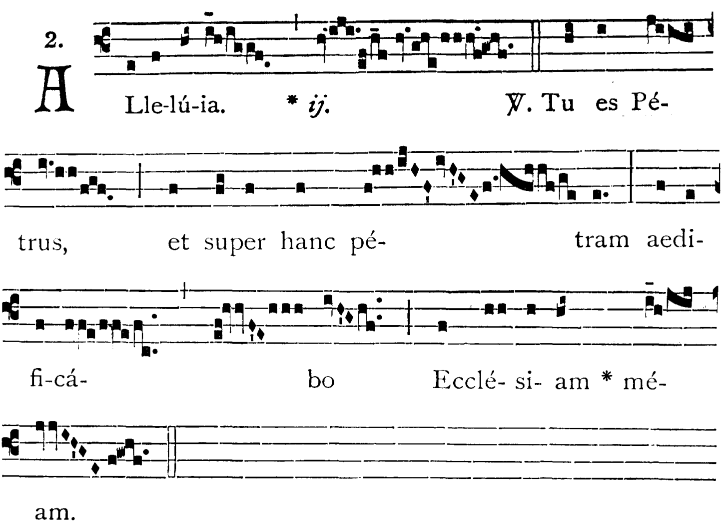
The Masses for Apostles and for Evangelists *are found in their respective places, in the Proper of Saints.*

COMMON OF ONE OR SEVERAL SOVEREIGN PONTIFFS



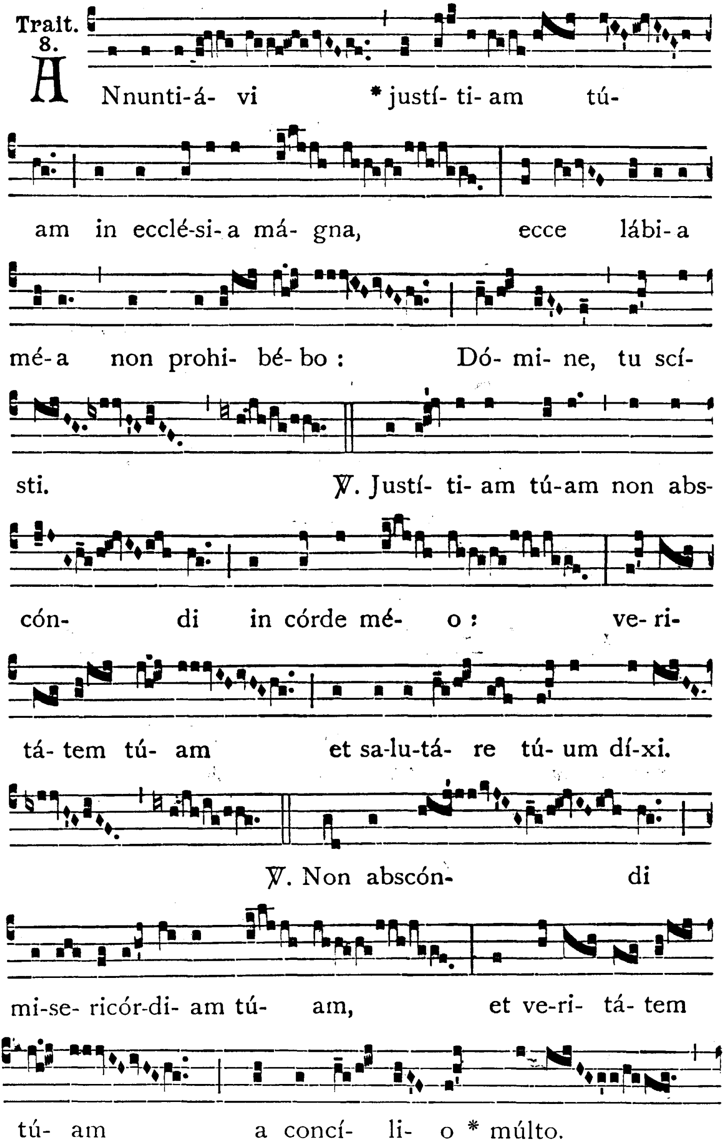

℣. Confi-te- án- tur Dómi-
no mi-se-ri-córdi- ae
é- jus : et mi- rabí-
li- a é- jus fí- li- is * hó-mi-num.

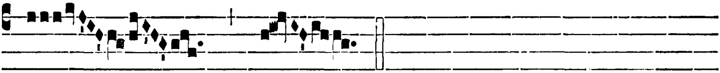
2.


A Lle-lú-ia. * ij. ℣. Tu es Pé-
trus, et super hanc pé- tram aedi-
fi-cá- bo Ecclé- si- am * mé-
am.

After Septuagesima, instead of the Allelúia *and its Verse, the following is said:*

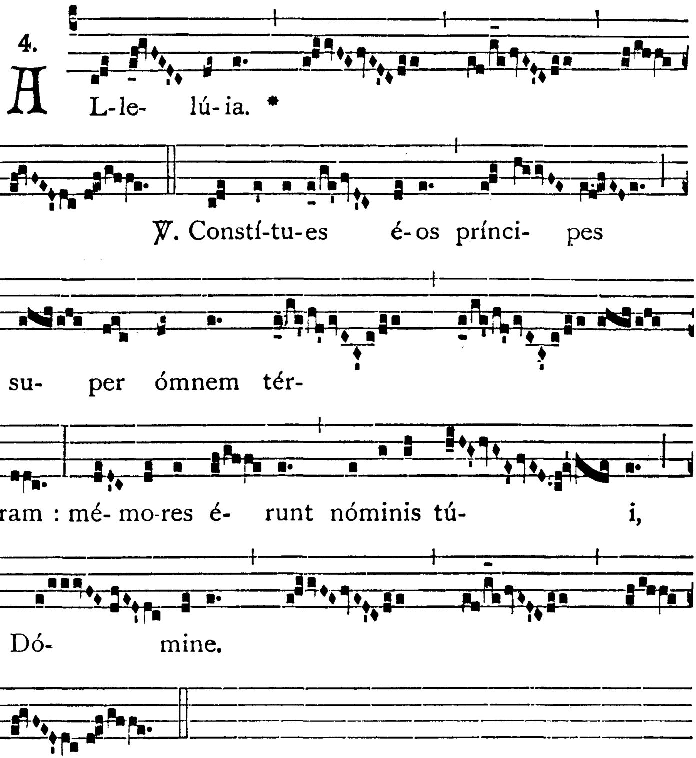
Trait. 8.



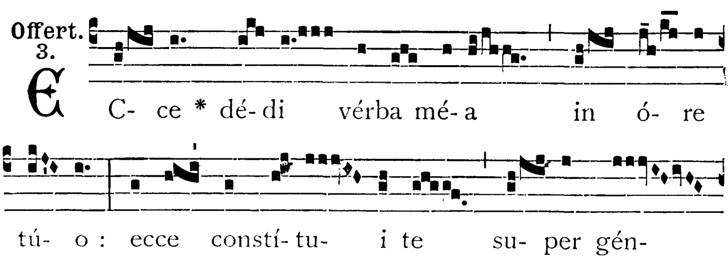


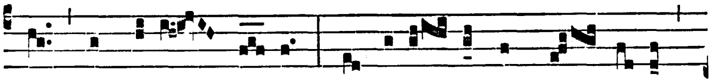
In Paschal Time the Gradual is omitted; in its place the above Allelúia allelúia. ℣. Tu es Pétrus, *p.* 365, *is sung, and then the following :*

4.

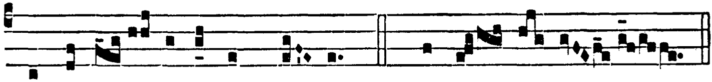


Offert. 3.



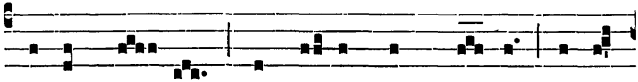


tes, et super régna, ut evél- las et dé- stru- as,

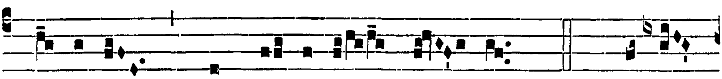


et aedí- fi-ces et plán-tes. *T.P.* Alle- **lú**- ia.

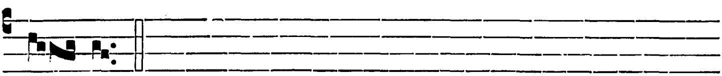
Comm. 6.



TU es Pé- trus, * et su-per hanc pé-tram aedi-



fi- cábo Ecclé- si- am mé- am. *T. P.* Alle-



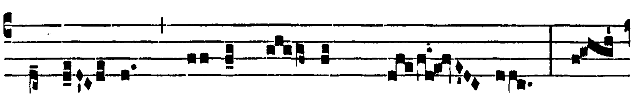
lú- ia.

COMMON OF A MARTYR-BISHOP

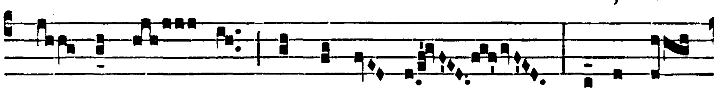
OUT OF PASCHAL TIME

Introit. Státuit. *p.* 391.

Grad. 1.



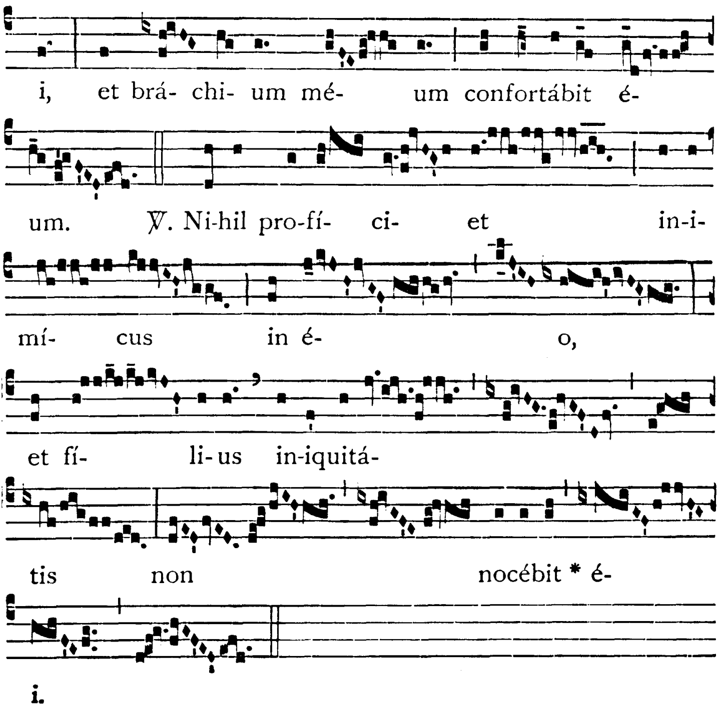
INvé- ni * Dá- vid sér- vum mé- um, ó-



le- o sán- cto únxi é- um : mánus e-

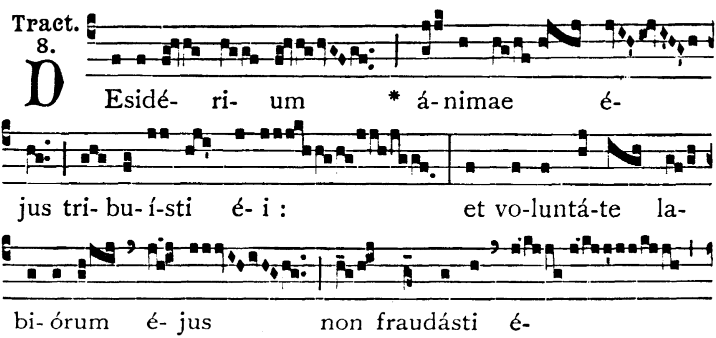


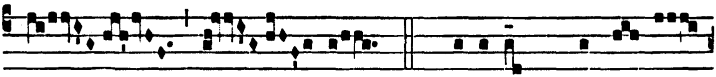
nim mé- a auxi-li- á-bi-tur é-



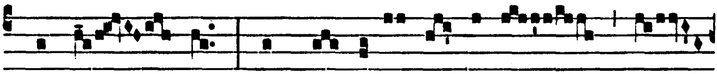
Allelúia, allelúia. ℣. Tu es sacérdos. *p.* **392.**

After Septuagesima, instead of the Allelúia. *and its Verse, the following Tract is said :*
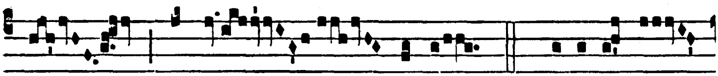




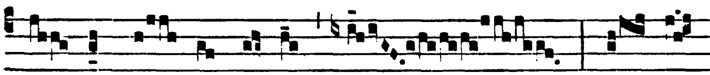
um. ℣. Quóni- am praeve- ní-



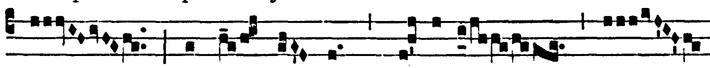
sti é- um in be- nedi- cti- óne



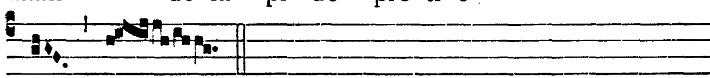
dulcé- di-nis. ℣. Posu- í-sti



su- per cá- put é- jus co- ró-



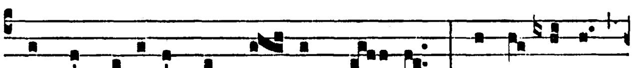
nam de lá- pi- de * pre- ti- ó-



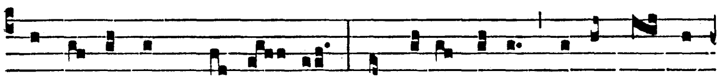
so.

Offertory. Véritas méa. *p.* **401.**

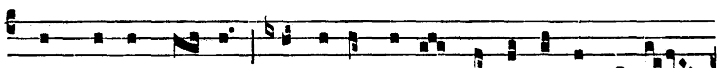
Comm. 4.



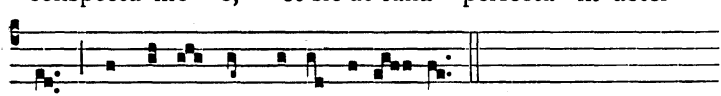
SEmel jurávi * in sáncto mé- o : sémen é-jus



in ae-térnum ma-né- bit : et sédes é-jus sic-ut sol in



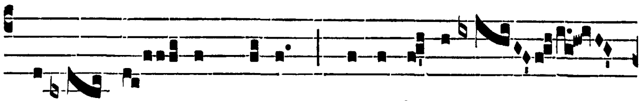
conspéctu mé- o, et sic-ut lúna perfécta in aetér-



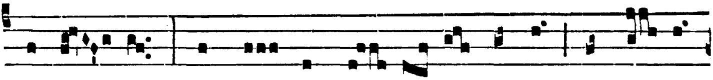
num : et téstis in caélo fidé- lis.

ANOTHER MASS OF A MARTYR-BISHOP

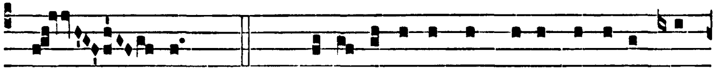
Intr. 6.



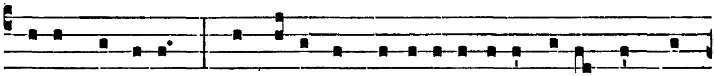
SAcer-dó- tes Dé- i, * bene-dí-ci- te



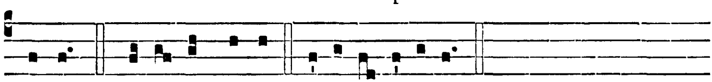
Dómi- num; sáncti et hú- mi- les córde, laudá- te



Dé- um. *Cant.* Bene-dí-ci-te ómni- a ópera Dó-
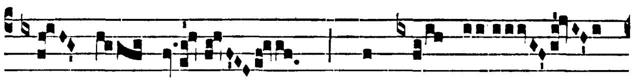


mini Dómino : * laudáte et superexaltáte é- um in saé-

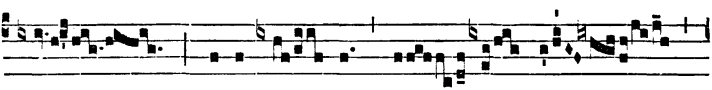


cu-la. Gló-ri- a Pátri. E u o u a e.

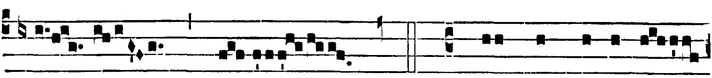
Grad. 5.



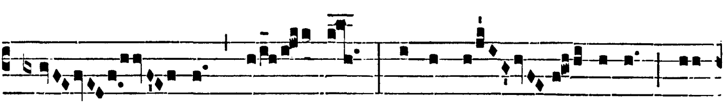
GLó- ri- a * et ho- nó-



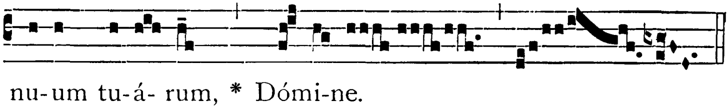
re coro-ná- sti é- um.



℣. Et consti-tu- í-

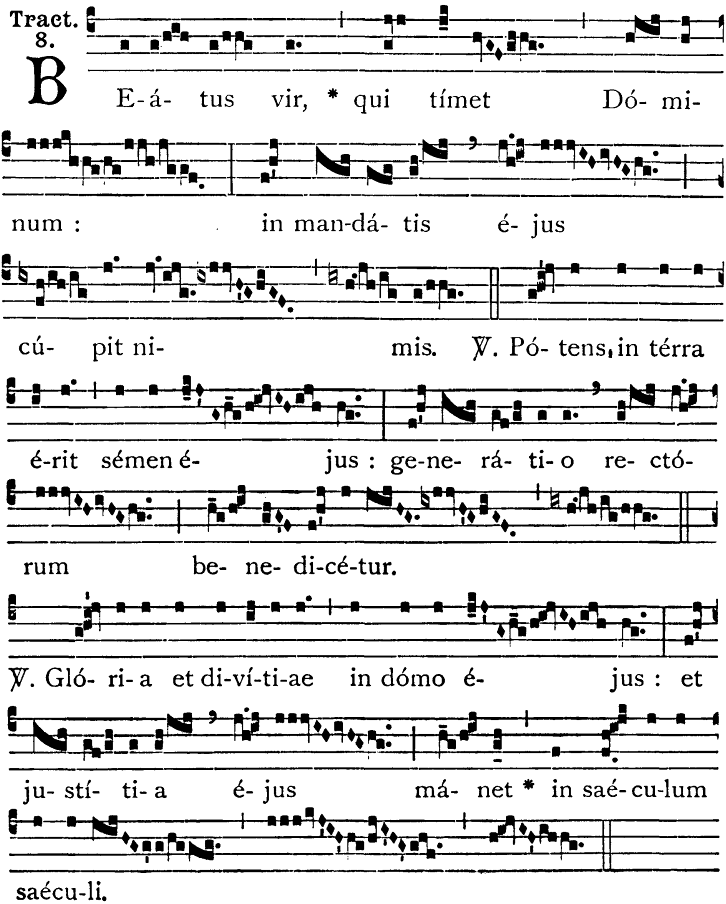


sti é- um super ó- pera má-

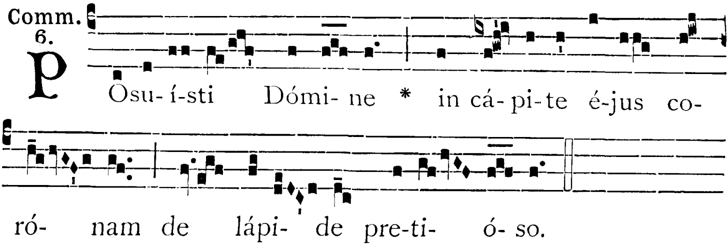


Allelúia, allelúia. ℣. Hic est sacérdos. *p.* 393.
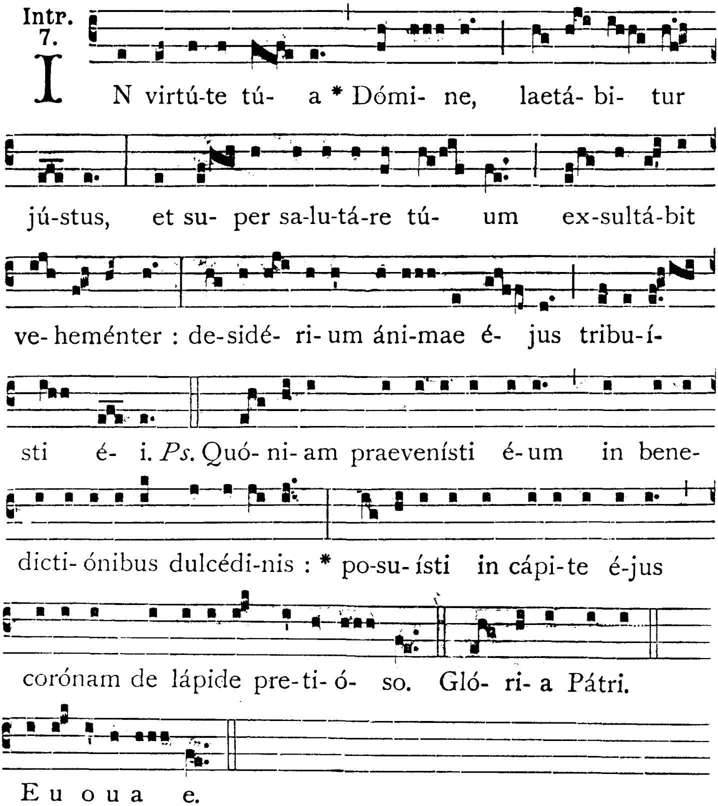
After Septuagesima, instead of the Allelúia. *and its Verse, the following Tract is said :*

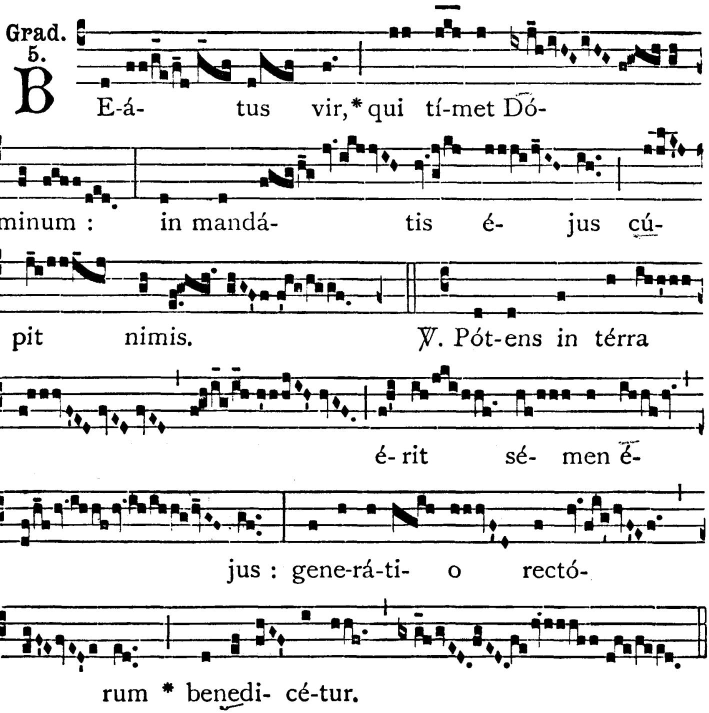


Offertory. Invéni Dávid. *p.* 393.



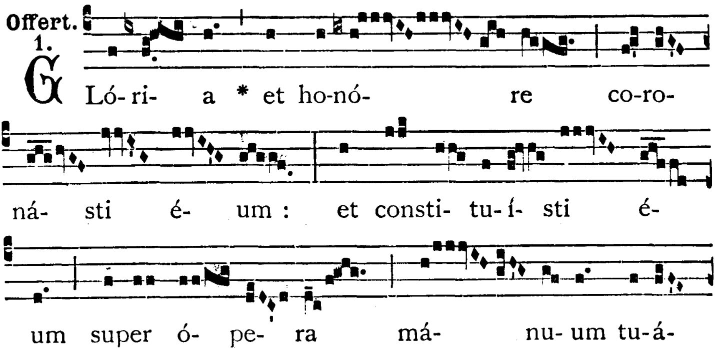
COMMON OF A MARTYR NOT A BISHOP
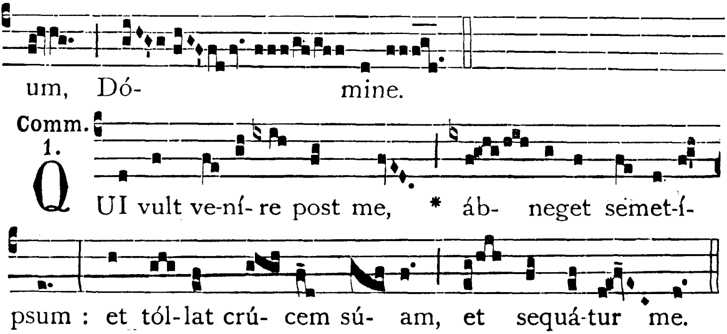




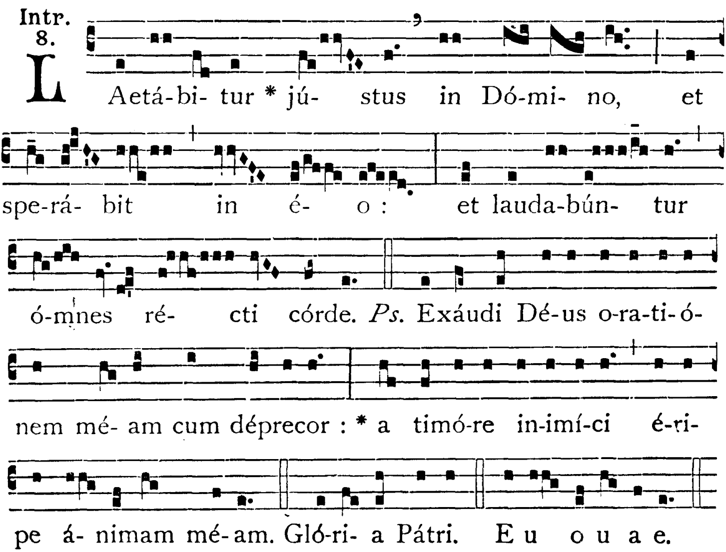
Allelúia, allelúia. ℣. Posuísti. *p.* 379.
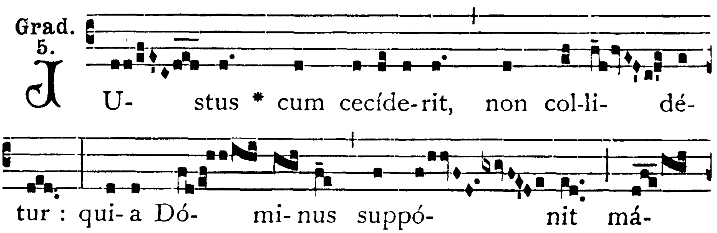
After Septuagesima, instead of the Allelúia. *and its Verse, the Tract* Desidérium. *is said as on p.* 369.

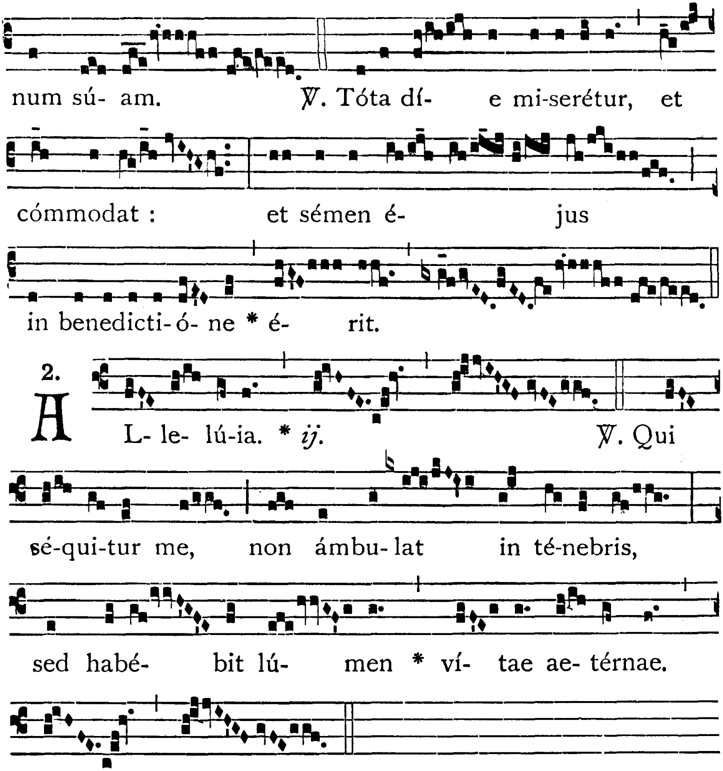




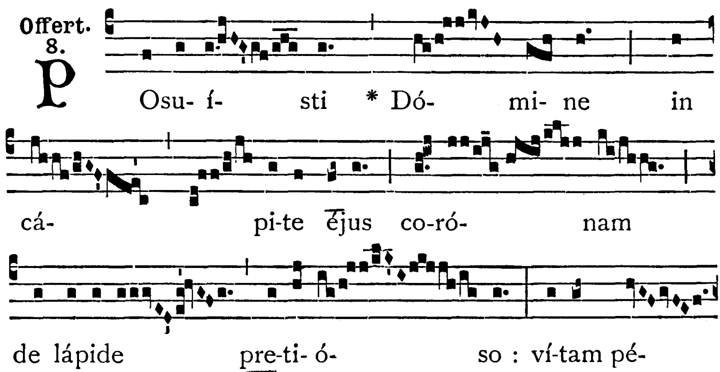
II. ANOTHER MASS OF A MARTYR NOT A BISHOP

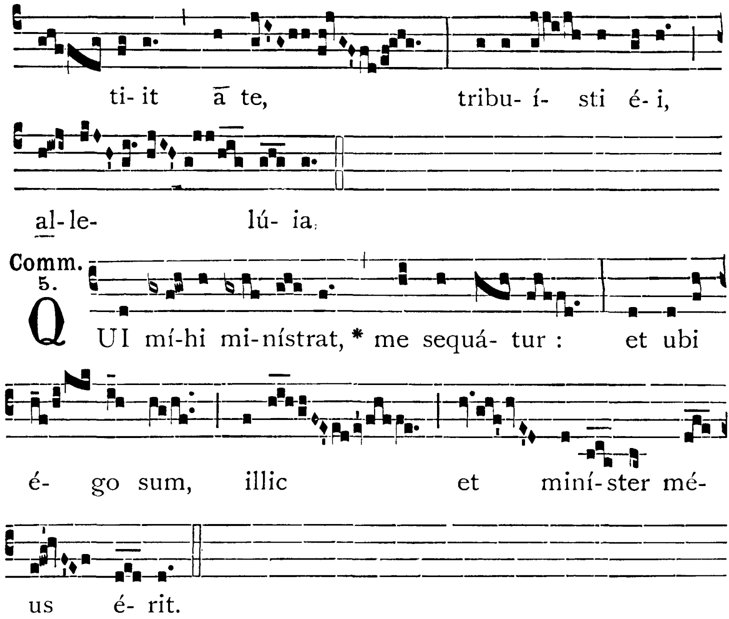






After Septuagesima, the Tract Beátus vir. *p.* 372, *is said instead of the* Allelúia. *and its Verse.*
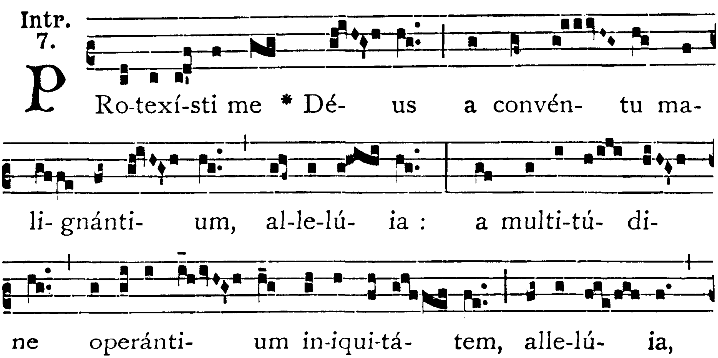


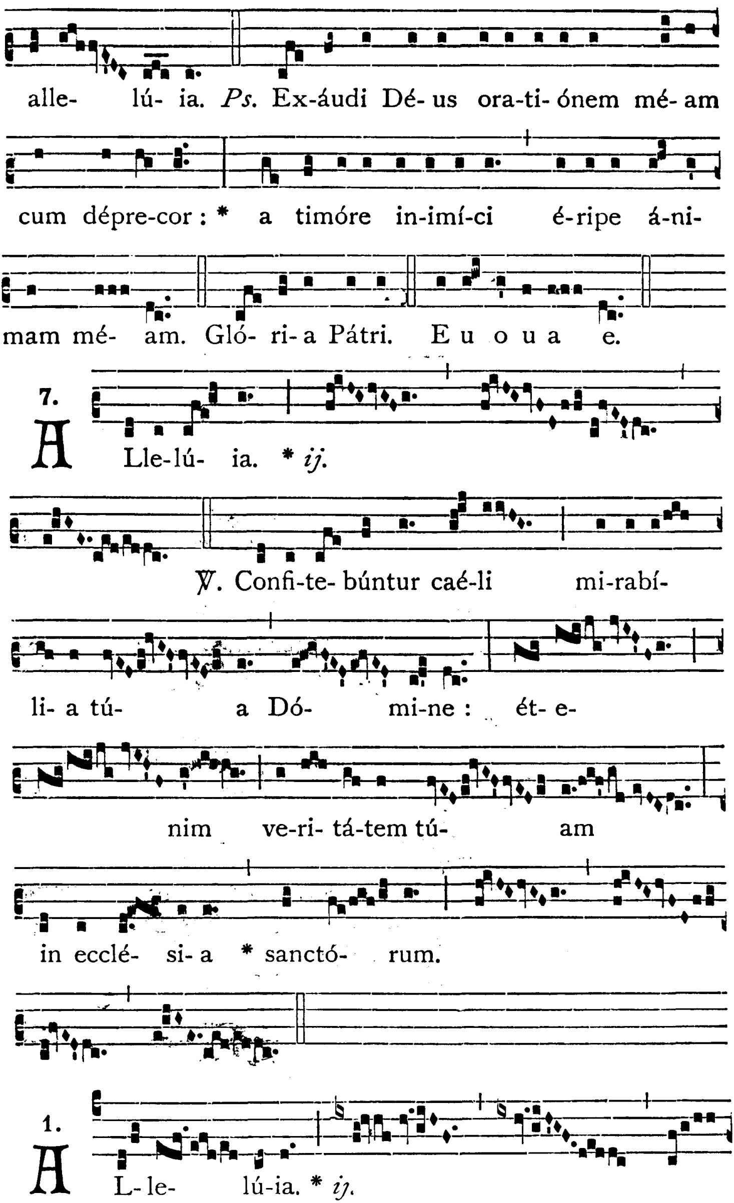


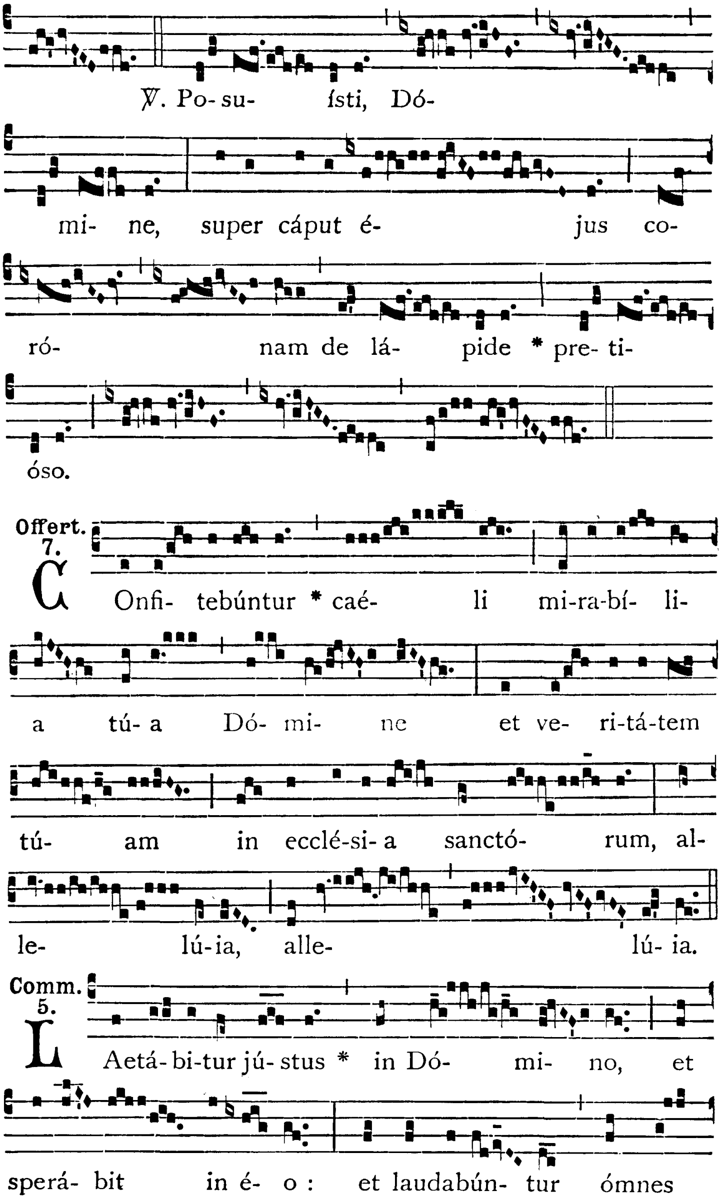
COMMON OF MARTYRS

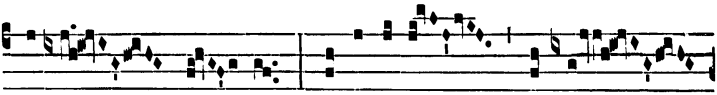
IN PASCHAL TIME

MASS OF ONE MARTYR

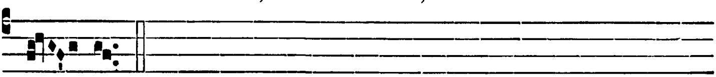



alle- lú- ia. *Ps.* Ex-áudi Dé- us ora-ti- ónem mé- am
cum dépre-cor : * a timóre in-imí-ci é-ripe á-ni-
mam mé- am. Gló- ri- a Pátri. E u o u a e.
7.
ALle-lú- ia. * *ij.*
℣. Confi-te- búntur caé-li mi-rabí-
li- a tú- a Dó- mi-ne : ét- e-
nim ve-ri- tá-tem tú- am
in ecclé- si- a * sanctó- rum.
1.
AL-le- lú-ia. * *ij.*


℣. Po- su- ísti, Dó-
mi- ne, super cáput é- jus co-
ró- nam de lá- pide * pre- ti-
óso.
Offert. 7.
C Onfi- tebúntur * caé- li mi-ra-bí- li-
a tú- a Dó- mi- ne et ve- ri-tá-tem
tú- am in ecclé-si- a sanctó- rum, al-
le- lú-ia, alle- lú- ia.
Comm. 5.
L Aetá- bi-tur jú- stus * in Dó- mi- no, et
sperá- bit in é- o : et laudabún- tur ómnes



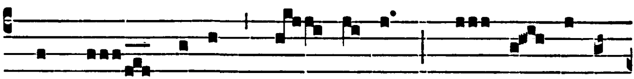
ré-cti cór- de, alle-lú- ia, al-le-



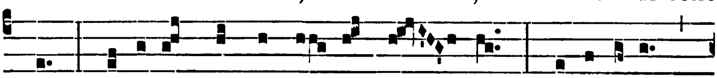
lú- ia.

MASS OF TWO OR MORE MARTYRS

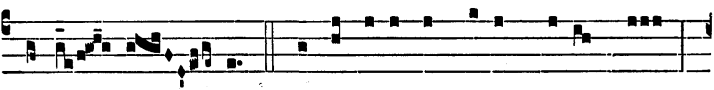
Intr. 3.



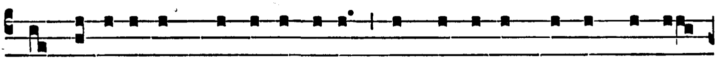
SAncti tú- i, * Dó- mi-ne, be- ne- dí-cent



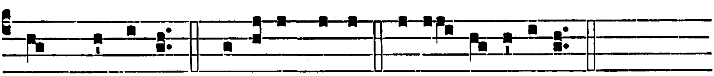
te : gló-ri- am régni tú- i dí- cent, alle-lú-ia,



alle- lú- ia. *Ps.* Exaltábo te Dé- us mé- us Rex : *
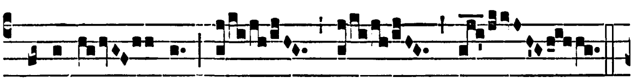


et benedí-cam nómi-ni tú-o in saécu-lum, et in saécu-

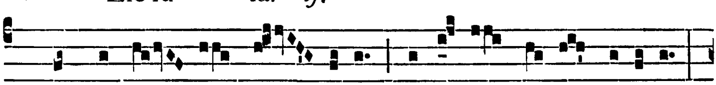


lum saécu-li. Gló-ri- a Pátri. E u o u a e.

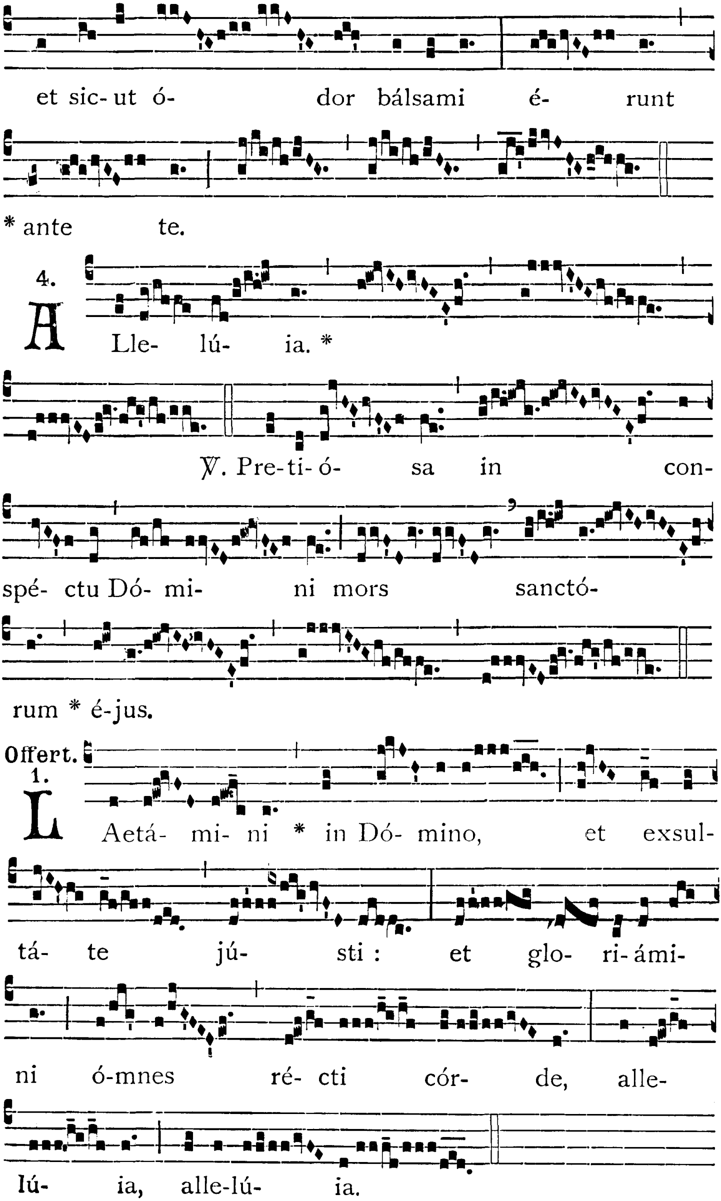
8.

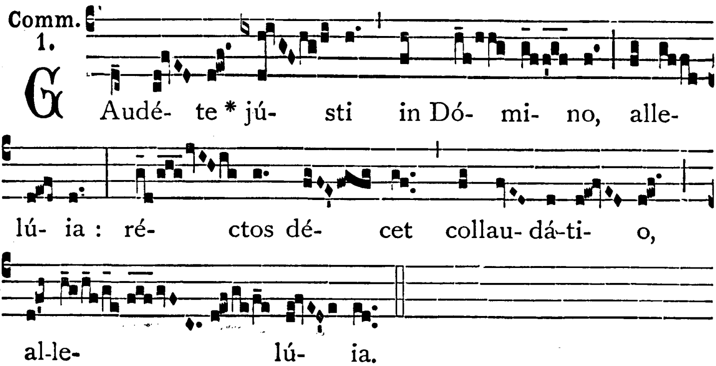


ALle-lú- ia. * *ij.*



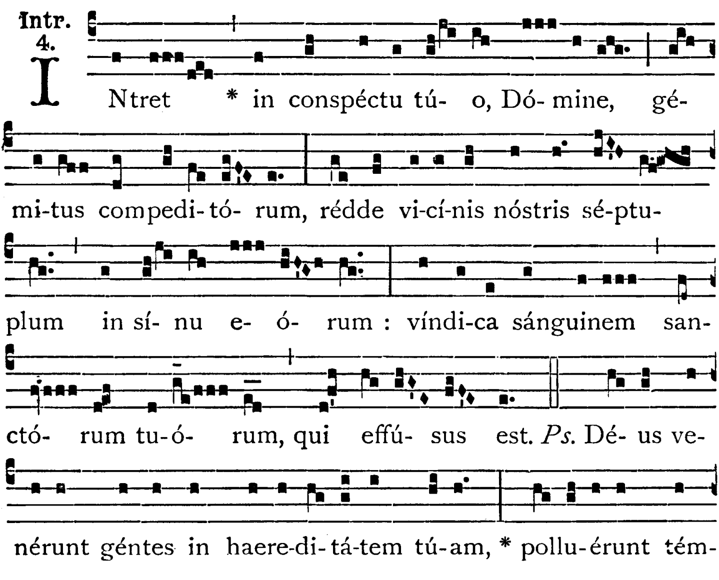
℣. Sáncti tú- i, Dó- mine, flo-ré-bunt sic-ut lí-li- um :

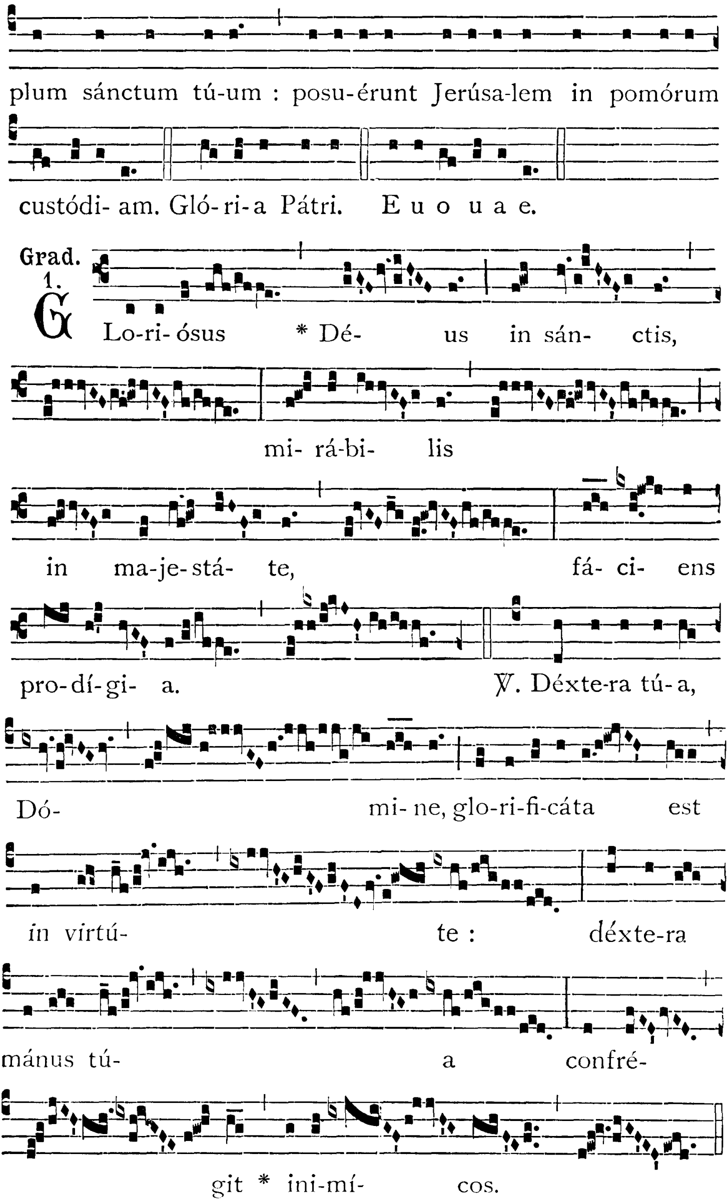

et sic- ut ó- dor bálsami é- runt
* ante te.
4.
A Lle- lú- ia. *
℣. Pre-ti- ó- sa in con-
spé- ctu Dó- mi- ni mors sanctó-
rum * é-jus.
Offert.
1.
L Aetá- mi- ni * in Dó- mino, et exsul-
tá- te jú- sti : et glo- ri-ámi-
ni ó-mnes ré- cti cór- de, alle-
lú- ia, alle-lú- ia.

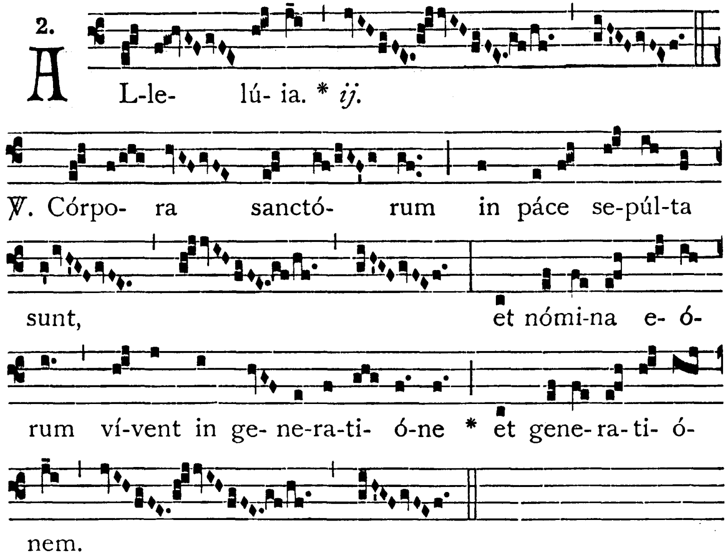


COMMON OF TWO OR MORE MARTYRS

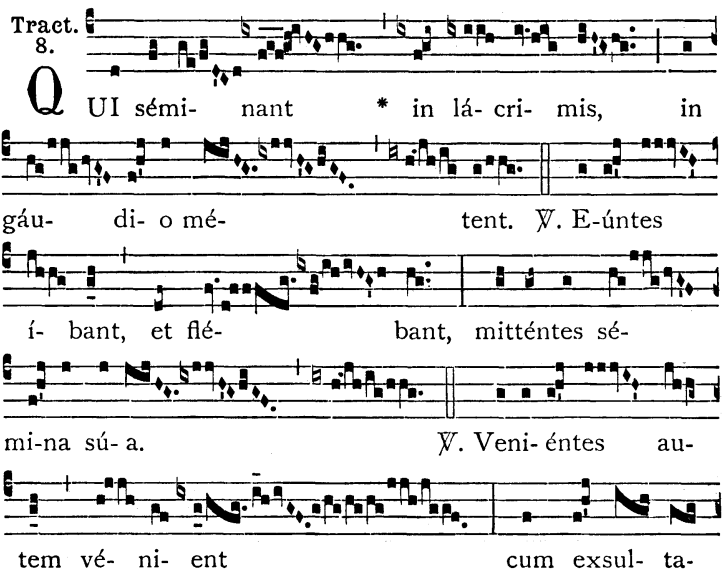
OUT OF PASCHAL TIME.

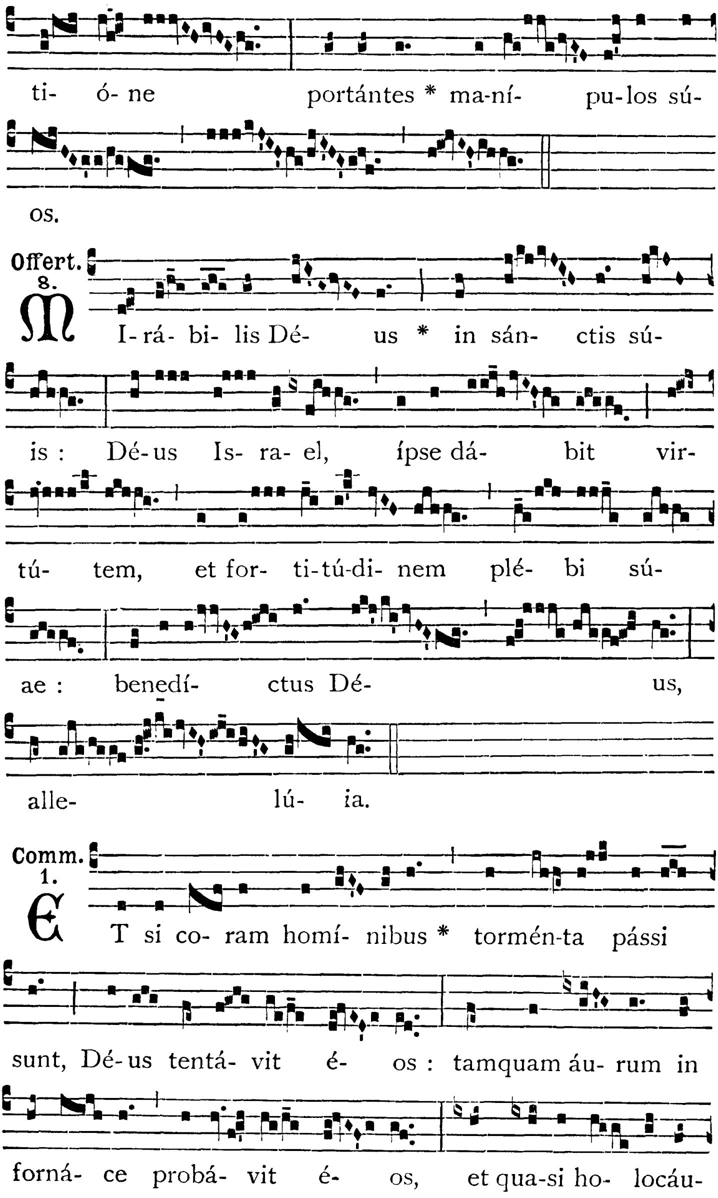


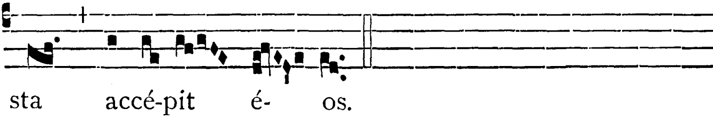

plum sánctum tú-um : posu-érunt Jerúsa-lem in pomórum
custódi- am. Gló- ri- a Pátri. E u o u a e.
Grad. 1.
G Lo-ri- ósus * Dé- us in sán- ctis,
mi- rá-bi- lis
in ma-je- stá- te, fá- ci- ens
pro- dí- gi- a. ℣. Déxte-ra tú- a,
Dó- mi- ne, glo-ri-fi-cáta est
in virtú- te : déxte-ra
mánus tú- a confré-
git * ini-mí- cos.



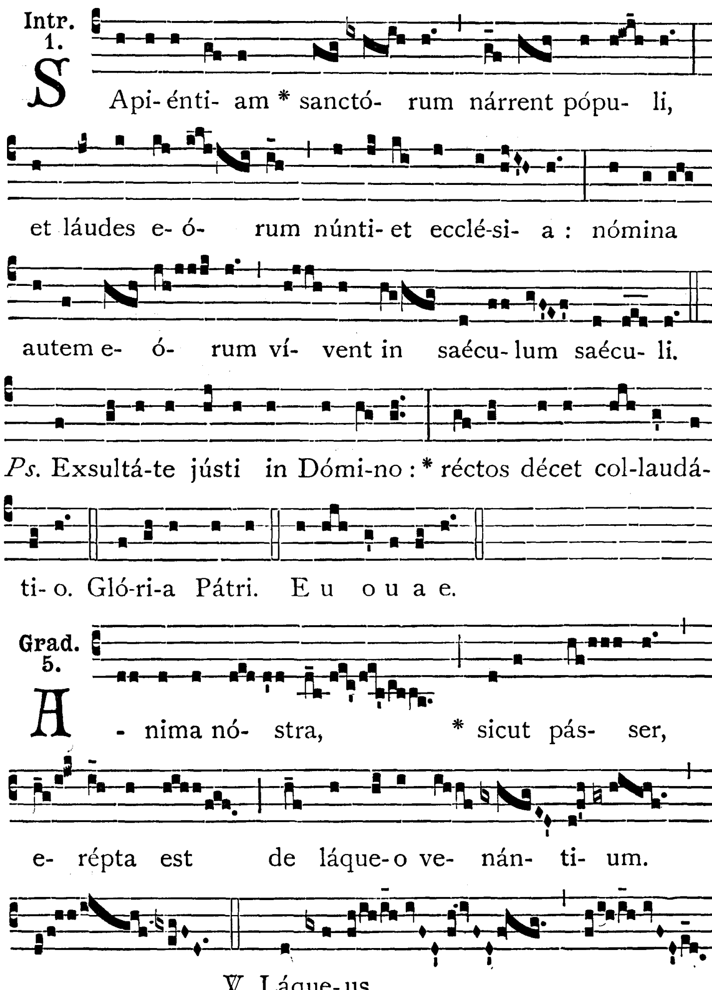
After Septuagesima, the Allelúia. *and its Verse are omitted, and the following Tract is said instead :*

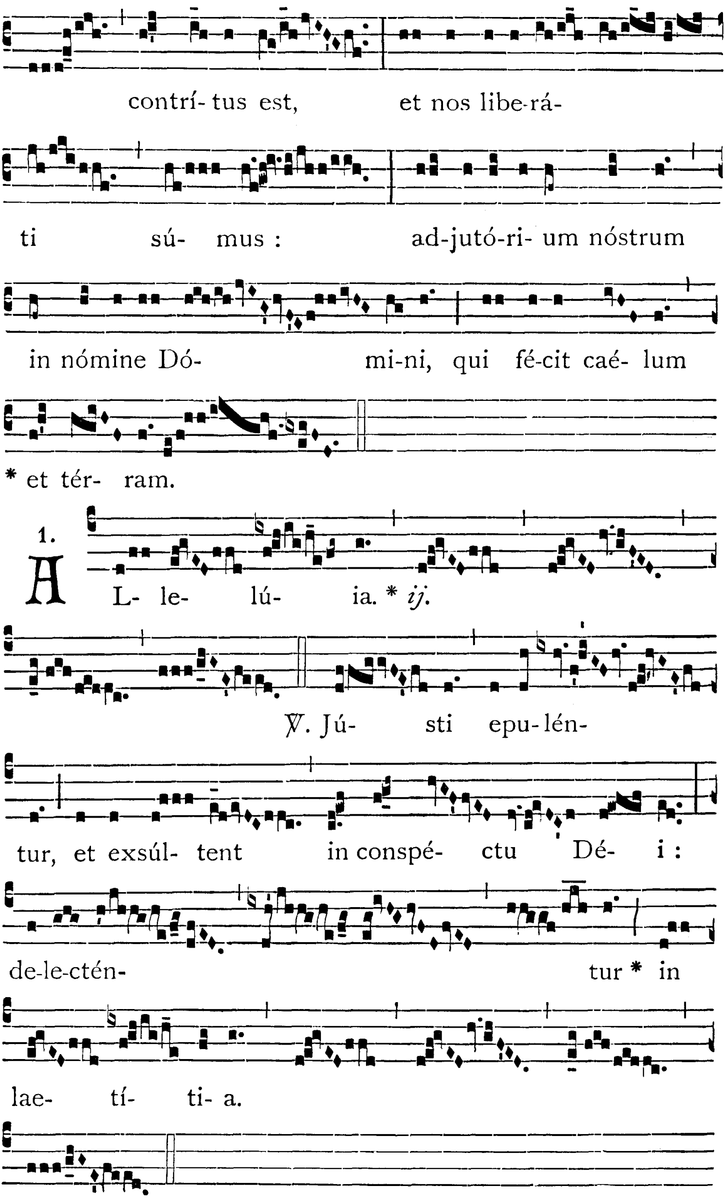



ti- ó- ne portántes * ma-ní- pu-los sú-
os.
Offert. 8.
M I-rá- bi- lis Dé- us * in sán- ctis sú-
is : Dé-us Is- ra- el, ípse dá- bit vir-
tú- tem, et for- ti-tú-di- nem plé- bi sú-
ae : benedí- ctus Dé- us,
alle- lú- ia.
Comm. 1.
E T si co- ram homí- nibus * tormén-ta pássi
sunt, Dé-us tentá- vit é- os : tamquam áu- rum in
forná- ce probá- vit é- os, et qua-si ho- locáu-



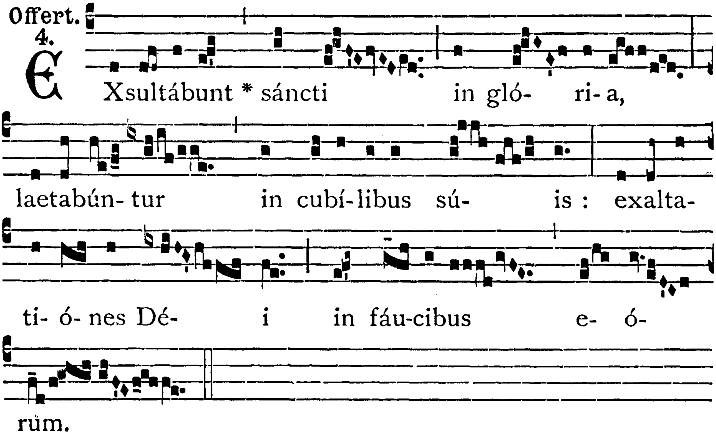
II. ANOTHER MASS FOR TWO OR MORE MARTYRS



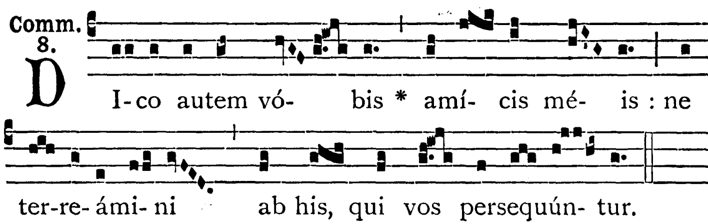

contrí- tus est, et nos libe-rá-
ti sú- mus : ad-jutó-ri- um nóstrum
in nómine Dó- mi-ni, qui fé-cit caé- lum
* et tér- ram.
1.
A L- le- lú- ia. * ij.
℣. Jú- sti epu- lén-
tur, et exsúl- tent in conspé- ctu Dé- i :
de-le-ctén- tur * in
lae- tí- ti- a.

After Septuagesima, the Allelúia *and its Verse are omitted; the Tract* Qui séminant *p. 384, is said instead.*

Offert. 4.
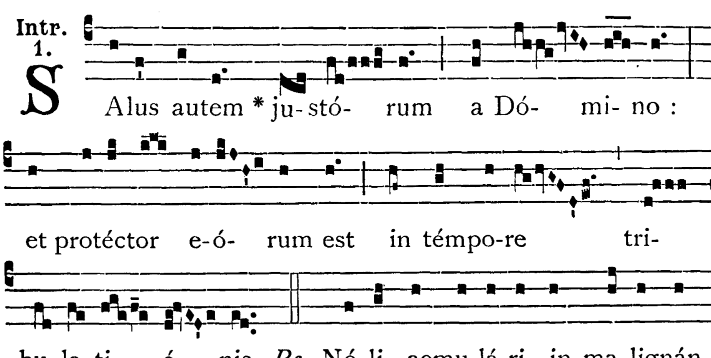


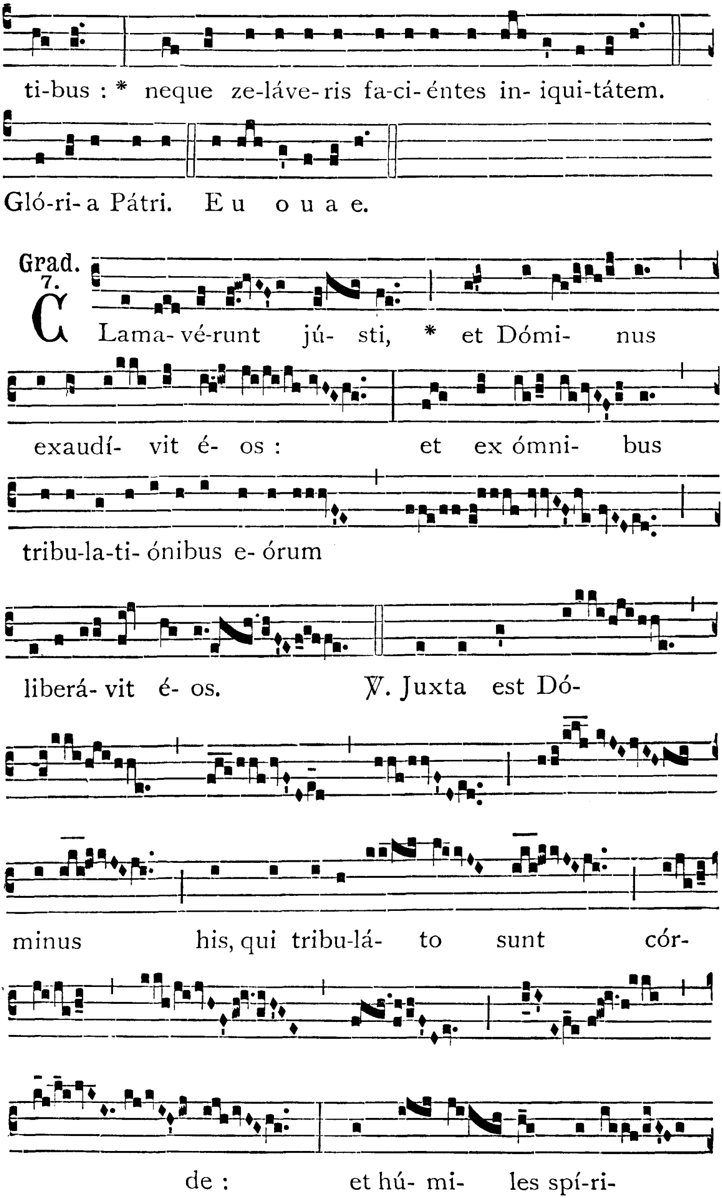
Comm. 8.
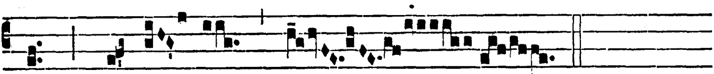


III. ANOTHER MASS FOR TWO OR MORE MARTYRS

Intr. 1.

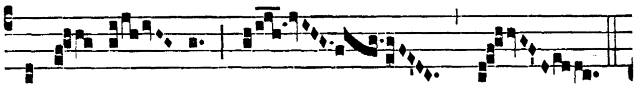



ti-bus : * neque ze-láve-ris fa-ci-éntes in- iqui-tátem.
Gló-ri- a Pátri. E u o u a e.
Grad. 7.
CLama- vé-runt jú- sti, * et Dómi- nus
exaudí- vit é- os : et ex ómni- bus
tribu-la-ti- ónibus e- órum
liberá- vit é- os. ℣. Juxta est Dó-
minus his, qui tribu-lá- to sunt cór-
de : et hú- mi- les spí-ri-
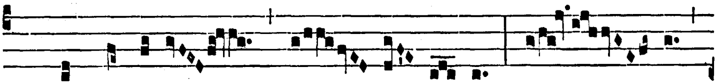


tu * salvá- bit.

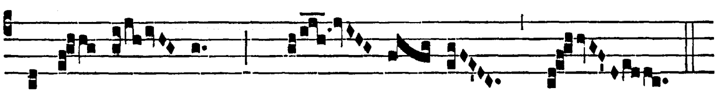
5.



A L-le- lú- ia. * *ij.*



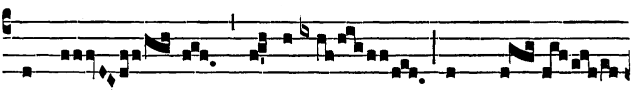
℣. Te Mártyrum can- di- dá- tus láu- dat



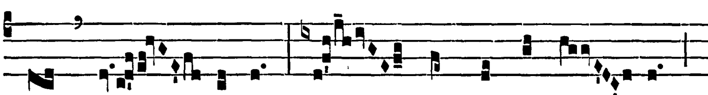
exér- ci- tus, * Dó- mi- ne.

After Septuagesima, the Allelúia. *and its Verse are omitted; the Tract* Qui séminant. *p.* 384, *is said instead.*

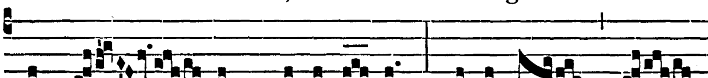
Offert. 1.



J Ustó- rum * á-nimae in má-



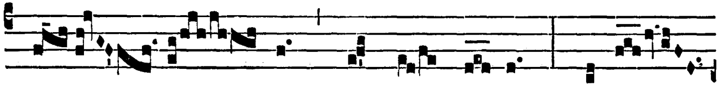
nu Dé- i sunt, et non tánget íl- los



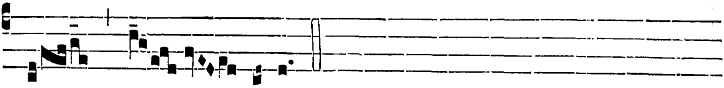
tormén- tum ma-lí- ti- ae : ví-si sunt ó-



cu-lis insi-pi- énti- um mó- ri : ílli au-

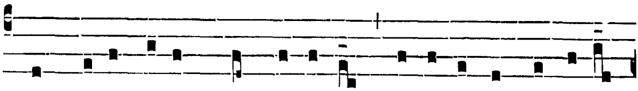


tem sunt in pá- ce, alle-

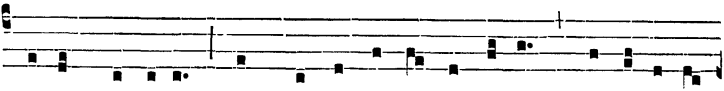


lú-ia.

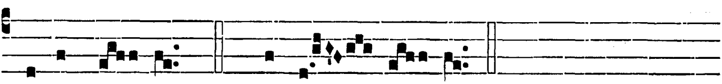
Comm. 4.



Quod díco vóbis * in ténebris, dí-ci-te in lúmine,



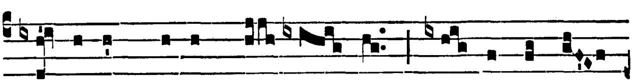
dí-cit Dóminus : et quod in áure audí-tis, praedi-cá-te



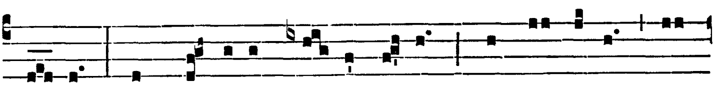
super té- cta. *P. T.* Alle- lú- ia.

COMMON OF A CONFESSOR BISHOP
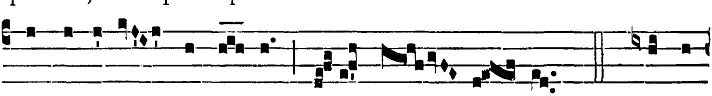
Intr. 1.



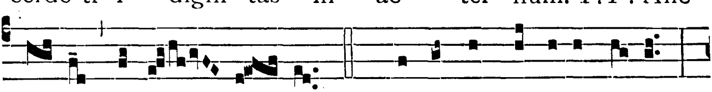
STá-tu- it * é- i Dó- mi- nus te- staméntum



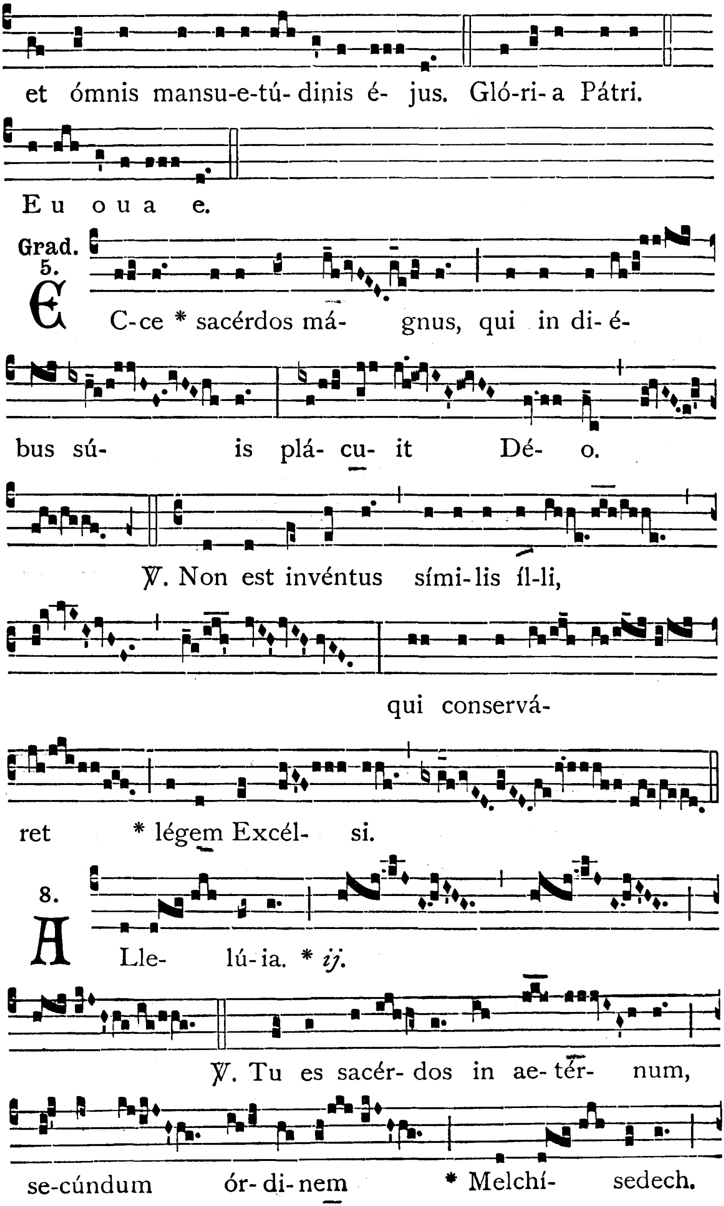
pá- cis, et príncipem fé- cit é- um : ut sit íl-li sa-
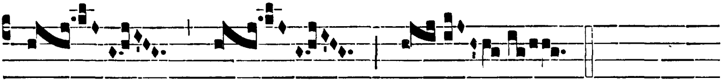


cerdó-ti- i dígni- tas in ae- tér- num. *T. P.* Alle-
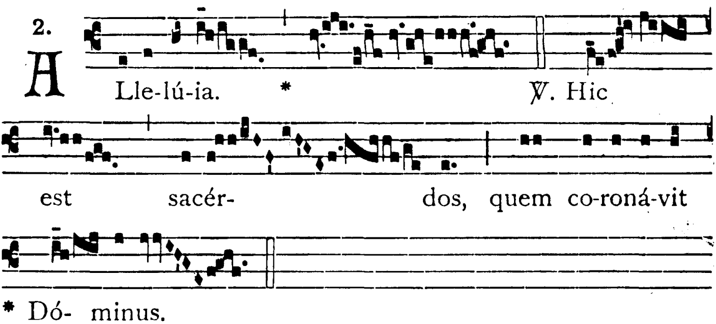


lú- ia, alle- lú- ia. *Ps.* Meménto Dómine Dá-vid : *

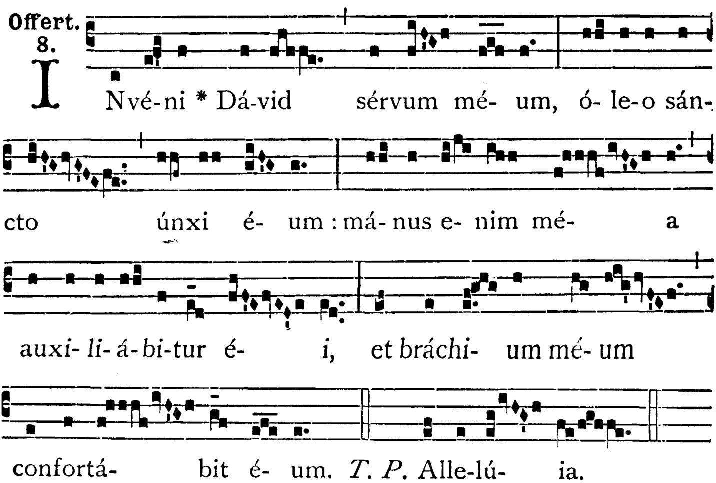

et ómnis mansu-e-tú- dinis é- jus. Gló-ri- a Pátri.
E u o u a e.
Grad. 5.
ECce * sacérdos má- gnus, qui in di- é-
bus sú- is plá- cu- it Dé- o.
℣. Non est invéntus sími- lis íl-li,
qui conservá-
ret * légem Excél- si.
8.
ALle- lú- ia. * ij.
℣. Tu es sacér- dos in ae- tér- num,
se-cúndum ór- di- nem * Melchí- sedech.
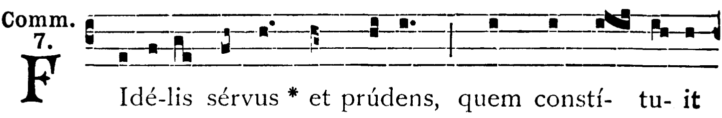


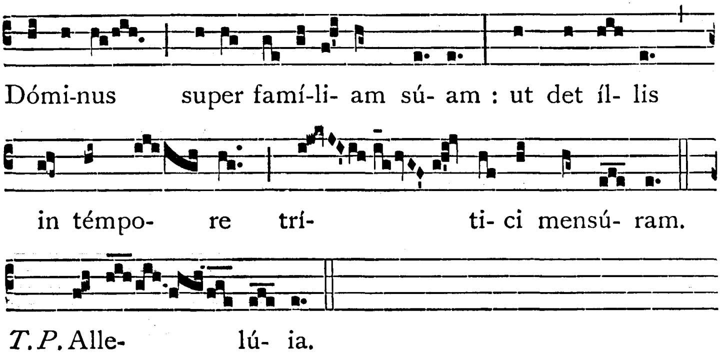
After Septuagesima, the Allelúia. *and its Verse are omitted; the Tract* Beátus vir. *p.* 372, *is said instead.*

In Pascal Time, the Gradual is omitted: in its place, the above Allelúia, allelúia. ℣. Tu es sacérdos. *is sung, and then the following:*
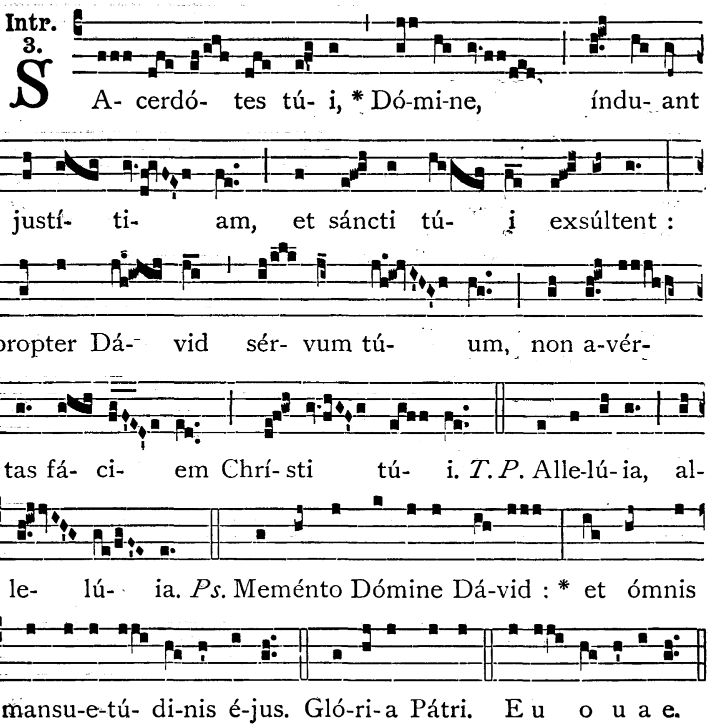


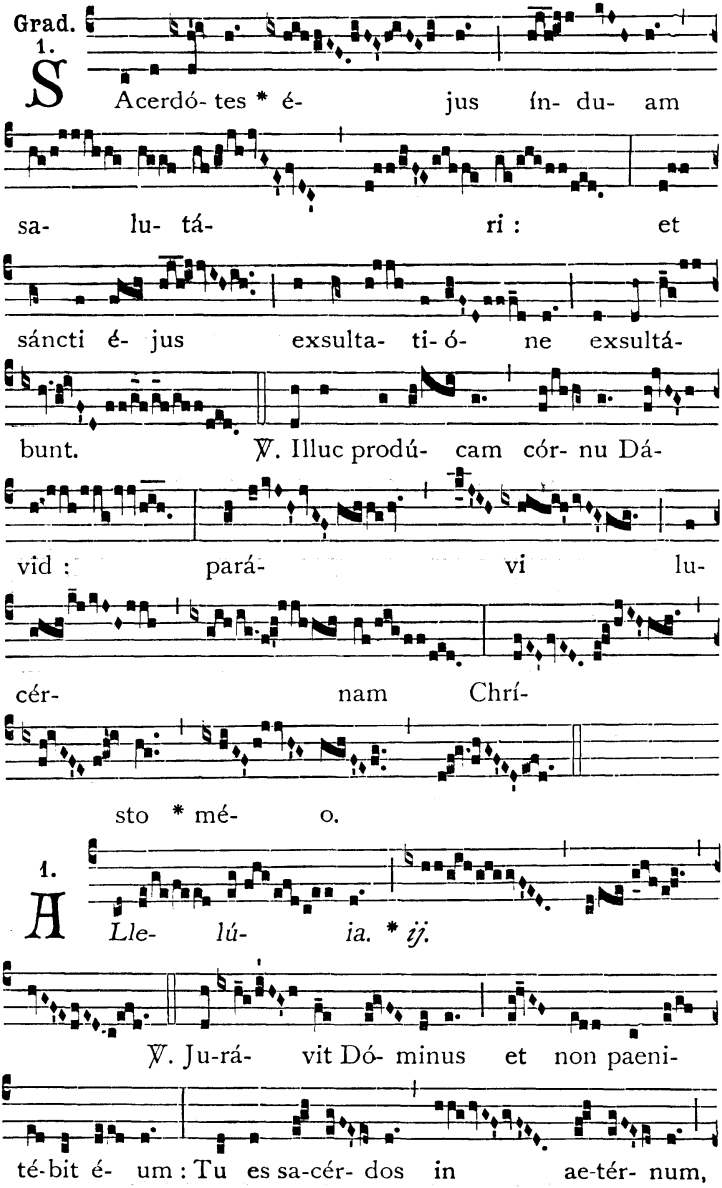


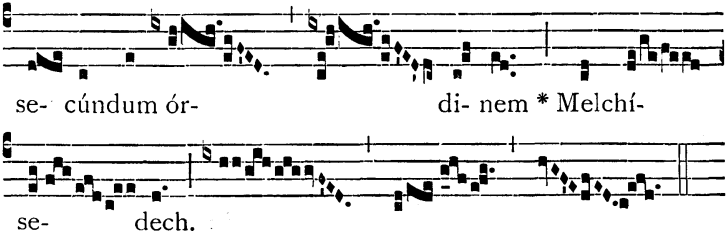




II. ANOTHER MASS FOR A CONFESSOR BISHOP




Grad. 1.
SAcerdó- tes * é- jus ín- du- am
sa- lu- tá- ri : et
sáncti é- jus exsulta- ti- ó- ne exsultá-
bunt. ℣. Illuc prodú- cam cór- nu Dá-
vid : pará- vi lu-
cér- nam Chrí-
sto * mé- o.
1.
ALle- lú- ia. * ij.
℣. Ju-rá- vit Dó- minus et non paeni-
té-bit é- um : Tu es sa-cér- dos in ae-tér- num,



After Septuagesima, the Allelúia *and its Verse are omitted; the Tract* Beátus vir. *p.* 372, *is said instead.*

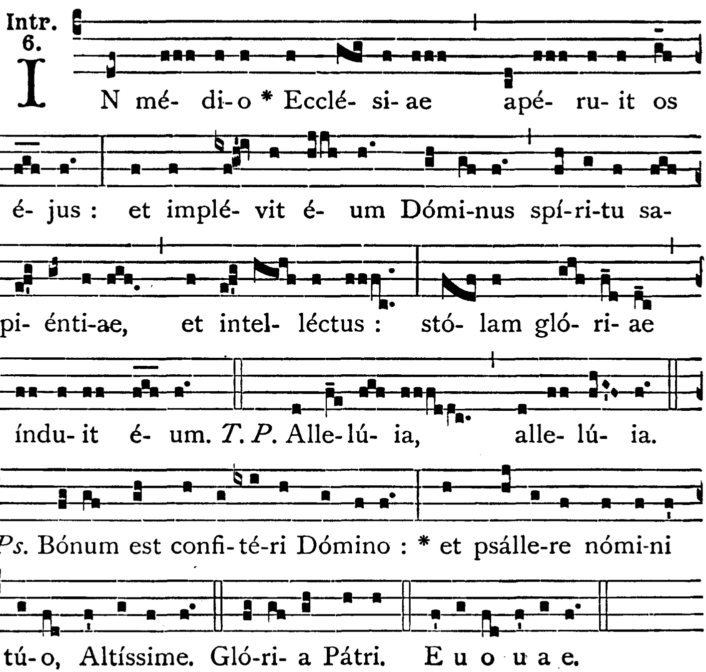
In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Jurávit. *p.* 395, *is sung instead, and then* Allelúia. ℣. Amávit éum. *p.* 397.

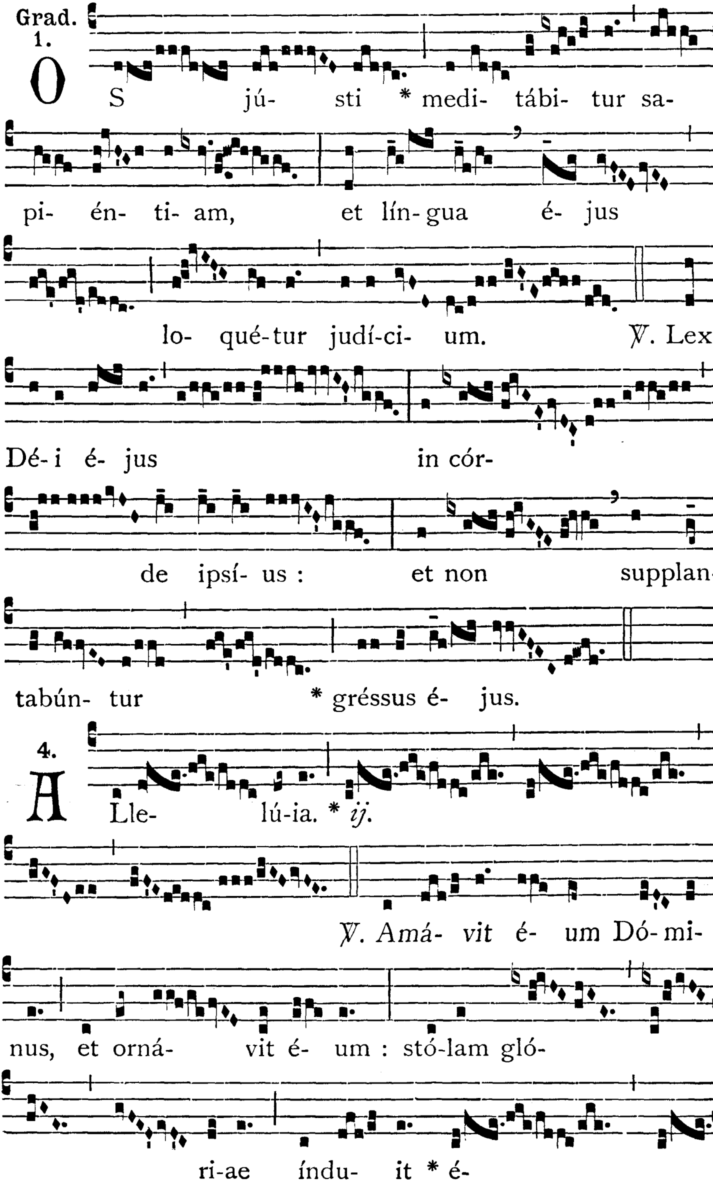
Offertory. Véritas méa. *p.* 401.
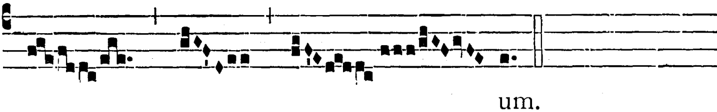
Communion. Beátus sérvus. *p.* 401.

COMMON OF DOCTORS

Intr. 6.

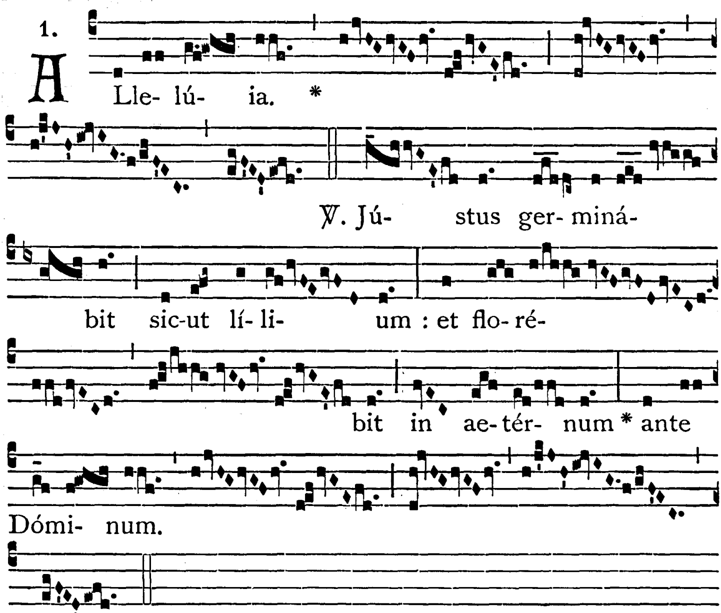


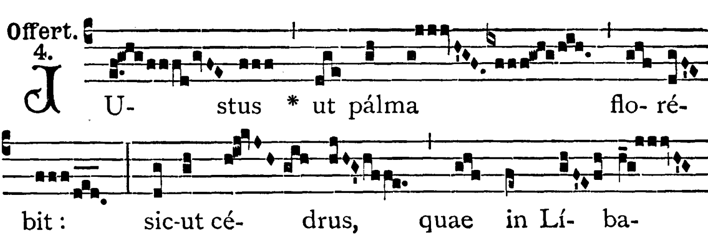

Grad. 1.
O S jú- sti * medi- tábi- tur sa-
pi- én- ti- am, et lín- gua é- jus
lo- qué- tur judí- ci- um. ℣. Lex
Dé- i é- jus in cór-
de ipsí- us : et non supplan-
tabún- tur * gréssus é- jus.
4.
A Lle- lú-ia. * ij.
℣. Amá- vit é- um Dó- mi-
nus, et orná- vit é- um : stó-lam gló-
ri-ae índu- it * é-
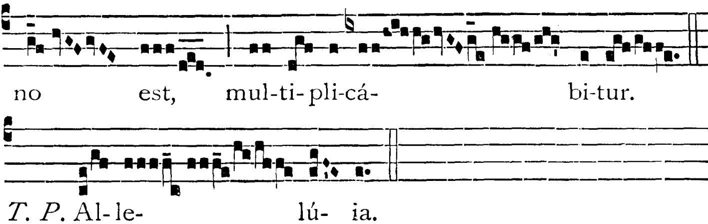


After Septuagesima, the Allelúia. *and its Verse are omitted; the Tract* Beátus vir. *p.* 372, *is said instead.*

In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Amávit. *p.* 397, *is sung instead, and then the following.*

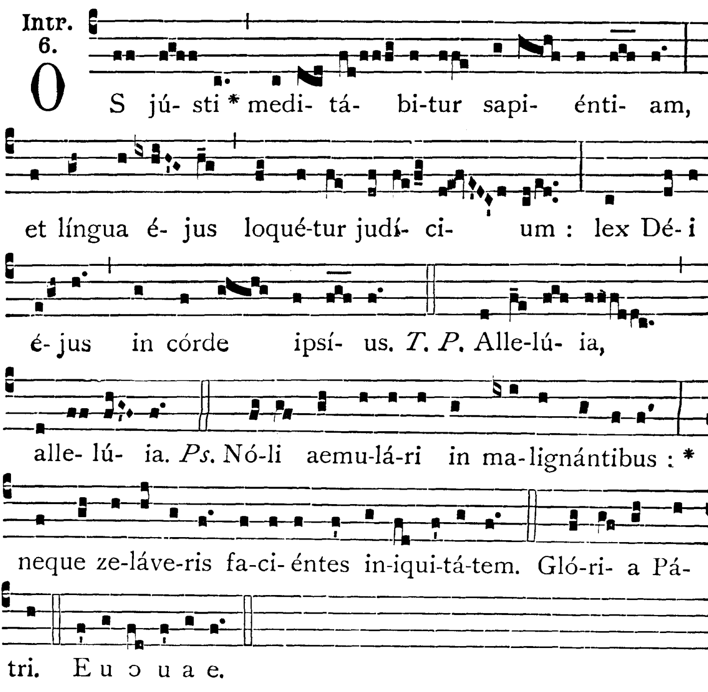


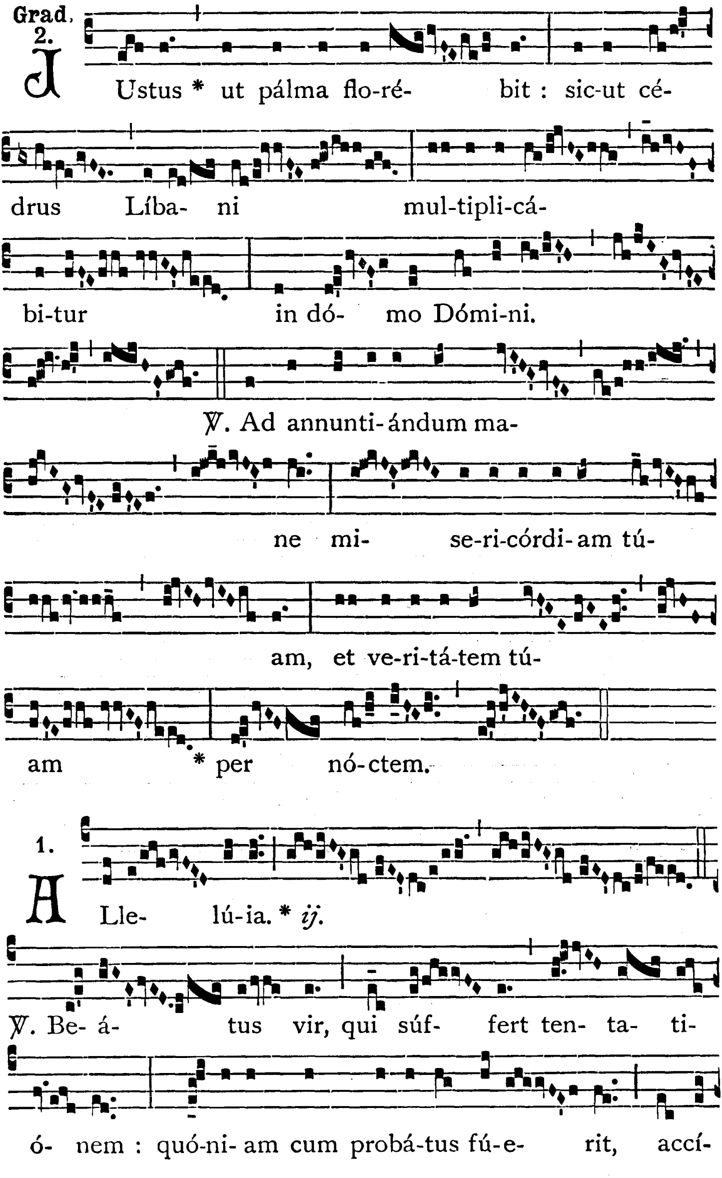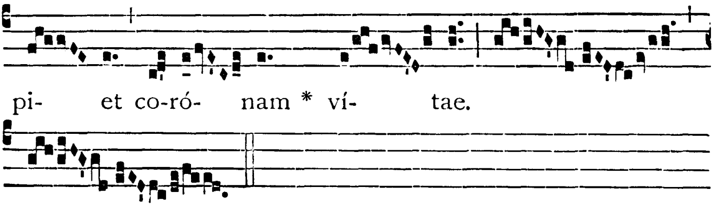




Communion. Fidélis sérvus. *p.* 393.

COMMON OF A CONFESSOR, NOT A BISHOP
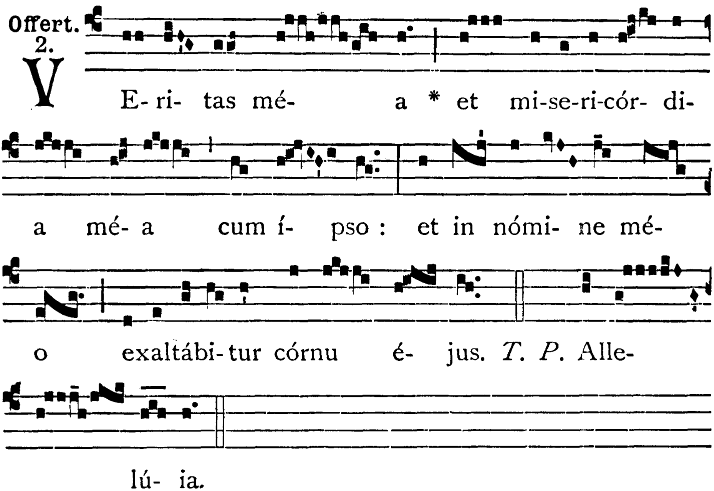



Grad. 2.
JUstus * ut pálma flo-ré- bit : sic-ut cé-
drus Líba- ni mul-tipli-cá-
bi-tur in dó- mo Dómi-ni.
℣. Ad annunti-ándum ma-
ne mi- se-ri-córdi-am tú-
am, et ve-ri-tá-tem tú-
am * per nó-ctem.
1.
ALle- lú-ia. * ij.
℣. Be- á- tus vir, qui súf- fert ten- ta- ti-
ó- nem : quó-ni-am cum probá-tus fú-e- rit, accí-



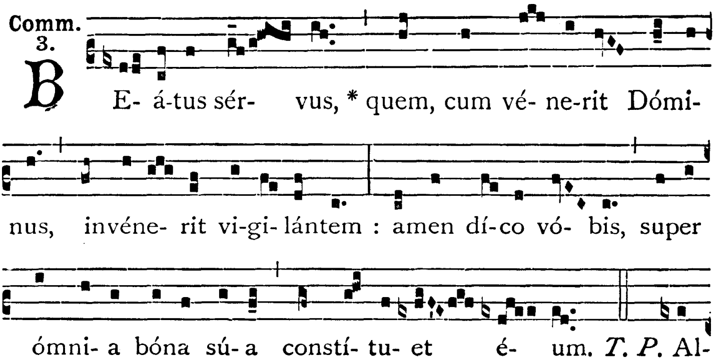
After Septuagesima, the Allelúia *and its Verse are omitted; the Tract* Beátus vir *p. 372, is said instead.*

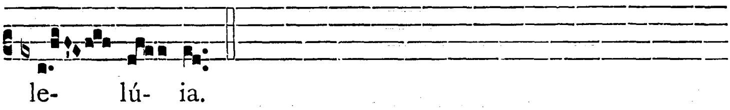
In Paschal Time, the Gradual is omitted; in its place, the above Allelúia allelúia. ℣. Beátus vir *is sung, and then* Allelúia. ℣. Amávit éum *p.* 397.

Offert. 2.

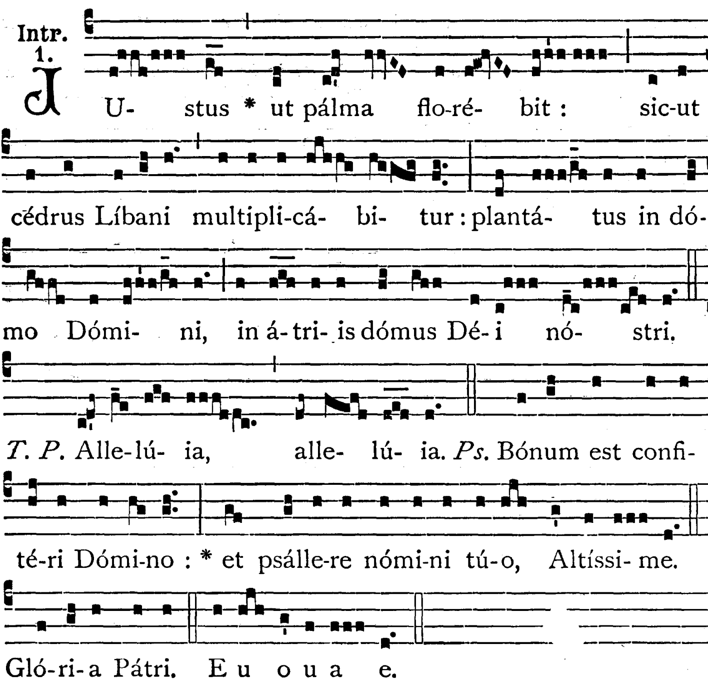


Comm. 3.
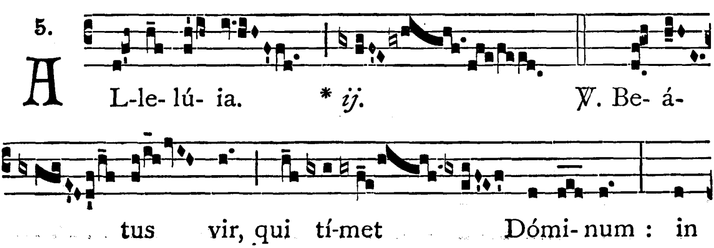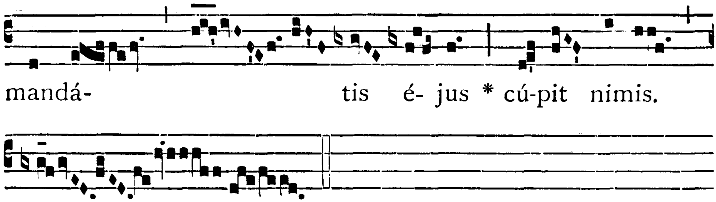




II. ANOTHER MASS OF A CONFESSOR NOT A BISHOP



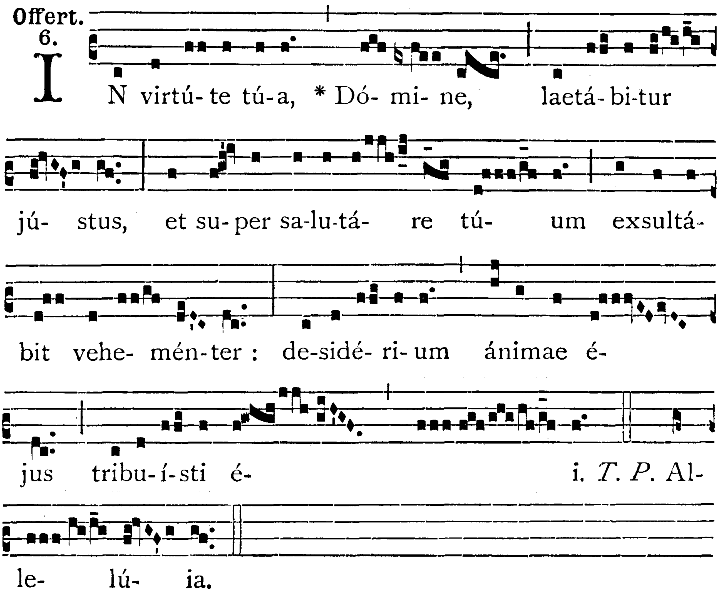
Gradual. Os jústi. *p.* 397
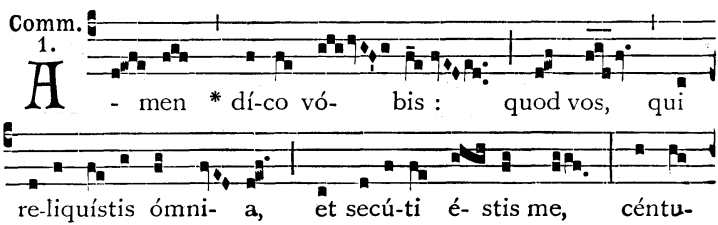


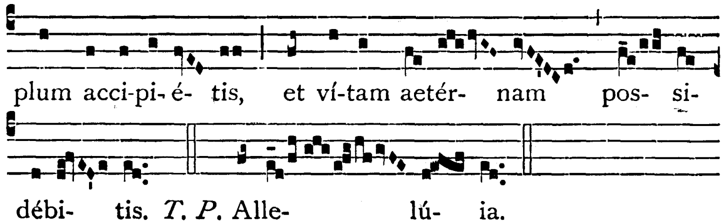


After Septuagesima, the Allelúia *and its Verse are omitted; the Tract* Beátus vir *p.* 372. *is said instead.*

In Paschal Time, the Gradual is omitted; in its place, the above Allelúia, allelúia. ℣. Beátus vir *is sung, and then* Allelúia. ℣. Jústus germinábit *p.* 398.

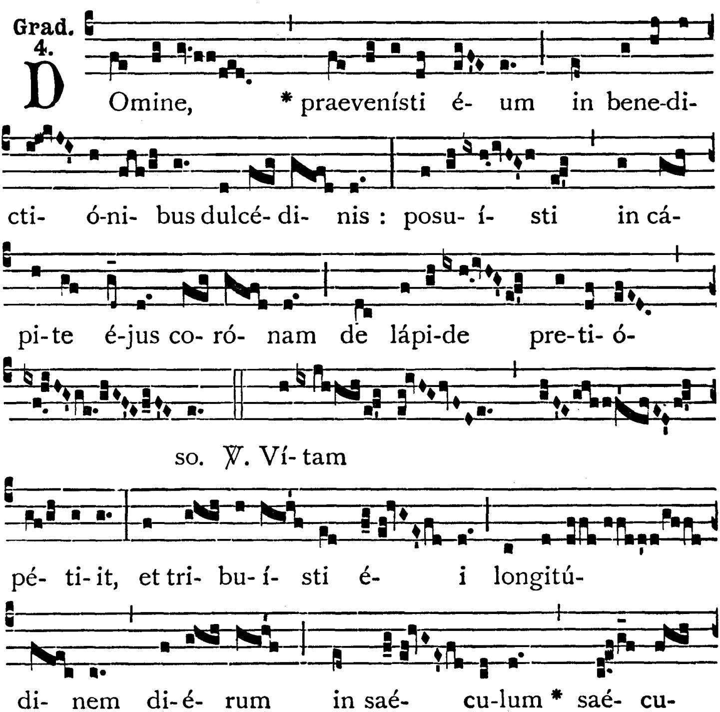


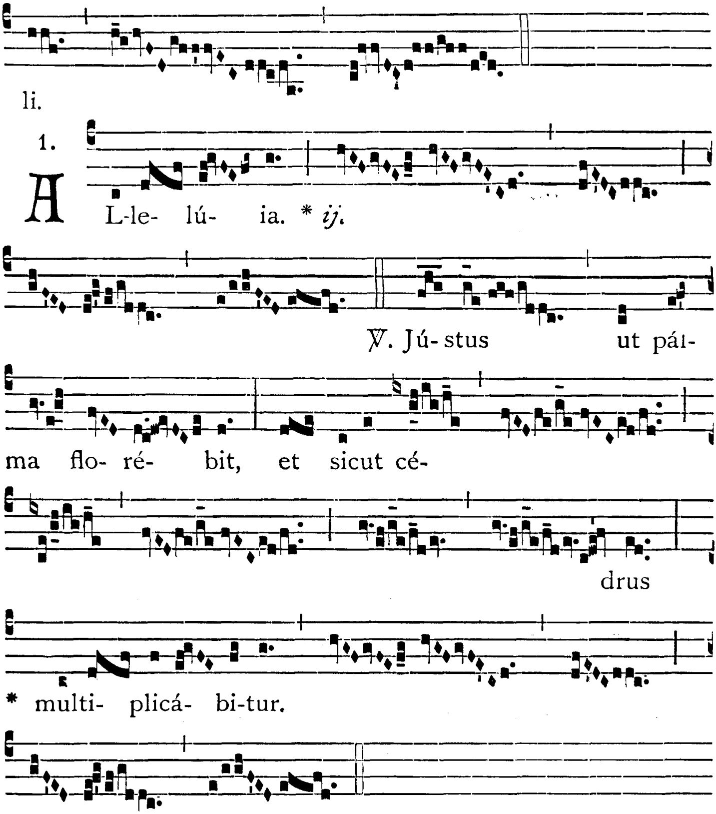




COMMON OF ABBOTS
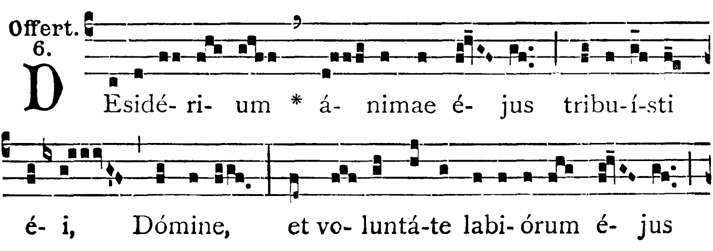
Introit. Os jústi *p.* 399.

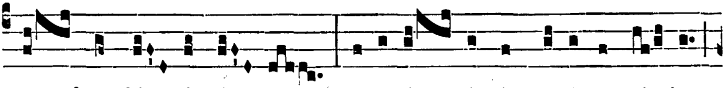




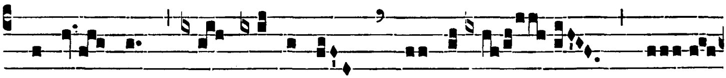
After Septuagesima, the Allelúia *and its Verse are omitted; the Tract* Beátus vir *p.* 372, *is said instead.*

In Paschal Time, the Gradual is omitted; in its place, the above Allelúia, allelúia. ℣. Jústus ut pálma *is sung, and then* Allelúia. ℣. Jústus germinábit *p.* 398.





non fraudá- sti é- um : posu- í- sti in cápi-te é- jus



co-ró- nam de lápi-de pre- ti- ó-
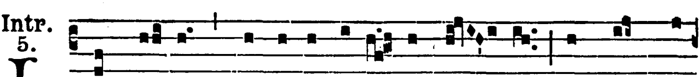


so. *P. T.* Alle- lú- ia.

Communion. Fidélis sérvus. *p.* 393.

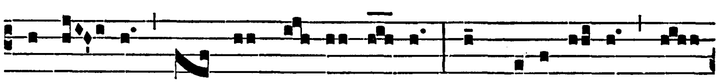
COMMON OF VIRGINS

I. MASS OF A VIRGIN MARTYR

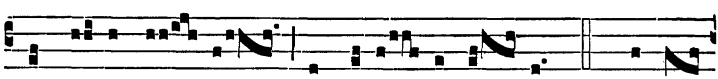
Intr. 5.



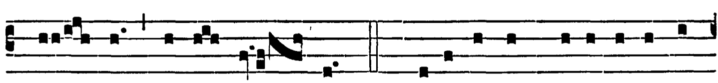
LOqué-bar * de testimóni- is tú- is in conspé-



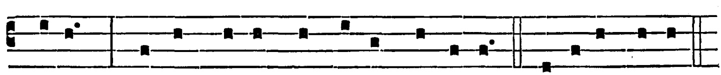
ctu ré- gum, et non confundé- bar : et medi-tá-bar in



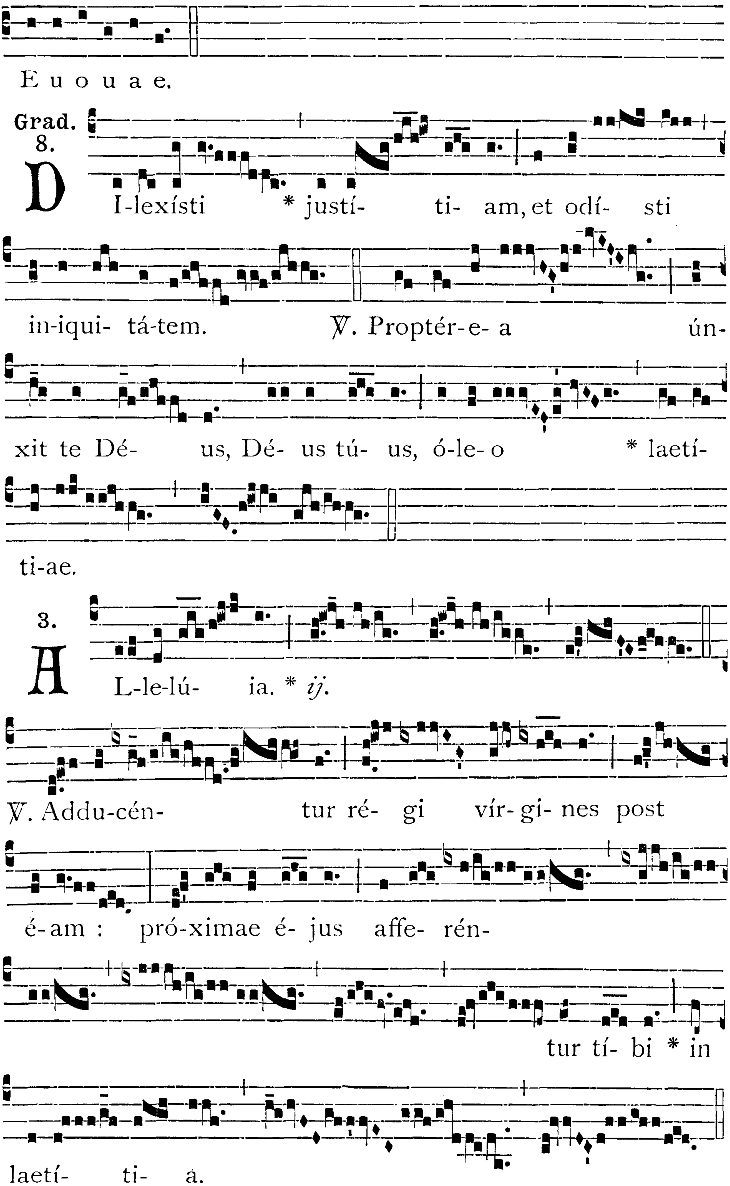
mandá- tis tú- is, quae di-lé- xi ni- mis. *T. P.* Alle-



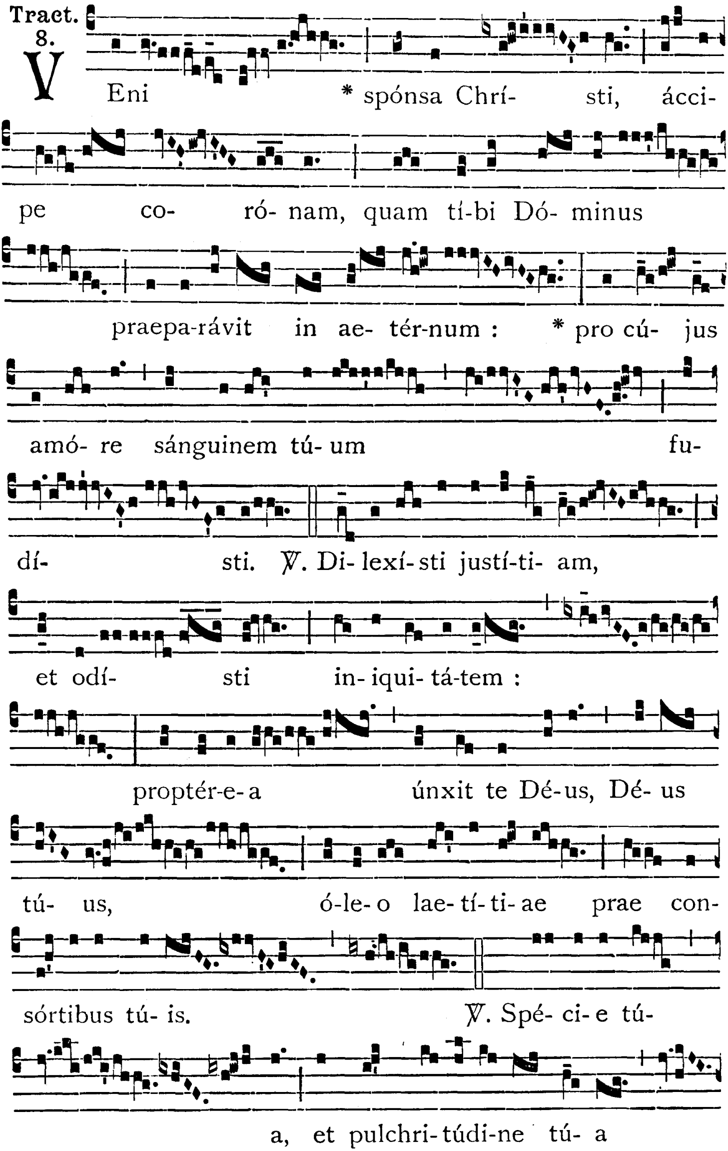
lú- ia, alle- lú- ia. *Ps.* Be- á-ti immacu-lá-ti in
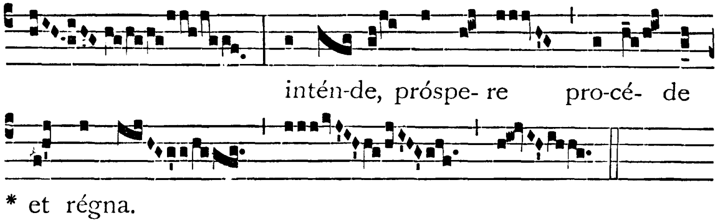


ví- a : * qui ámbu-lant in lége Dómi-ni. Gló-ri- a Pátri.

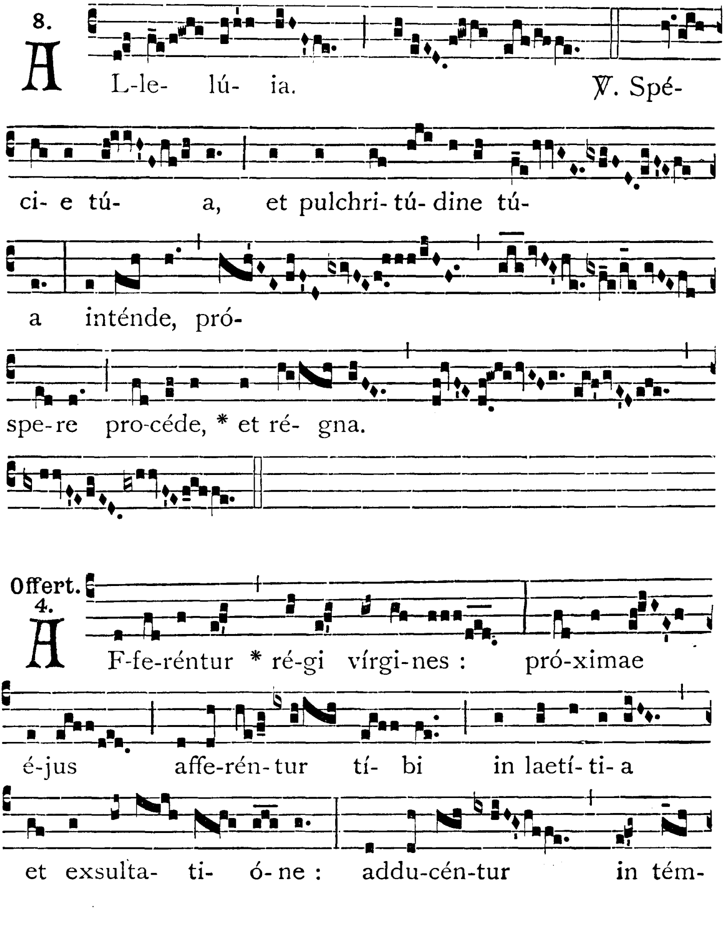

E u o u a e.
Grad. 8.
DI-lexísti * justí- ti- am, et odí- sti
in-iqui- tá-tem. ℣. Proptér-e- a ún-
xit te Dé- us, Dé- us tú- us, ó-le- o * laetí-
ti-ae.
3.
AL-le-lú- ia. * ij.
℣. Addu-cén- tur ré- gi vír- gi- nes post
é-am : pró-ximae é- jus affe- rén-
tur tí- bi * in
laetí- ti- a.

After Septuagesima, the Allelúia *and its Verse are omitted. The following Tract is said instead.*





In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Adducéntur. *p.* 407, *is said instead, and then the following:*



plum ré- gi Dó- mi- no. *T. P.* Al- le-

lú- ia.

Comm. 1. C Onfundántur supér- bi, * qui-a injú-ste

in-iqui-tá- tem fecé-runt in me : é- go au- tem in

mandá- tis tú- is exercé- bor, in tú- is justi- fi-

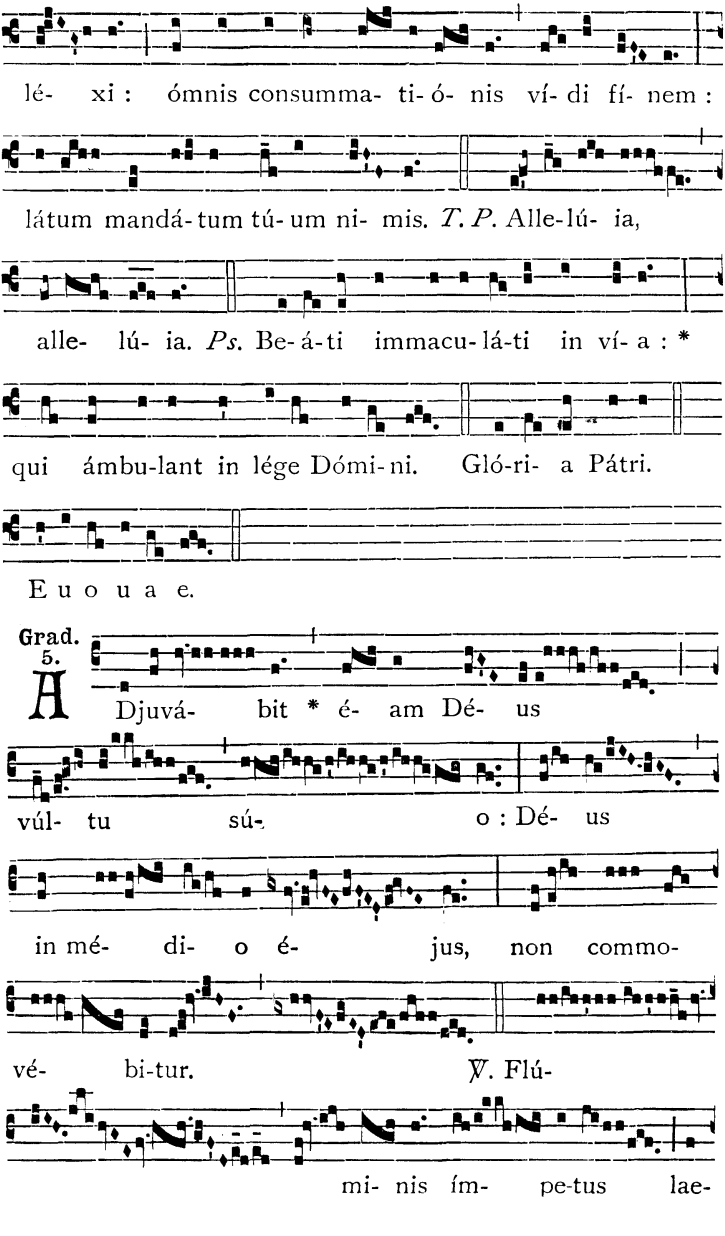
ca- ti- ó- nibus, ut non confún- dar. *T. P.* Alle-

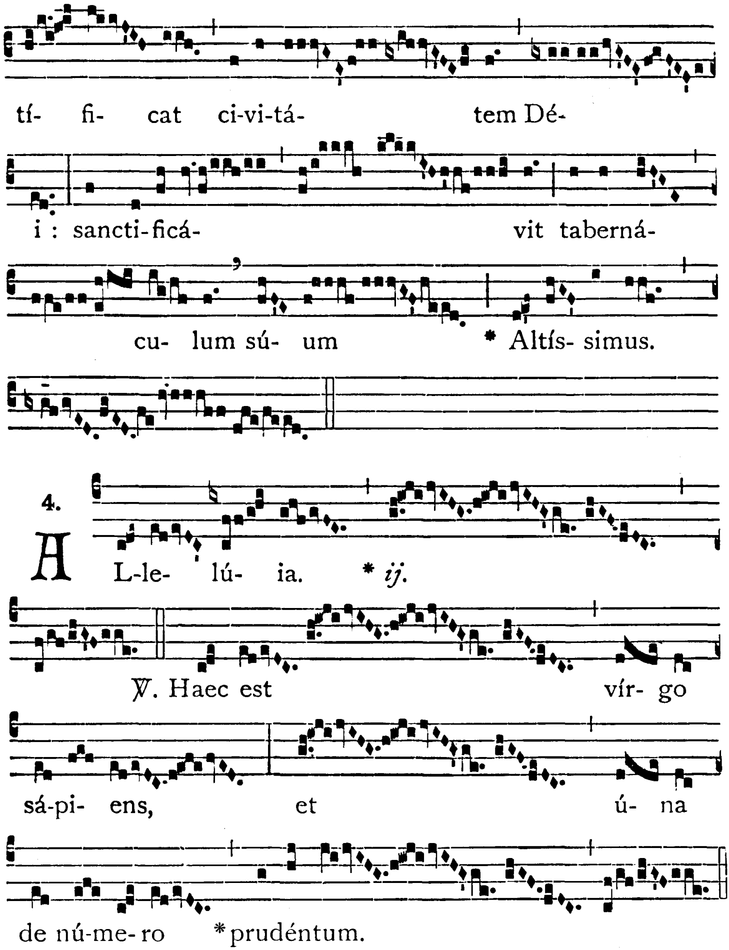
lú- ia.

II. ANOTHER MASS OF A VIRGIN MARTYR

Intr. 2. M E exspectavé- runt * pec-ca-tó- res, ut

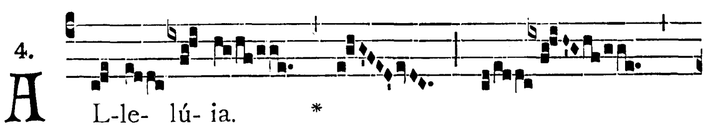
pér- de-rent me : testimóni- a tú-a, Dómi-ne, intel-

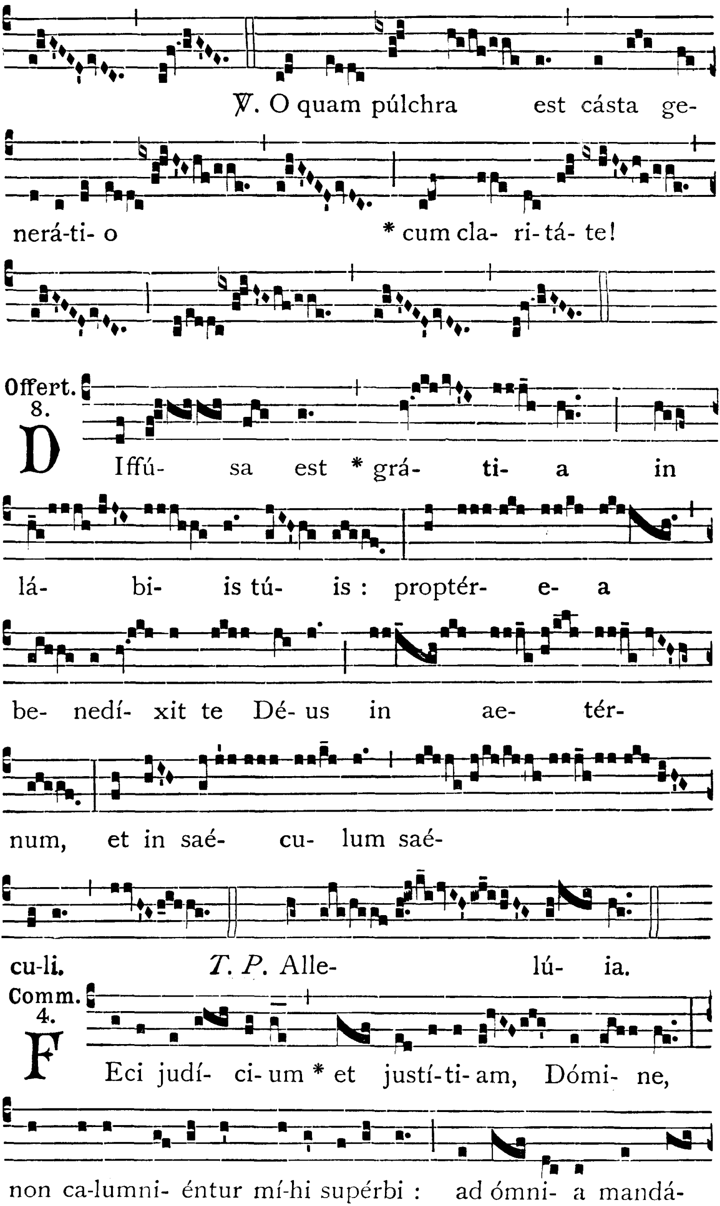

lé- xi : ómnis consumma- ti- ó- nis ví- di fí- nem :
látum mandá-tum tú-um ni- mis. T. P. Alle-lú- ia,
alle- lú- ia. Ps. Be-á-ti immacu-lá-ti in ví- a : *
qui ámbu-lant in lége Dómi-ni. Gló-ri- a Pátri.
E u o u a e.
Grad. 5.
ADjuvá- bit * é- am Dé- us
vúl- tu sú- o : Dé- us
in mé- di- o é- jus, non commo-
vé- bi-tur. ℣. Flú-
mi- nis ím- pe-tus lae-
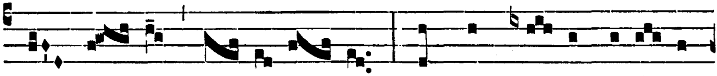


After Septuagesima, the Allelúia *and its Verse are omitted. The Tract* Véni spónsa Christi *p.* 408, *is said instead.*

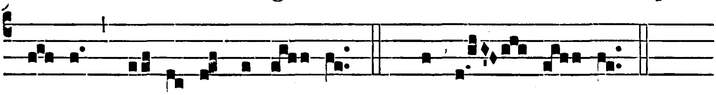
In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Haec est vírgo *is sung, and then the following :*




℣. O quam púlchra est cásta ge-
nerá-ti- o * cum cla- ri- tá- te!
Offert. 8.
DIffú- sa est * grá- ti- a in
lá- bi- is tú- is : proptér- e- a
be- nedí- xit te Dé- us in ae- tér-
num, et in saé- cu- lum saé-
cu-li. T. P. Alle- lú- ia.
Comm. 4.
FEci judí- ci- um * et justí-ti- am, Dómi- ne,
non ca-lumni- éntur mí-hi supérbi : ad ómni- a mandá-



ta tú- a di- ri-gé- bar, ómnem ví- am ini-qui-



tá- tis ó- di- o hábu- i. *T. P.* Alle- lú- ia.

MASS OF TWO OR MORE VIRGIN MARTYRS

All as for one Virgin Martyr, p. **410.**

I. MASS OF A VIRGIN NOT A MARTYR

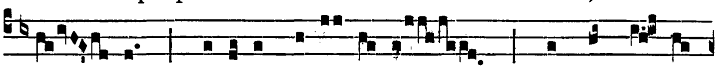
Intr. 8.



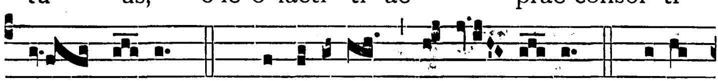
DI-lexí- sti * justí- ti- am, et odí- sti iniqui-



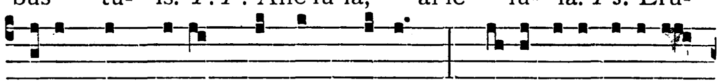
tá- tem : proptér- e- a ún- xit te Dé- us, Dé- us



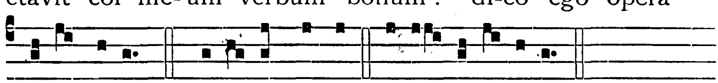
tú- us, ó-le-o laetí- ti- ae prae consór- ti-



bus tú- is. *T. P.* Alle-lú-ia, al-le- lú- ia. *Ps.* Eru-

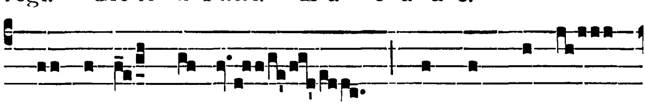


ctávit cor mé- um vérbum bónum : * dí-co égo ópera

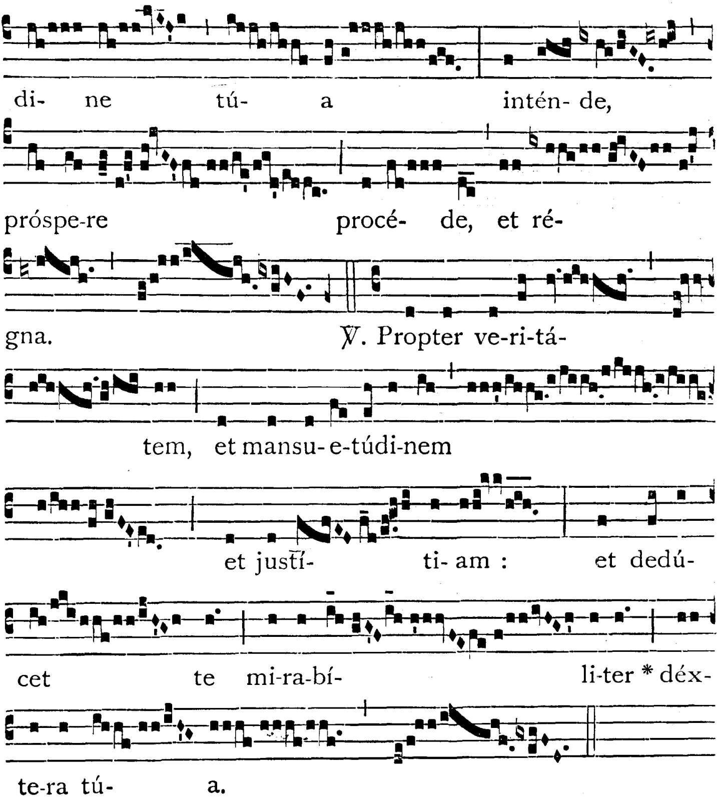


mé- a régi. Gló-ri- a Pátri. E u o u a e.

Grad. 5.
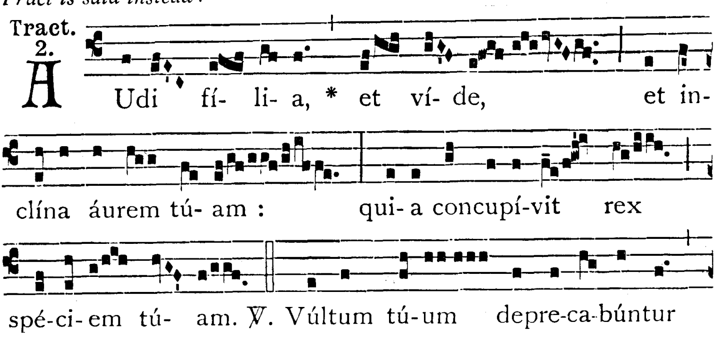


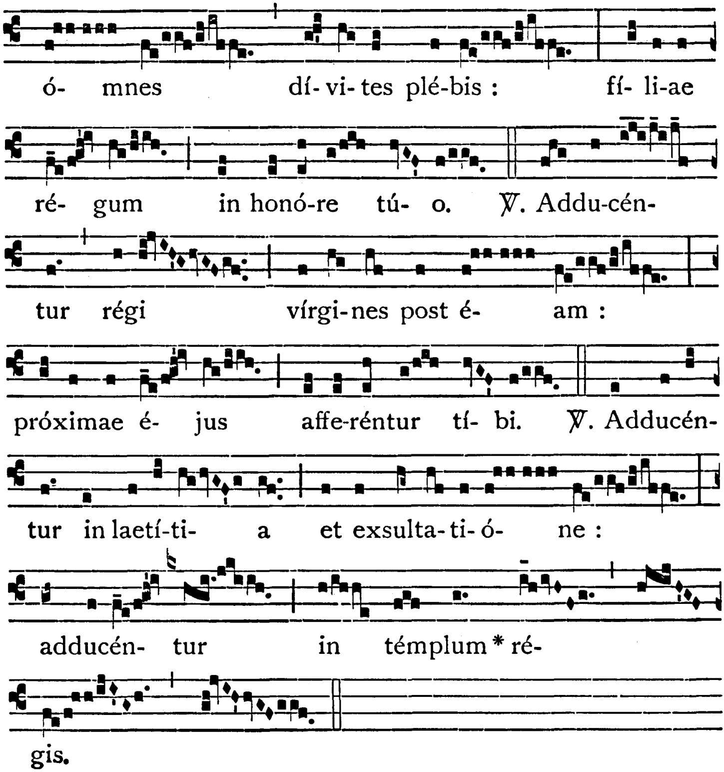
SPé- ci- e tú- a, * et pulchri- tú-



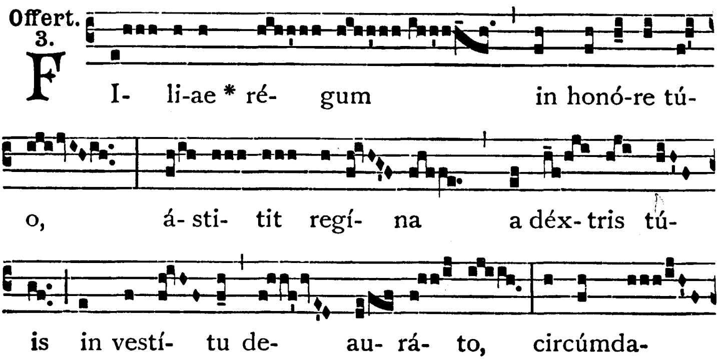
Allelúia, allelúia. ℣. Adducéntur régi. *p.* 407.

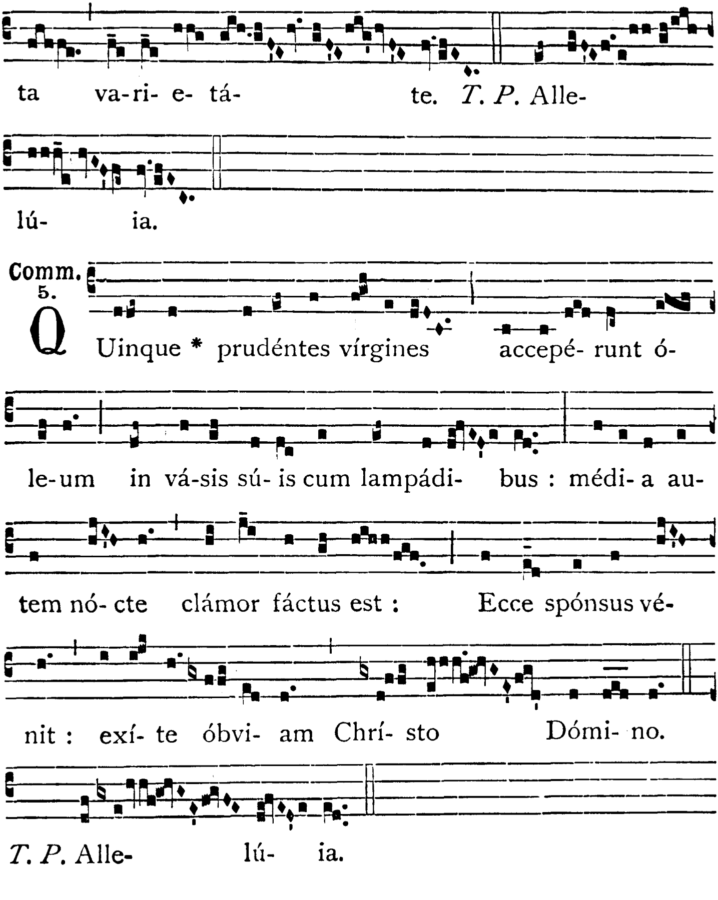
After Septuagesima, the Allelúia *and its Verse are omitted. The following Tract is said instead :*



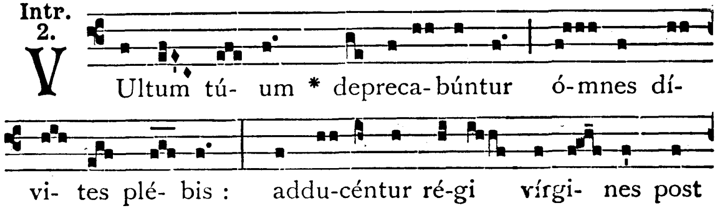


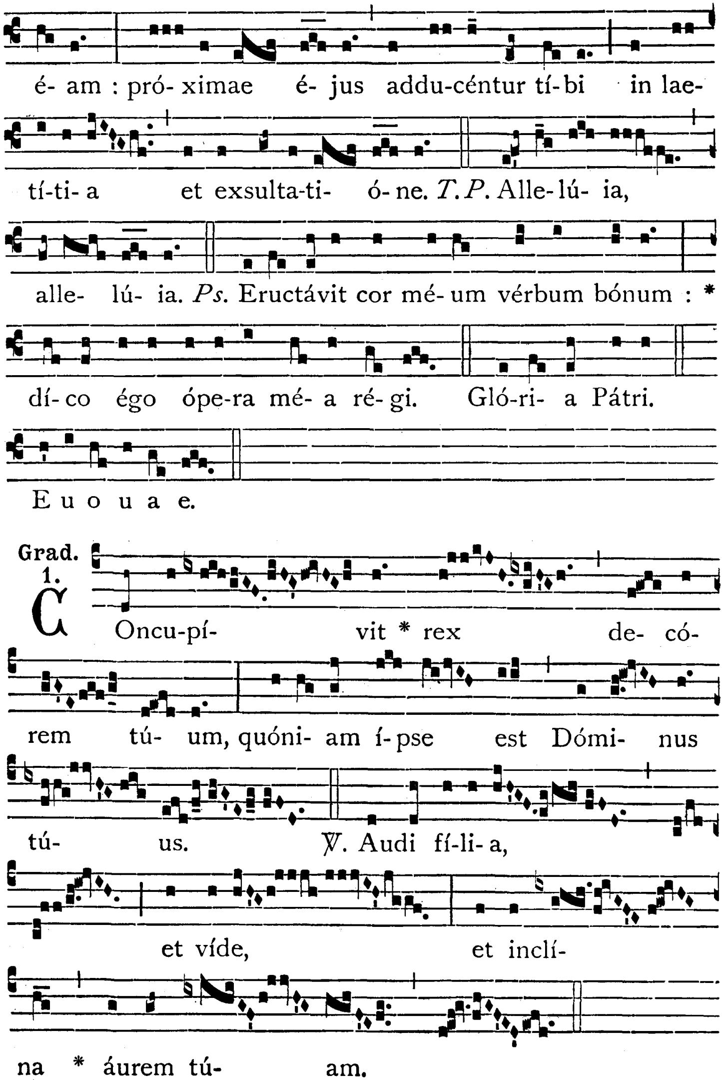
In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Adducéntur *p.* 407, *is sung instead, and then* Allelúia. ℣. Spécie túa *p.* 409.





II. ANOTHER MASS OF A VIRGIN NOT A MARTYR



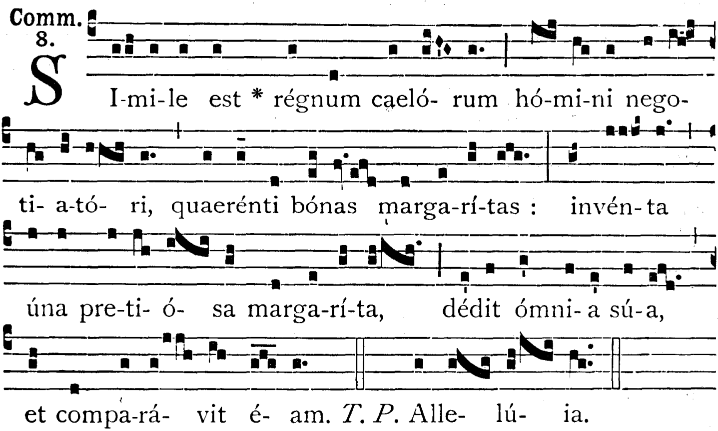


Allelúia, allelúia. ℣. Haec est vírgo *p.* 412.

After Septuagesima, the Allelúia *and its Verse are omitted. The Tract* Audi fília, *p.* 415, *is said instead.*

In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Haec est virgo *p.* 412, *is sung instead, and then* Allelúia. ℣. O quam púlchra *p.* 412.

Offertory. Afferéntur régi *p.* 409.



COMMON OF HOLY WOMEN

MASS OF A HOLY WOMAN MARTYR
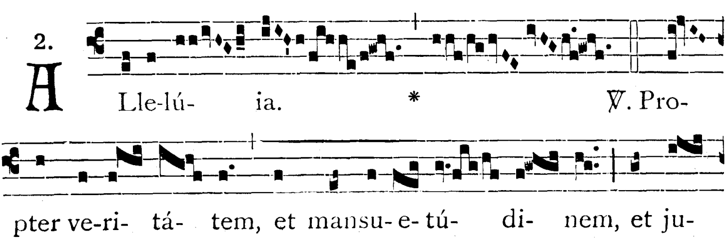
Introit. Me exspectavérunt *p.* 410.

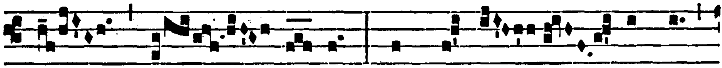
Gradual. Dilexísti justítiam *p.* 407.

Allelúia, allelúia. ℣. Spécie túa *p.* 409.

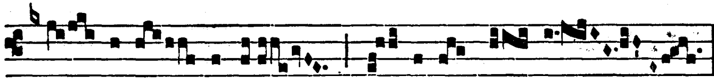
After Septuagesima, the Allelúia *and its Verse are omitted. The Tract* Véni spónsa Chrísti *p.* 408, *is said instead.*

In Paschal Time, the Gradual is omitted. In its place, the Allelúia, allelúia. ℣. Spécie túa *is sung, p.* 409, *and then the following :*





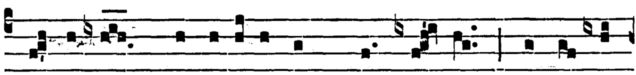
stí- ti- am : et de-dú- cet te



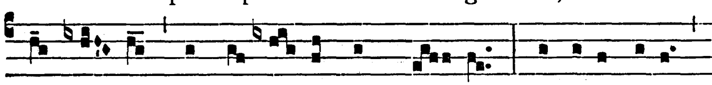
mi- rabí- li-ter * déx-te-ra tú- a.

Offertory. Diffúsa est *p.* 413.
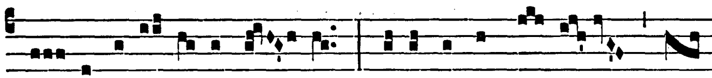
Comm. 1.



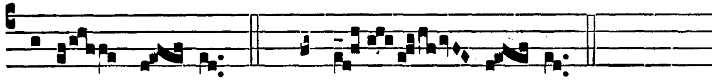
PRínci-pes * persecú-ti sunt me gra- tis, et a vér-



bis tú- is formi- dá- vit cor mé- um : laetábor égo



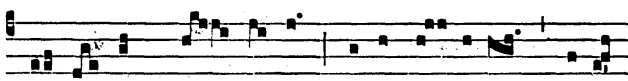
su- per e-lóqui- a tú- a, quasi qui invé- nit spó-



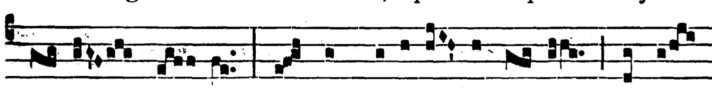
li- a múl- ta. *T. P.* Alle- lú- ia.

MASS OF A HOLY WOMAN NOT A MARTYR

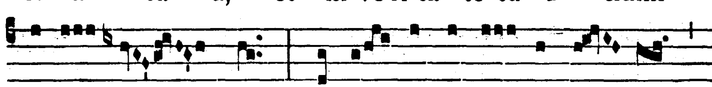
Intr. 3.



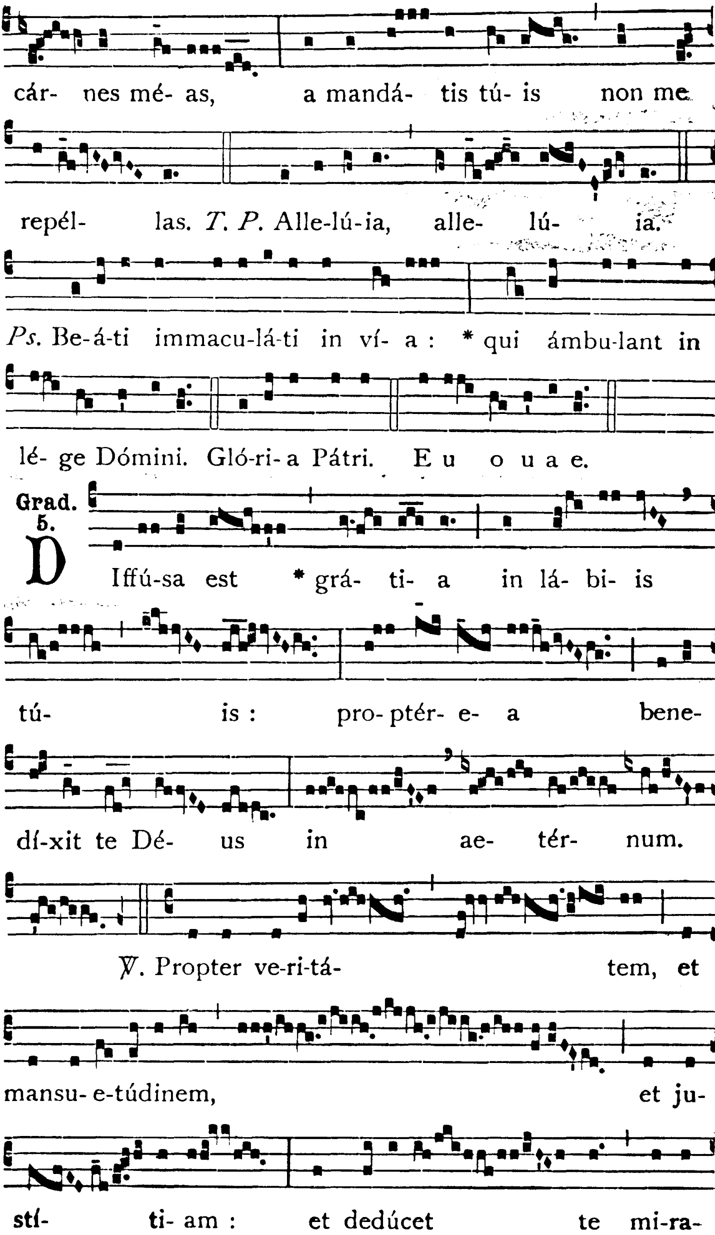
COgnó- vi * Dó- mi-ne, qui- a aéqui-tas judí-

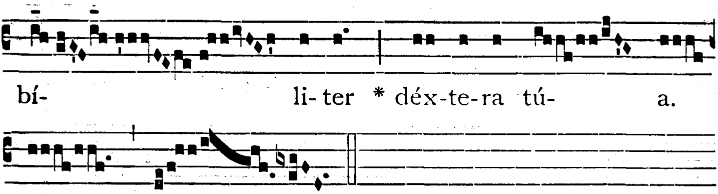


ci- a tú- a, et in ve-ri-tá- te tú- a humi-



li- á- sti me : confí- ge timó- re tú- o


cár- nes mé- as, a mandá- tis tú- is non me
repél- las. T. P. Alle-lú-ia, alle- lú- ia.
Ps. Be-á-ti immacu-lá-ti in ví- a : * qui ámbu-lant in
lé- ge Dómini. Gló-ri- a Pátri. E u o u a e.
Grad. 5.
DIffú-sa est * grá- ti- a in lá- bi- is
tú- is : pro- ptér- e- a bene-
dí-xit te Dé- us in ae- tér- num.
℣. Propter ve-ri-tá- tem, et
mansu- e-túdinem, et ju-
stí- ti- am : et dedúcet te mi-ra-

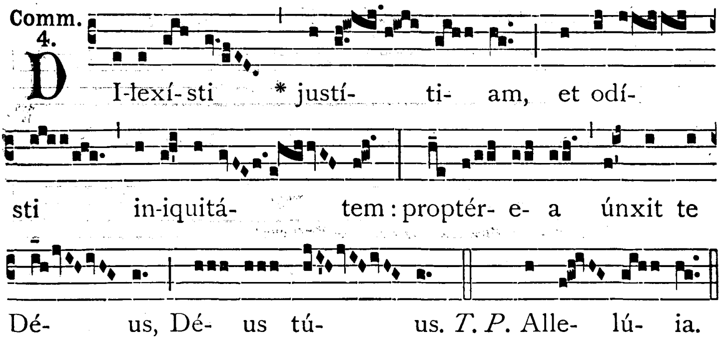


Allelúia, allelúia. ℣. Spécie túa *p.* 409.

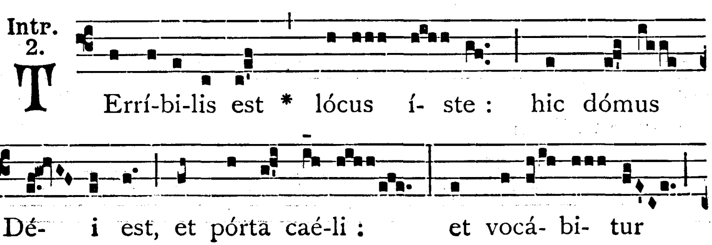
After Septuagesima, the Allelúia *and its Verse are omitted. The Tract* Véni spónsa Christi *p.* 408, *is said, but the ending words of the first* ℣. *are omitted :* * pro cujus amóre... fudísti.

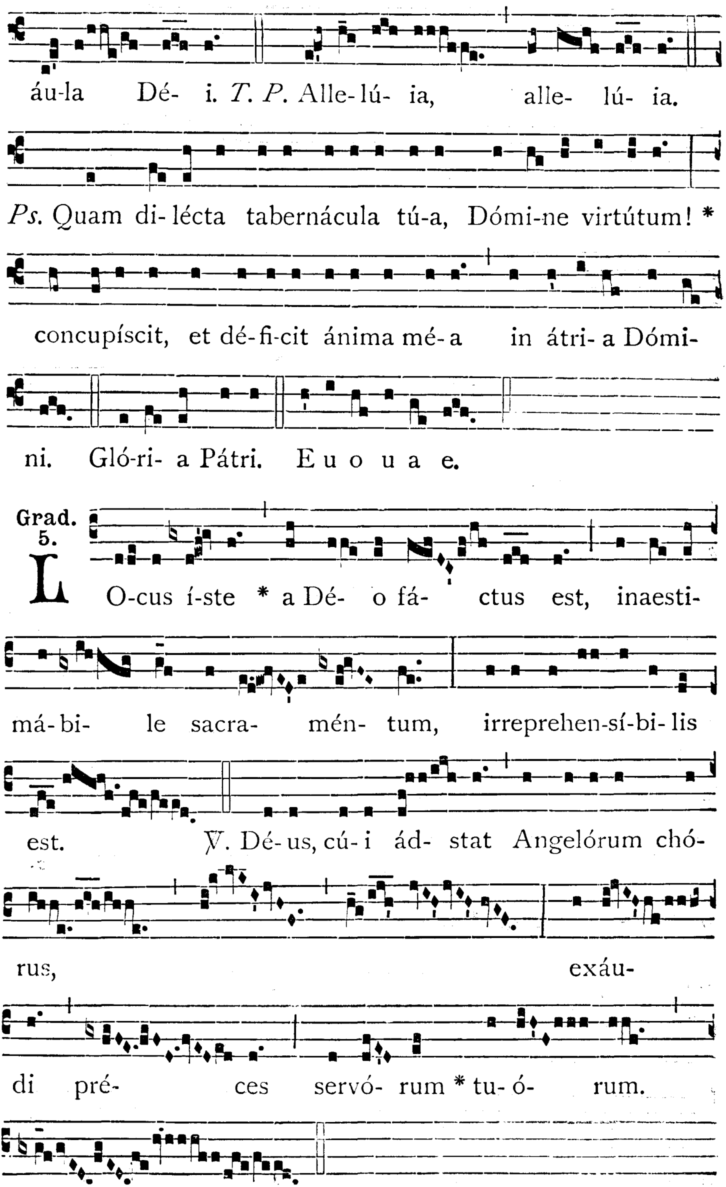
In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Spécie túa *p.* 409, *is said instead, and then* Allelúia. ℣. Propter veritátem *p.* 419.

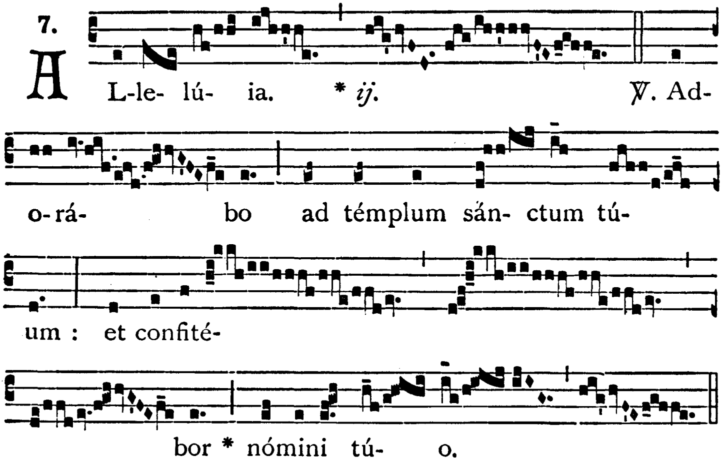
Offertory. Diffúsa est *p.* 413.



COMMON OF THE DEDICATION OF A CHURCH

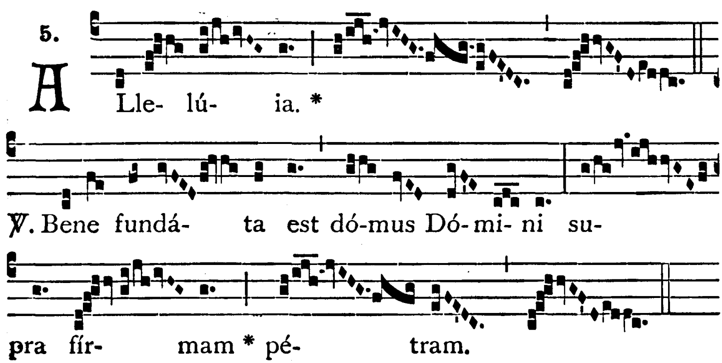


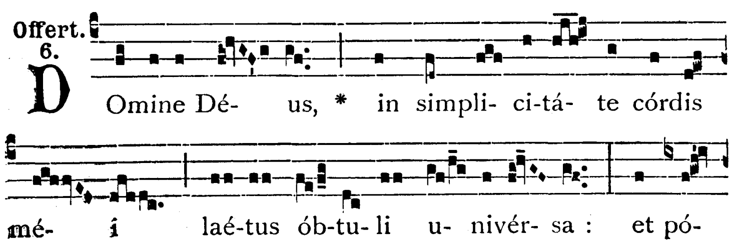

áu-la Dé- i. *T. P.* Alle-lú- ia, alle- lú- ia.
Ps. Quam di-lécta tabernácula tú-a, Dómi-ne virtútum! *
concupíscit, et dé-fi-cit ánima mé-a in átri-a Dómi-
ni. Gló-ri- a Pátri. E u o u a e.
Grad. 5.
LOcus í-ste * a Dé- o fá- ctus est, inaesti-
má-bi- le sacra- mén- tum, irreprehen-sí-bi-lis
est. ℣. Dé-us, cú-i ád- stat Angelórum chó-
rus, exáu-
di pré- ces servó- rum * tu- ó- rum.
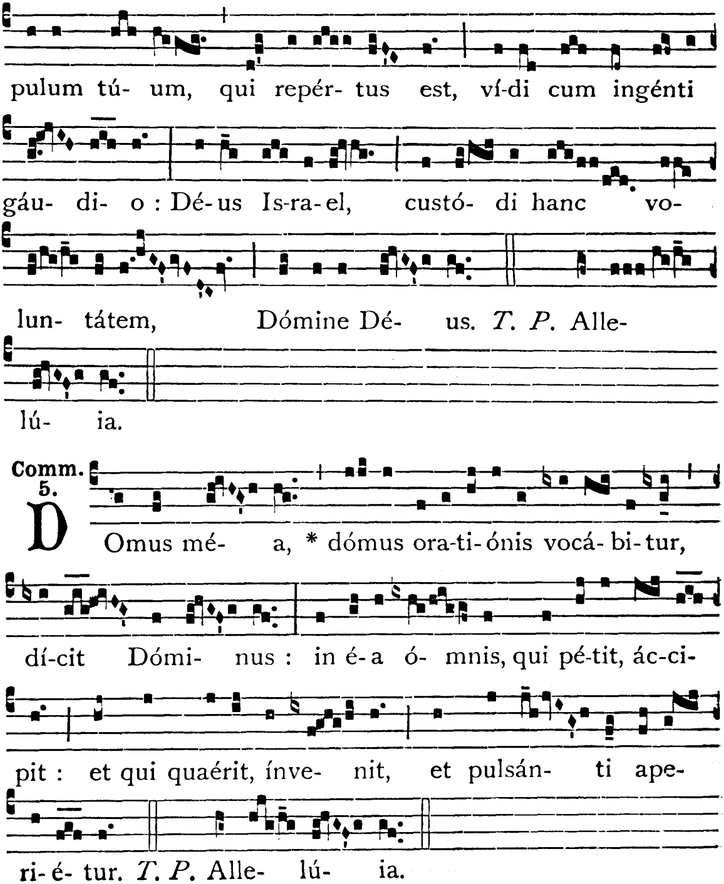


After Septuagesima, the Allelúia *and its Verse are omitted. In its place, the Tract* Qui confidunt *is said, taken from the 4th Sunday of Lent, p.* 192.
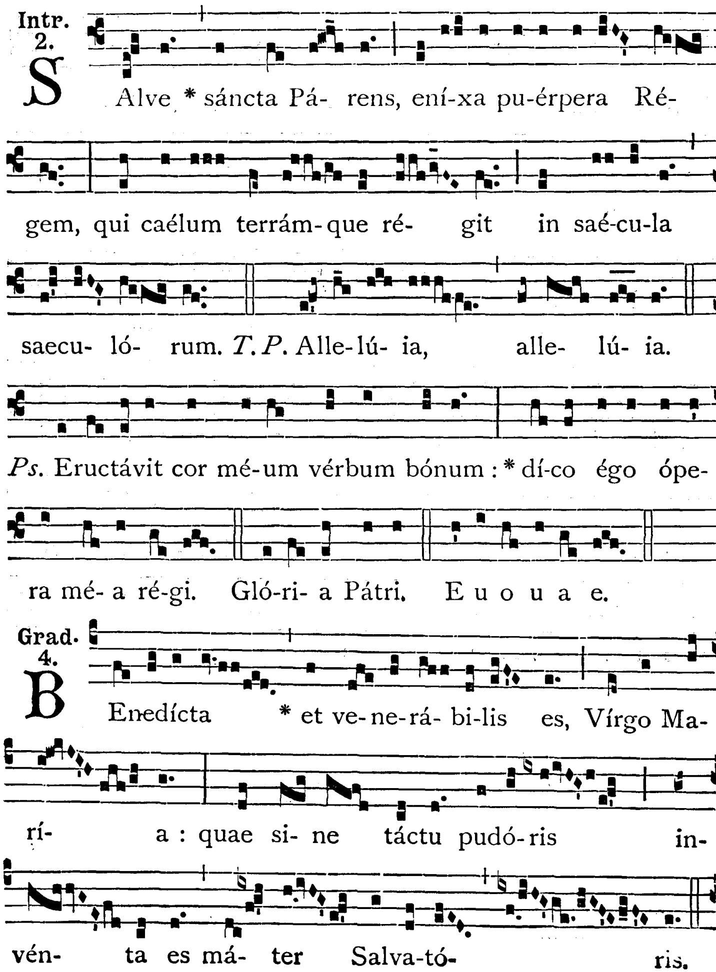
In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Adorábo *is sung instead, and then the following :*

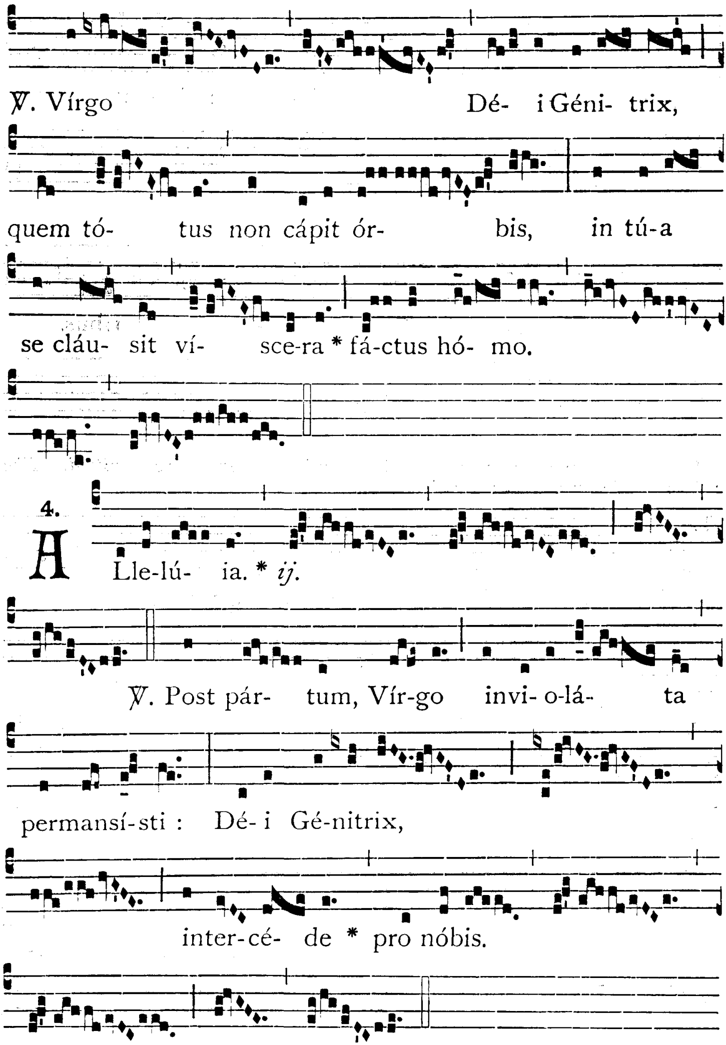




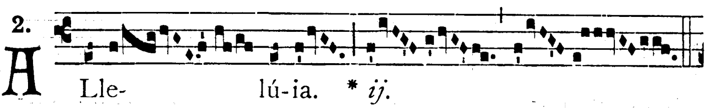

pulum tú- um, qui repér- tus est, ví-di cum ingénti
gáu- di- o : Dé-us Is-ra-el, custó- di hanc vo-
lun- tátem, Dómine Dé- us. *T. P.* Alle-
lú- ia.
Comm. 5.
DOmus mé- a, * dómus ora-ti-ónis vocá- bi-tur,
dí-cit Dómi- nus : in é-a ó- mnis, qui pé-tit, ác-ci-
pit : et qui quaérit, ínve- nit, et pulsán- ti ape-
ri-é- tur. *T. P.* Alle- lú- ia.

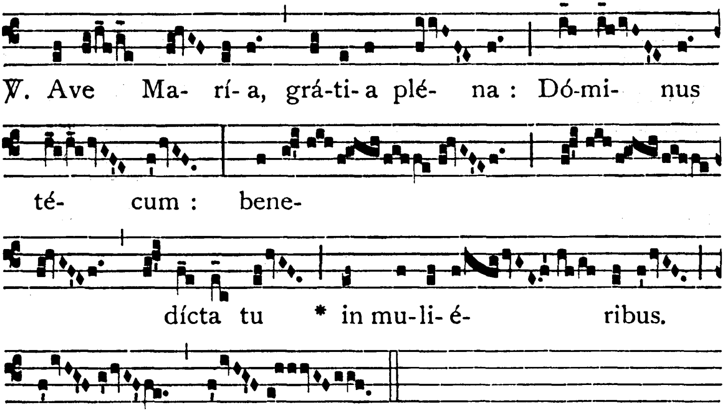
FEASTS OF THE BLESSED VIRGIN MARY THROUGHOUT THE YEAR





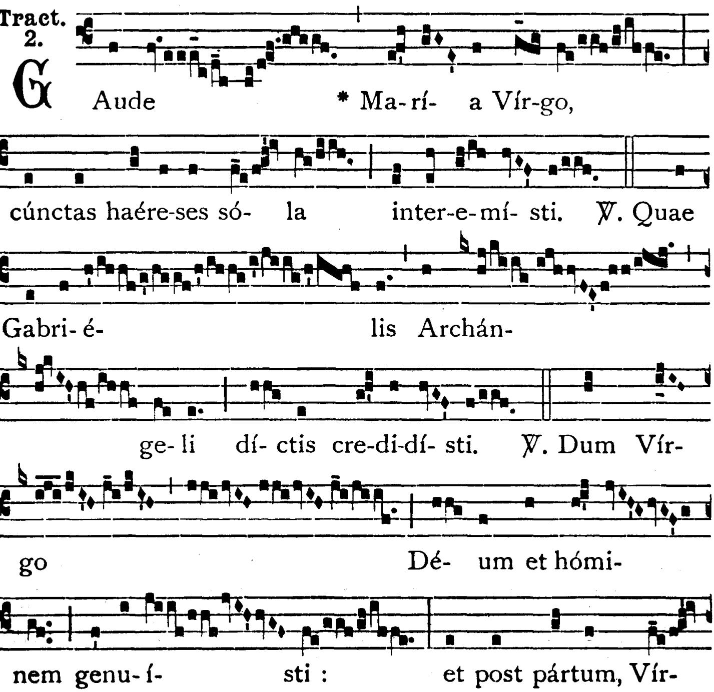
¶ *In Advent, the above* Allelúia *and its Verse are replaced by the following :*

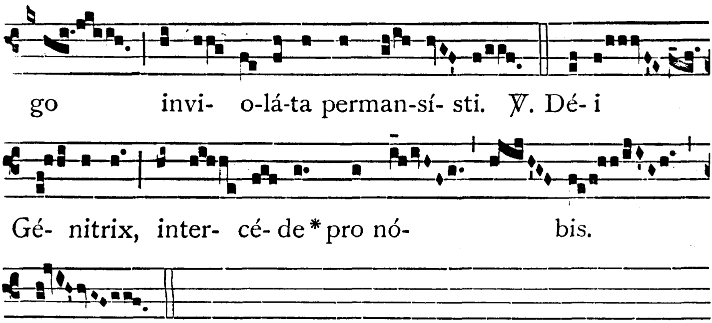




¶ *After Septuagesima, the* Allelúia. *and its Verse are omitted. The following Tract is said instead :*

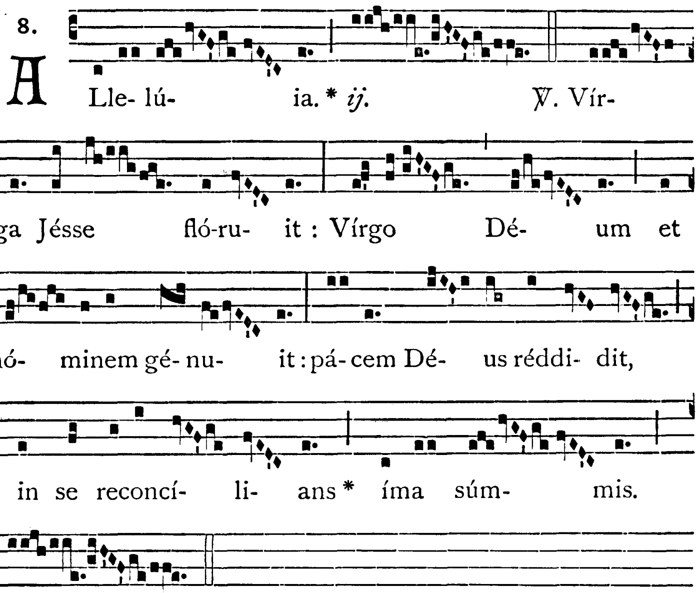
Tract. 2.





¶ *In Paschal Time, the Gradual is omitted and replaced by the following :*

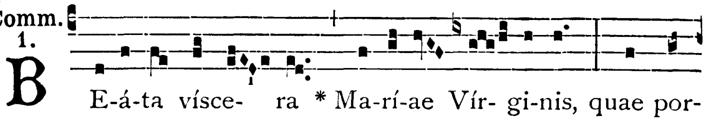
8.

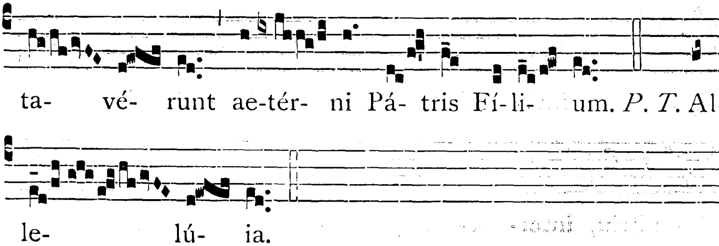


Allelúia. ℣. Ave María *p.* 427.

Offertory. Ave María *p.* 129.
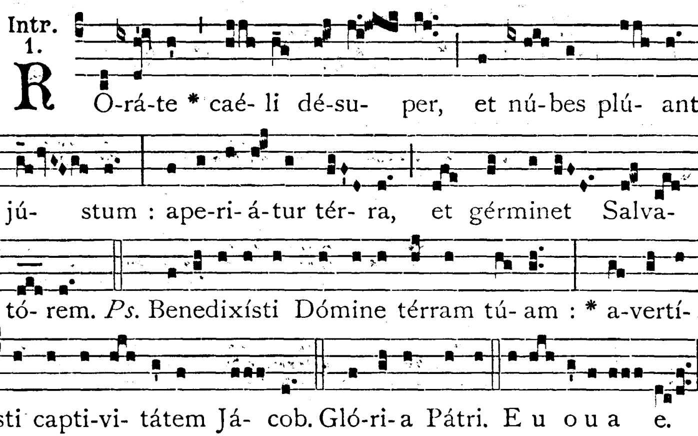
Comm. 1.
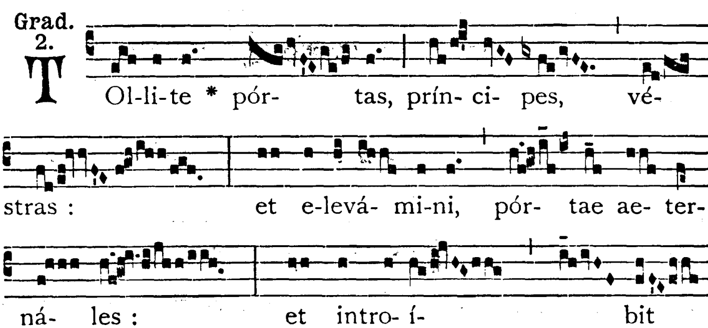


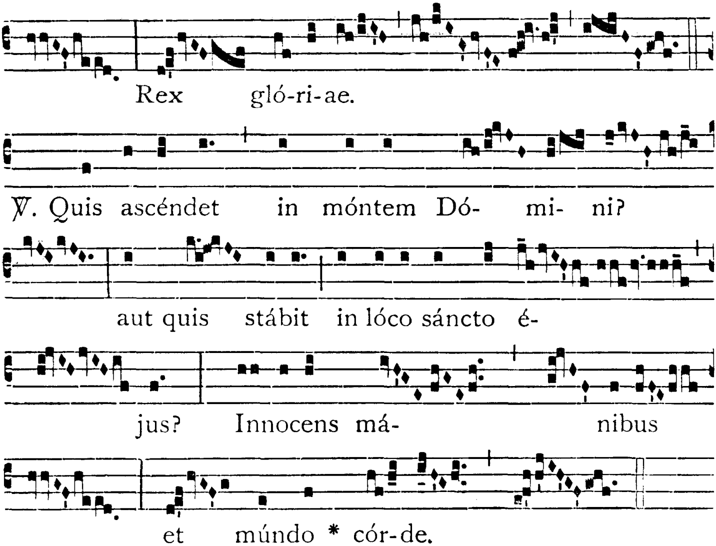


MASSES OF THE B. V. M. ON SATURDAYS

I. IN ADVENT
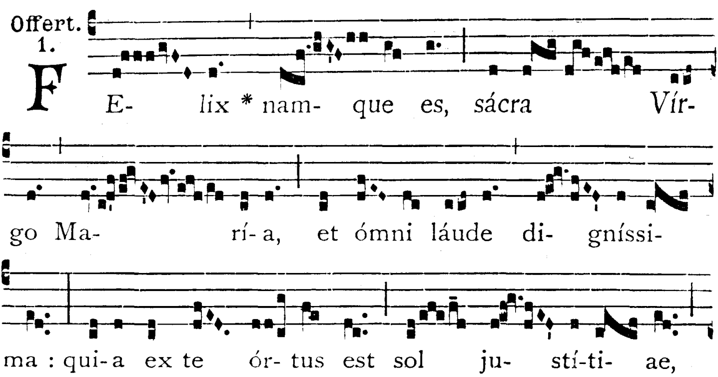






Allelúia, allelúia. ℣. Ave María *p.* 427.
Offertory. Ave María *p.* 129.
Communion. Ecce vírgo *p.* 130.

II. FROM CHRISTMAS TO THE PURIFICATION

Introit. Vúltum túum *p.* 417.
Gradual. Speciósus fórma *p.* 146.
Allelúia, allelúia. ℣. Post pártum *p.* 427.

After Septuagesima, the Allelúia *and its Verse are omitted; the Tract* Gáude María *p.* 428, *is said instead.*





Communion. Beáta víscera *p.* 429.

III. FROM THE PURIFICATION TO EASTER

Mass. Sálve Sáncta Párens *p.* 426, *except the following :*

Before Septuagesima : Allelúia, allelúia. ℣. Vírga Jésse flóruit *p.* 429.

After Septuagesima, the Allelúia *and its Verse being omitted, the Tract* Gáude María *p.* 428, *is said instead.*

Offertory. Félix namque es *p.* 431.

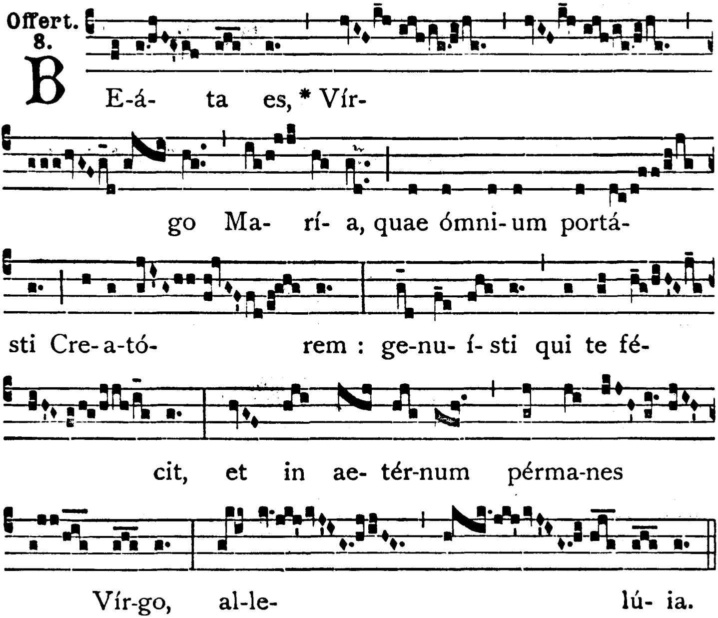
IV. IN PASCHAL TIME

Introit. Sálve sáncta Párens *p.* 426.

Allelúia, allelúia. ℣. Vírga Jésse flóruit *p.* 429.

Allelúia. ℣. Ave María *p.* 427.

Offert. 8.



Communion. Beáta víscera *p.* 429.

V. FROM PENTECOST TO ADVENT

Mass. Sálve sáncta Párens *p.* 426.

VOTIVE MASSES

Mass of the Most Holy Trinity

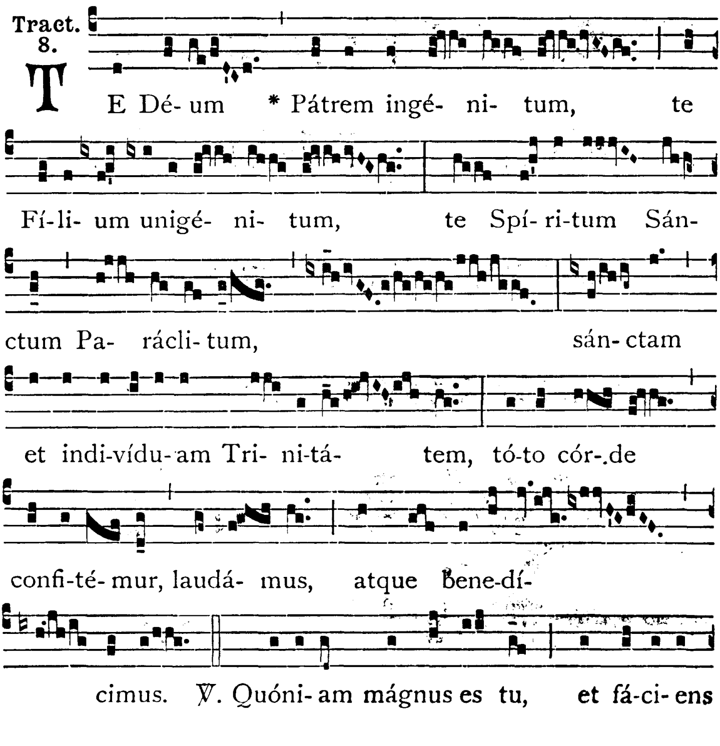
Introit. Benedícta sit *p.* 277.

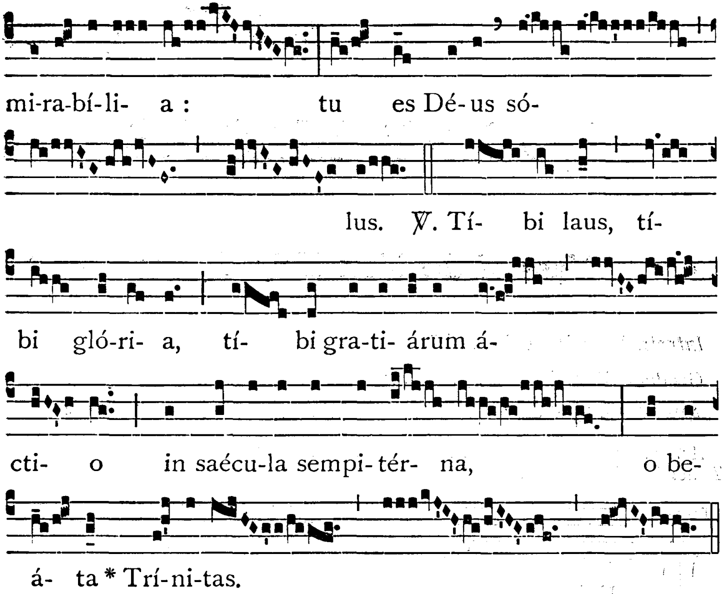
Gradual. Benedíctus es *p.* 278.

Allelúia, allelúia. ℣. Benedíctus es *p.* 278.

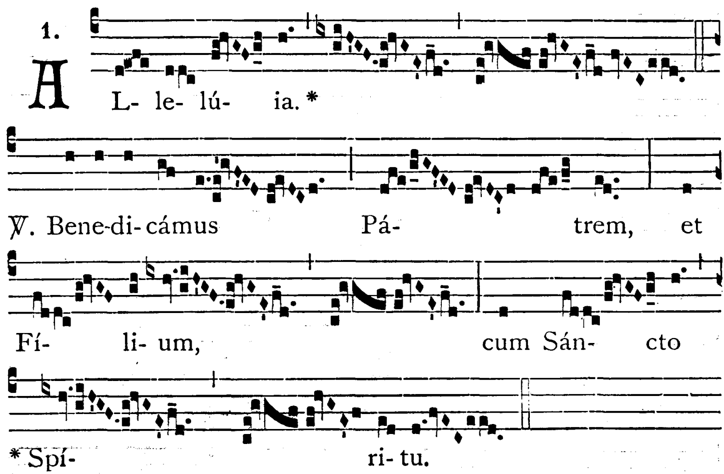
After Septuagesima, the Allelúia *and its Verse are omitted. The following Tract is said instead :*

Tract. 8.





In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Benedíctus es *is sung instead, p. 433, and then the following :*



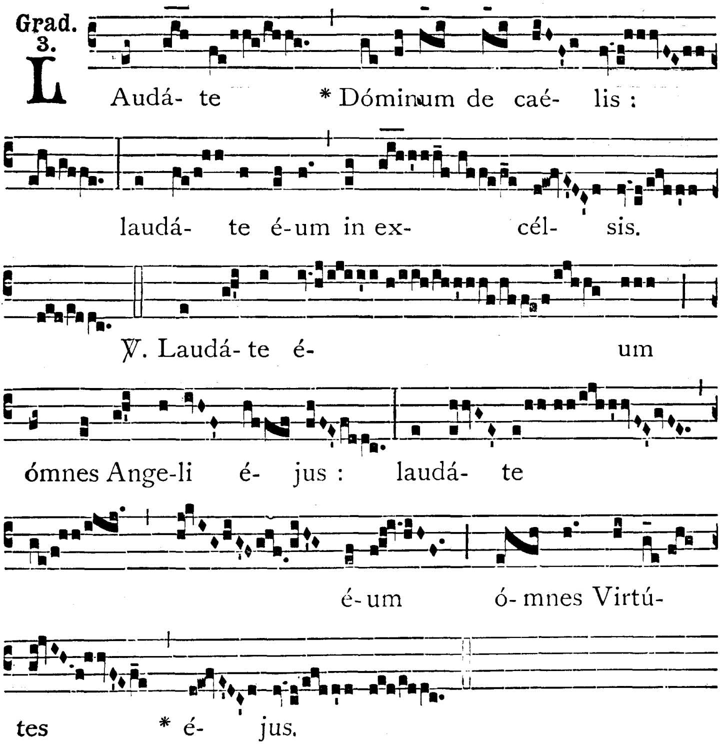
Offertory. Benedíctus sit *p.* 279.

Communion. Benedícimus *p.* 279.
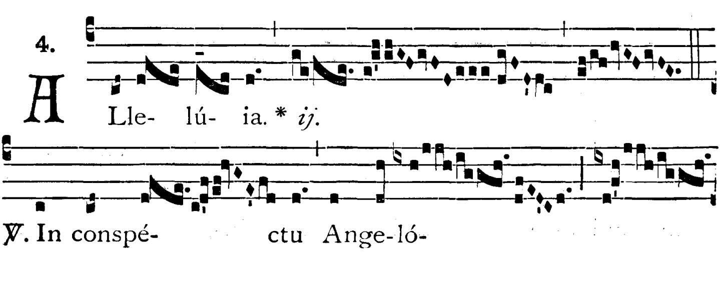
Votive Mass of the Holy Angels

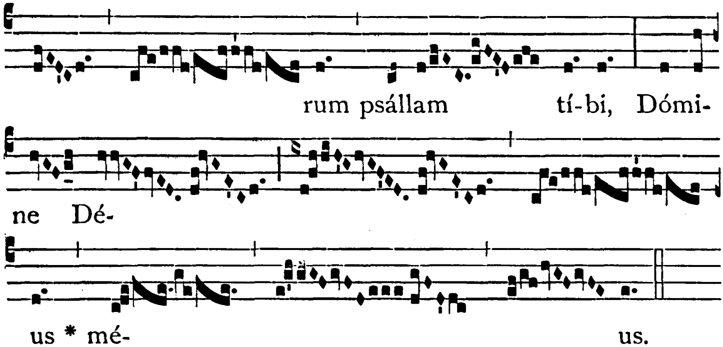
Introit. Benedícite Dóminum *p.* 523.

Grad. 3.

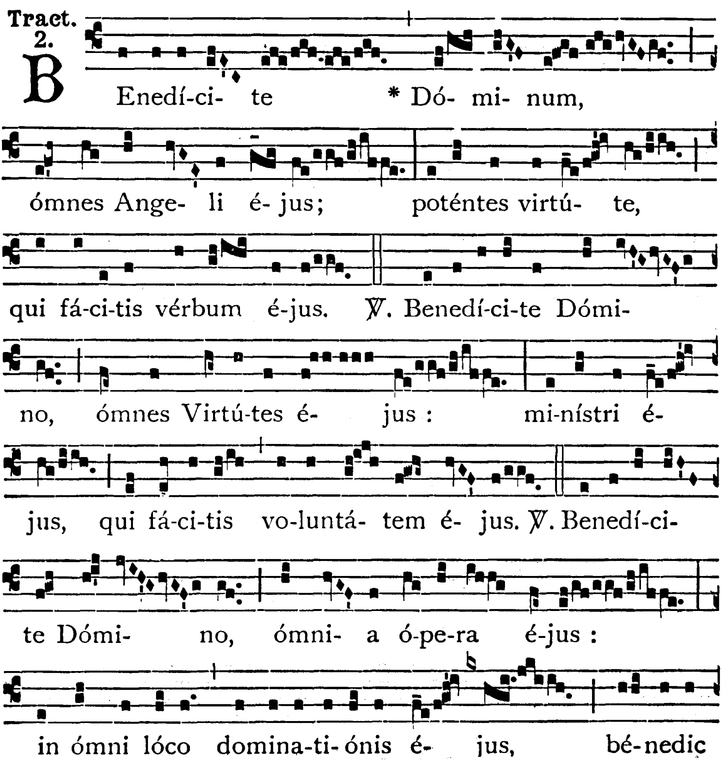


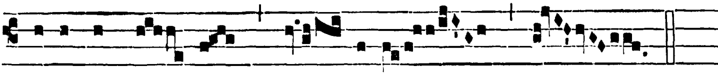
4.





After Septuagesima, the Allelúia *and its Verse are omitted. The following Tract is said instead :*
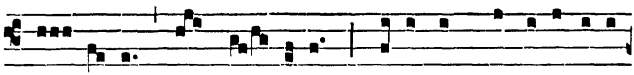




ánima mé- a * Dó- mino.

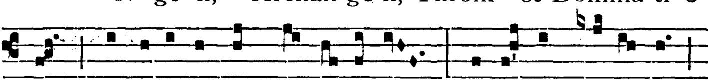
In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. In conspéctu *p.* 244, *is sung instead, and then the* Allelúia. ℣. Angelus Dómini *p.* 435.

Offertory. Stétit Angelus *p.* 526.

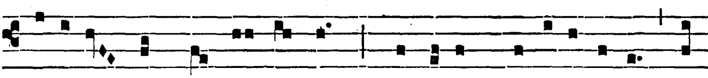
Comm. 2.



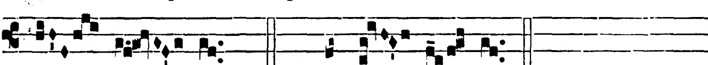
A N- ge- li, * Archán-ge-li, Thróni et Domina-ti- ó-



nes, Principá-tus et Pot- está-tes, Virtú- tes caeló-rum,



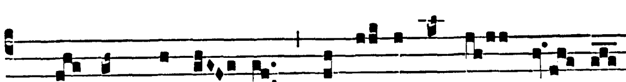
Chérubim atque Sé- raphim, Dóminum benedí-ci-te in



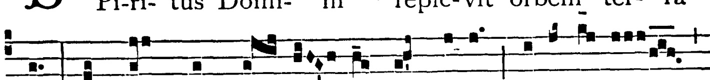
ae- tér- num. *T. P.* Alle- lú- ia.

Votive Mass of the Holy Ghost

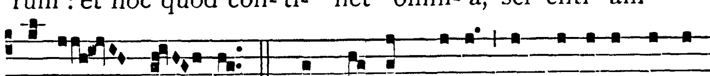
Intr. 8.



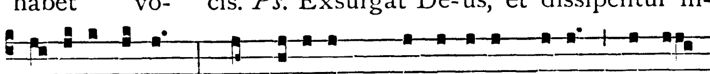
S Pí-ri- tus Dómi- ni * replé-vit órbem ter- rá-



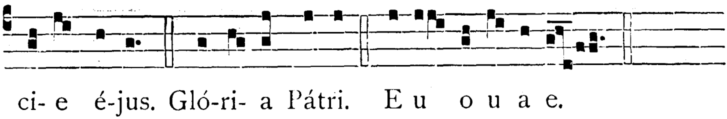
rum : et hoc quod cón- ti- net ómni- a, sci- énti- am



hábet vó- cis. *Ps.* Exsúrgat Dé-us, et dissipéntur in-



imí-ci é-jus : * et fúgi- ant, qui odérunt é-um, a fá-



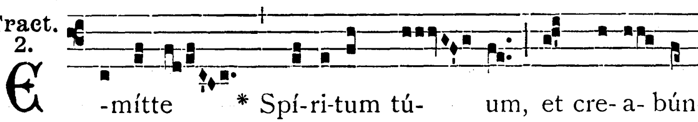
In Paschal Time, the Introit is sung as on p. 272.
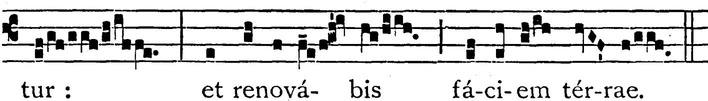
Gradual. Beáta gens *p.* 344.

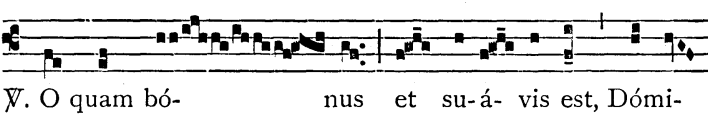
Alleluia, allelúia. ℣. Véni Sáncte Spíritus *p.* 273.

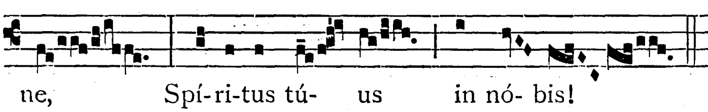
After Septuagesima, the Allelúia *and its Verse are omitted; the following Tract is said instead :*

Tract. 2.

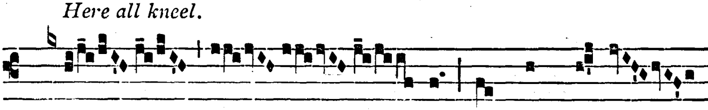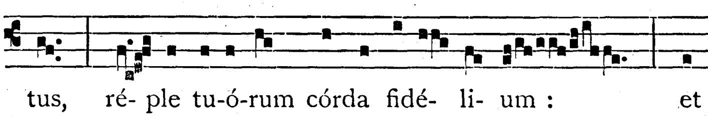




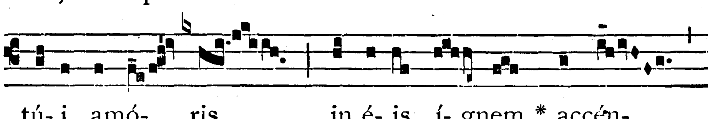


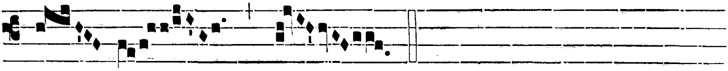


Here all kneel.





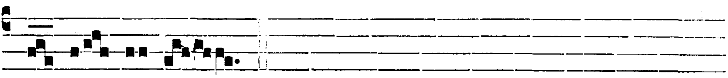




de.

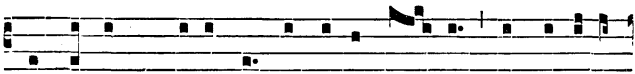
In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Emítte Spíritum túum *p.* 272. *is sung instead, and then* Allelúia. ℣. Véni Sáncte Spíritus *p.* 273.

Offertory. Confírma hoc Déus *p.* 275. *Out of Paschal Time,* Allelúia, *is omitted and the ending is as follows :*

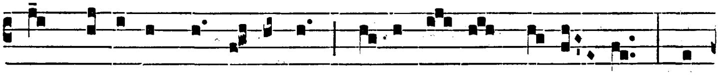


mú-ne- ra.

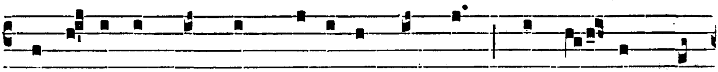
Comm. 7.



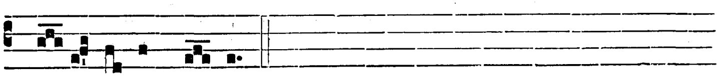
FActus est * repénte de caélo só- nus adve-ni- én-



tis spí-ri-tus ve-heméntis, u-bi é- rant se-dén- tes : et



replé- ti sunt ómnes Spí- ri-tu Sáncto, loquén- tes ma-

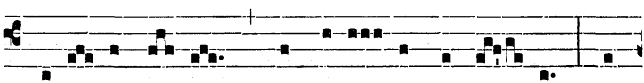


gná- li- a Dé- i.

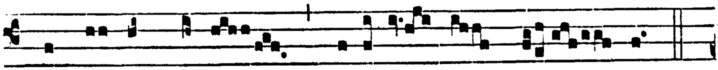
In Pachal Time, the Communion is sung as on p. 275.

Votive Mass of the Blessed Sacrament

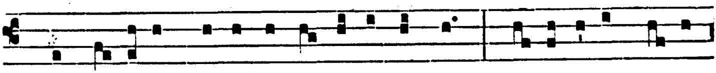
Intr. 2.



CIbá- vit é- os * ex ádi- pe frumén- ti : et



de pé-tra, mélle saturá- vit é- os.



Ps. Exsultáte Dé- o adju-tó-ri nóstro : * ju-bi-lá-te Dé- o



Já-cob. Gló-ri- a Pátri. E u o u a e.

In Paschal Time, the Introit is sung as on p. 280.

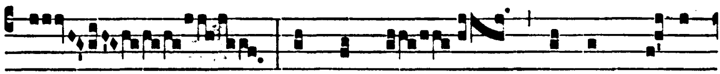
Gradual. Allelúia *as on the Feast of Corpus Christi p.* 280.

After Septuagesima, the Allelúia *and its Verse are omitted; the following Tract is said instead :*

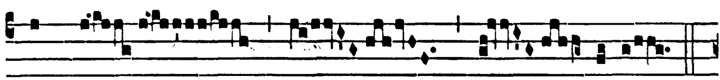
Tract. 8.



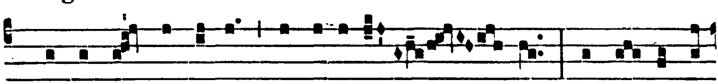
AB órtu só-lis * usque ad oc- cá-



sum, mágnum est nómen mé- um



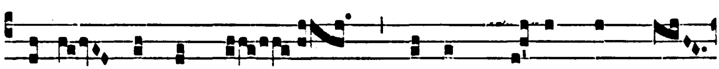
in gén- tibus.



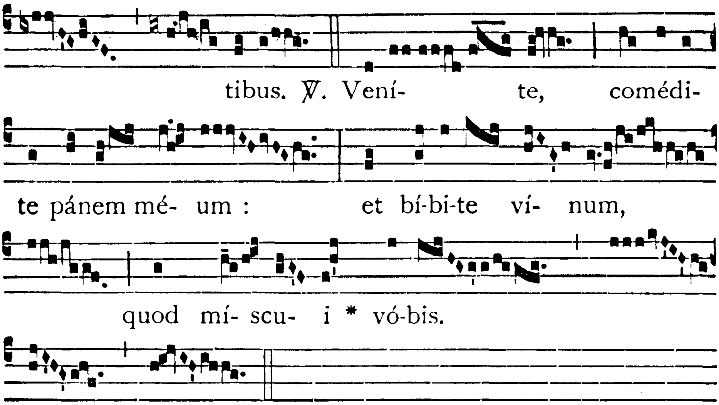
℣. Et in ómni ló-co sacri-ficá- tur, et of-fértur



nó-mini mé-o oblá-ti- o múnda :



qui- a mágnum est nómen mé- um in gén-
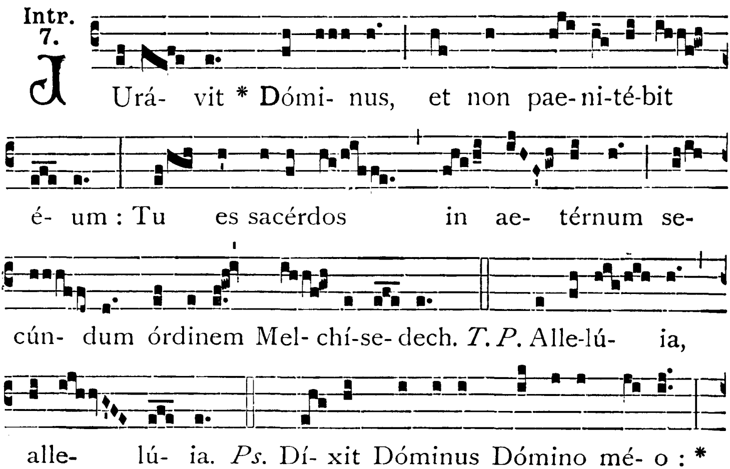


In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Cognovérun. *is sung instead, p.* 248, *and then the* Allelúia. ℣. Cáro méa *p.* 281.

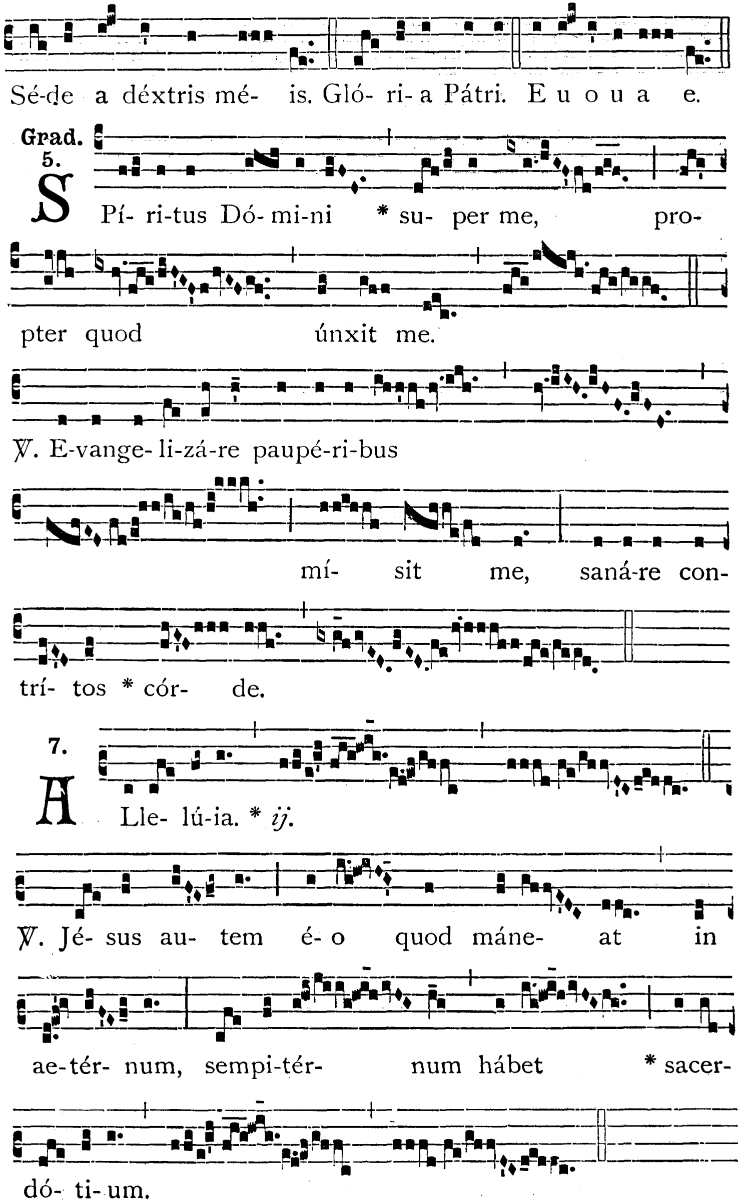
Offertory. Sacerdótes Dómini *p.* 285.

Communion. Quotiescúmque *p.* 286.

¶ **Votive Mass of the Most Sacred Heart of Jesus,** *as on p.* 303.

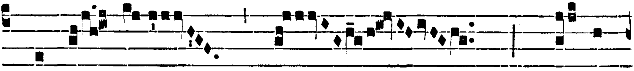
Votive Mass of the Christ the Eternal High Priest



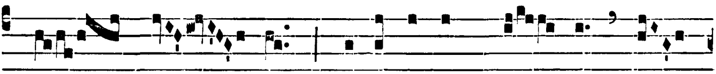

Sé-de a déxtris mé- is. Gló- ri- a Pátri. E u o u a e.
Grad. 5.
SPí- ri-tus Dó- mi-ni * su- per me, pro-
pter quod únxit me.
℣. E-vange- li-zá-re paupé-ri-bus
mí- sit me, saná-re con-
trí- tos * cór- de.
7.
ALle- lú-ia. * ij.
℣. Jé- sus au- tem é- o quod máne- at in
ae-tér- num, sempi-tér- num hábet * sacer-
dó- ti-um.

After Septuagesima, the Allelúia *and its Verse are omitted. The following Tract is said instead :*

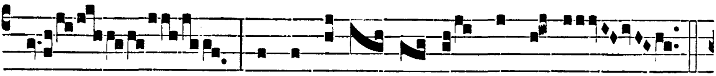
Tract. 8.
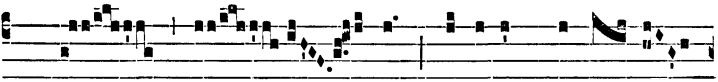


E Xsúr-ge, * Dó-mi-



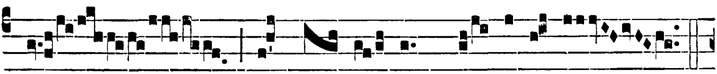
ne Dé- us, exalté-tur má- nus tú-



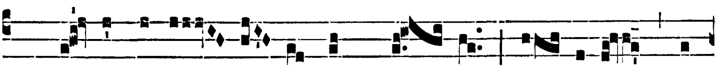
a : ne obli-vi- scá- ris páupe-rum.



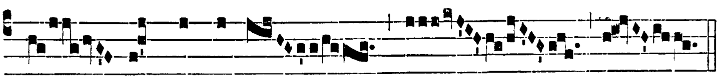
℣. Ví- de quó-ni-am tu la- bó-



rem et do- ló- rem con-síde- ras.
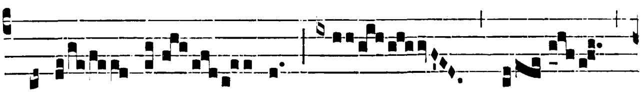


℣. Tí- bi de-re- lí- ctus est páu- per : órphano tu



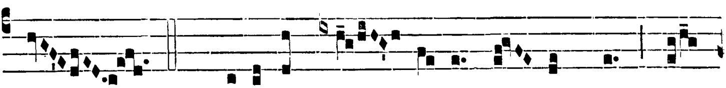
é- ris * adjú-tor.

In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Jésus autem *is sung instead, p.* 442 *; and then the following :*

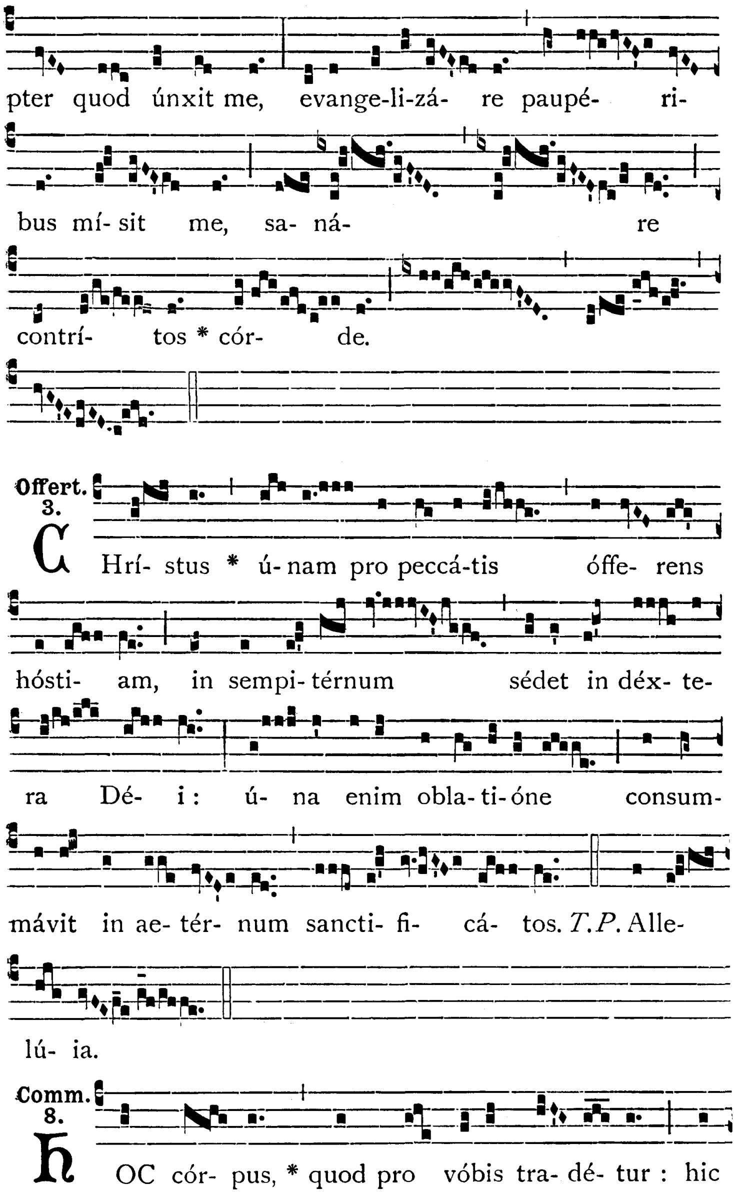
1.

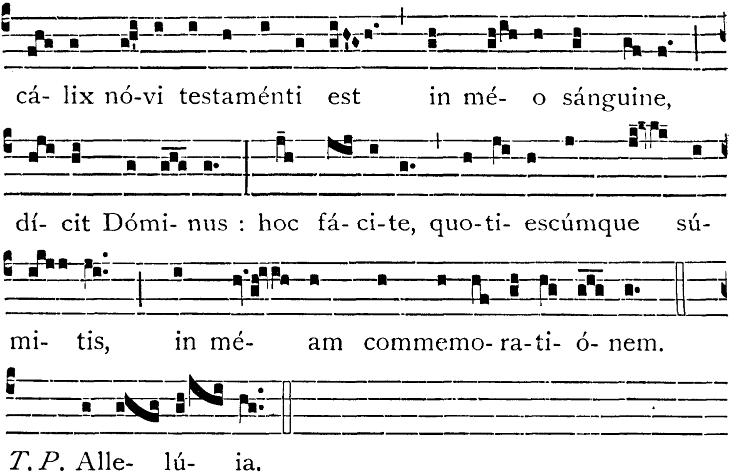


A Lle- lú- ia. *

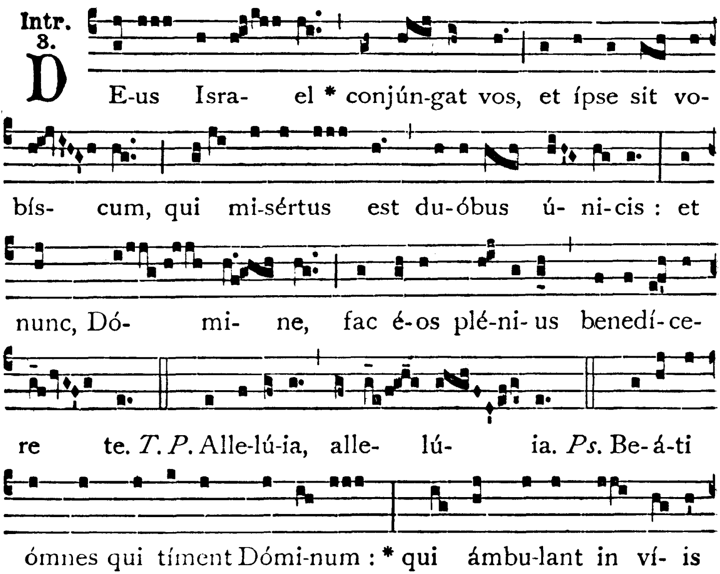


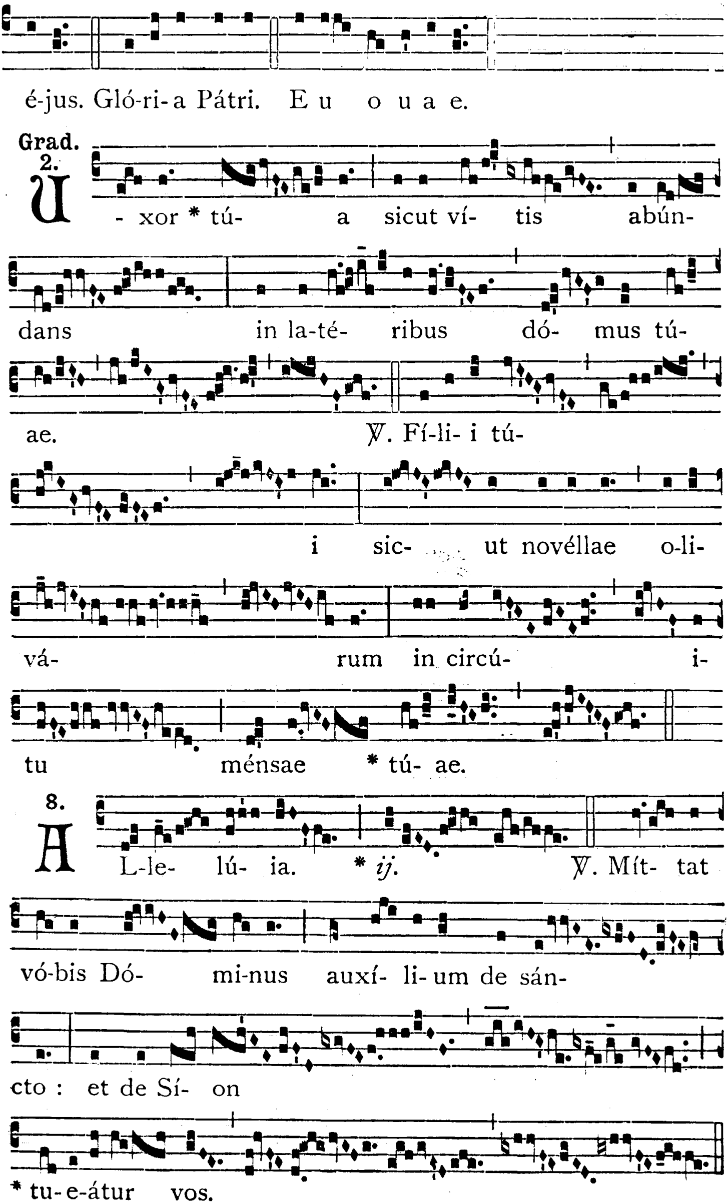
℣. Spí-ri-tus Dó- mi-ni su- per me; pro-


pter quod únxit me, evange-li-zá- re paupé- ri-
bus mí- sit me, sa- ná- re
contrí- tos * cór- de.
Offert. 3.
CHrí- stus * ú- nam pro peccá-tis óffe- rens
hósti- am, in sempi- térnum sédet in déx- te-
ra Dé- i : ú- na enim obla- ti- óne consum-
mávit in ae- tér- num sancti- fi- cá- tos. T.P. Alle-
lú- ia.
Comm. 8.
HOC cór- pus, * quod pro vóbis tra- dé- tur : hic

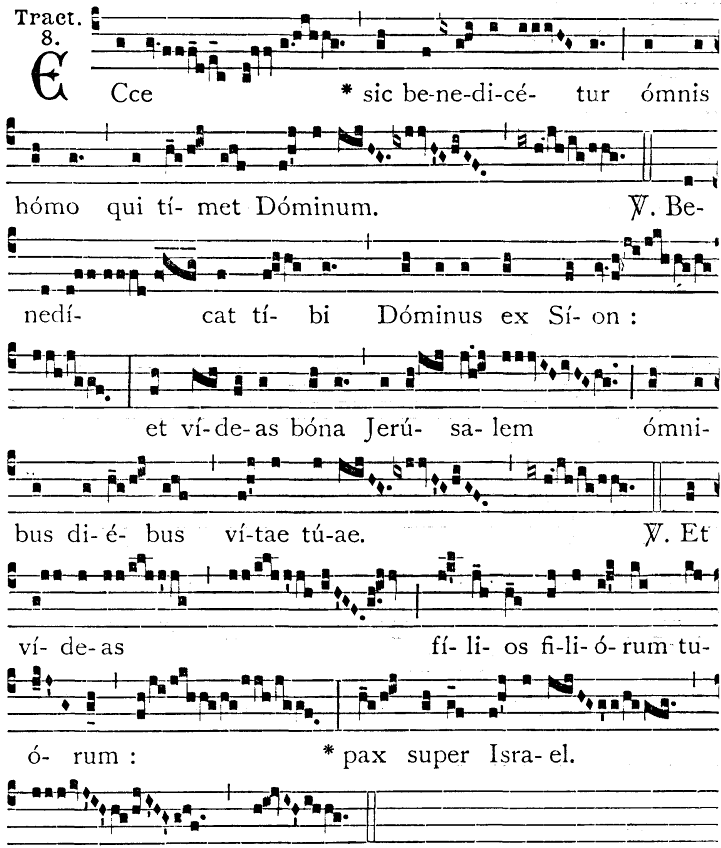


Nuptial Mass

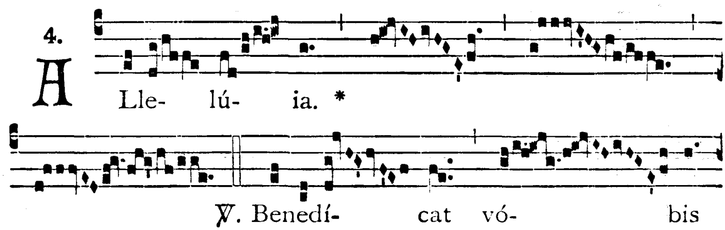


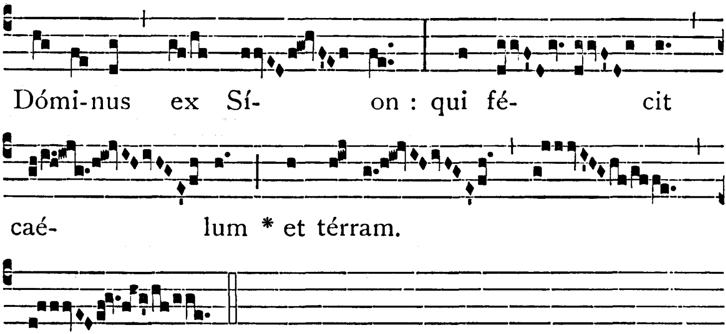

é-jus. Gló-ri-a Pátri. E u o u a e.
Grad. 2.
U-xor * tú- a sicut ví- tis abún-
dans in la-té- ribus dó- mus tú-
ae. ℣. Fí-li- i tú-
i sic- ut novéllae o-li-
vá- rum in circú- i-
tu ménsae * tú- ae.
8.
AL-le- lú- ia. * ij. ℣. Mít- tat
vó-bis Dó- mi-nus auxí- li-um de sán-
cto : et de Sí- on
* tu-e-átur vos.

After Septuagesima, the following Tract is said instead of the Allelúia *and its Verse :*

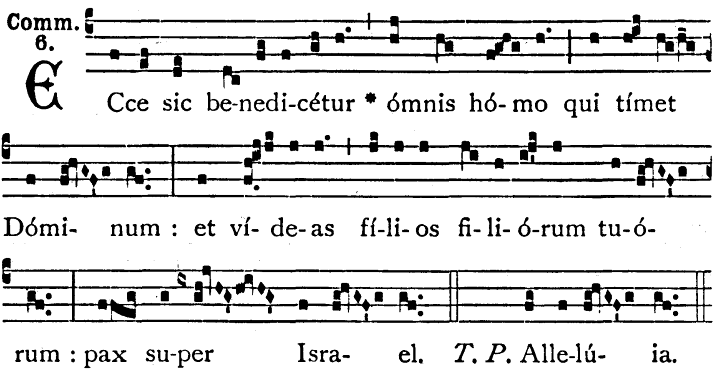


In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Mittat vóbis *is sung instead, p.* 446 ; *and then the following :*
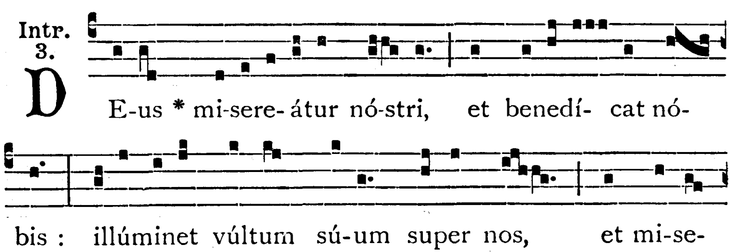


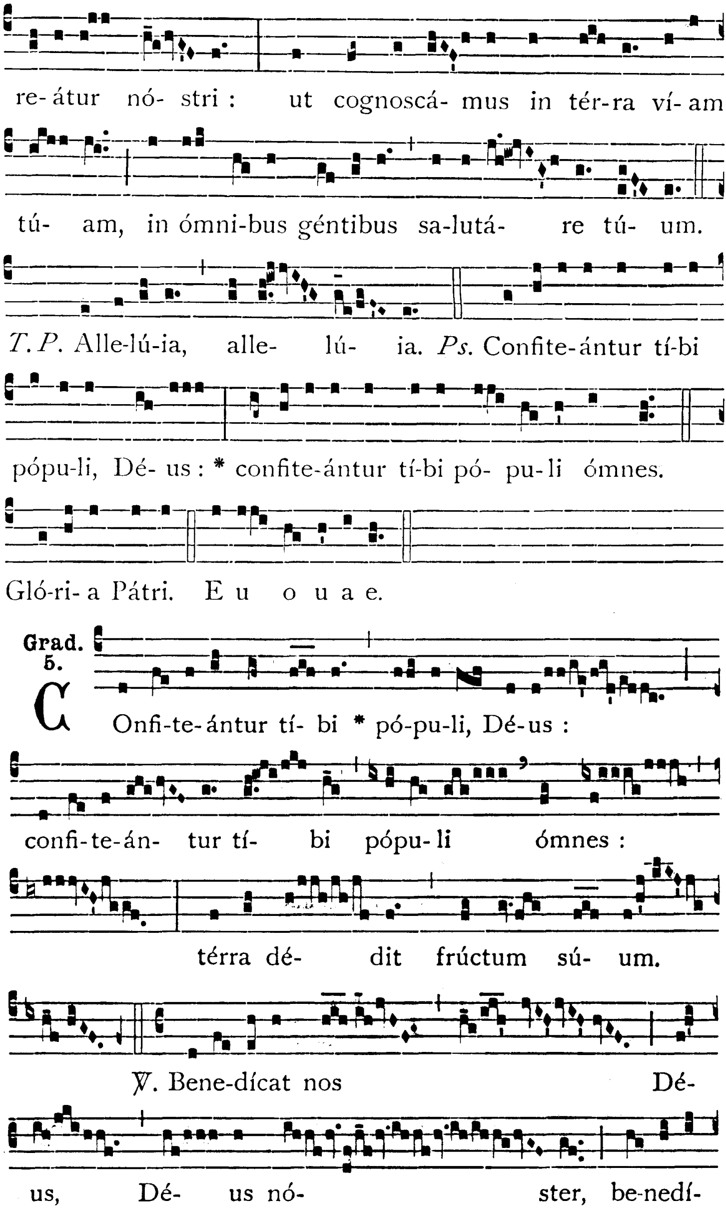


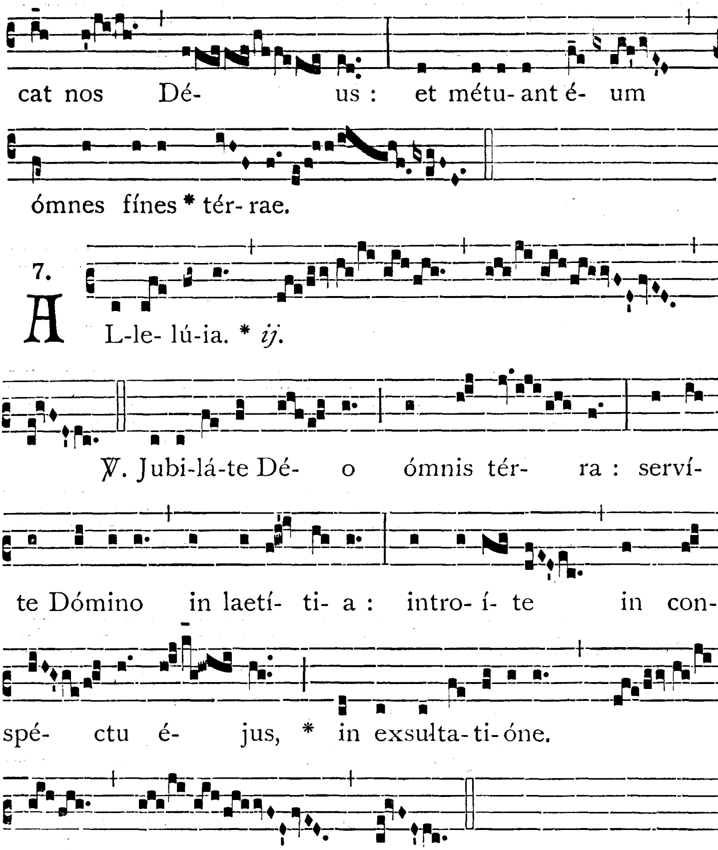
Offertory. In te sperávi *p.* 336.



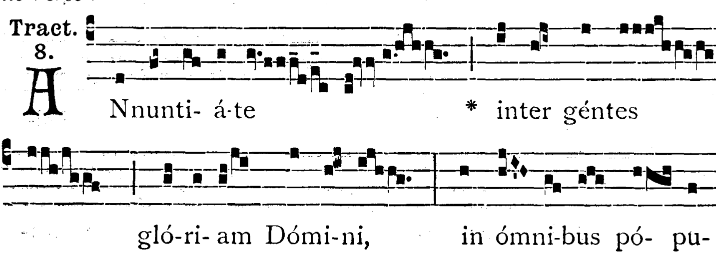
Mass for the Propagation of the Faith
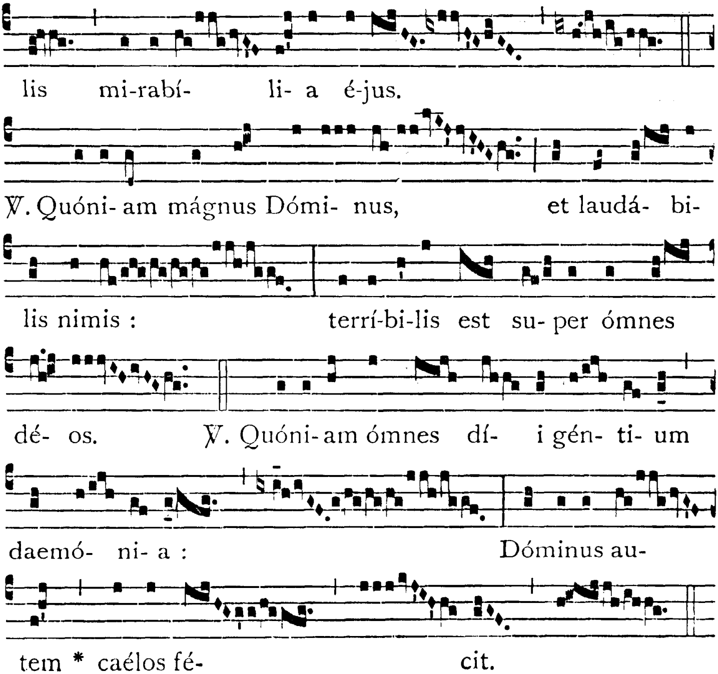



re-átur nó- stri : ut cognoscá- mus in tér-ra ví-am
tú- am, in ómni-bus géntibus sa-lutá- re tú- um.
T. P. Alle-lú-ia, alle- lú- ia. Ps. Confite-ántur tí-bi
pópu-li, Dé- us : * confite-ántur tí-bi pó- pu-li ómnes.
Gló-ri- a Pátri. E u o u a e.
Grad. 5.
COnfi-te-ántur tí- bi * pó-pu-li, Dé-us :
confi-te-án- tur tí- bi pópu- li ómnes :
térra dé- dit frúctum sú- um.
℣. Bene-dícat nos Dé-
us, Dé- us nó- ster, be-nedí-



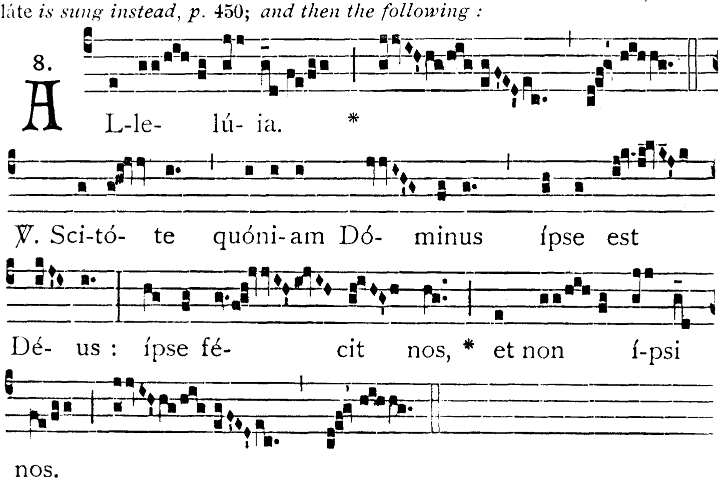
After Septuagesima, the following Tract is said instead of the Allelúia *and its Verse :*

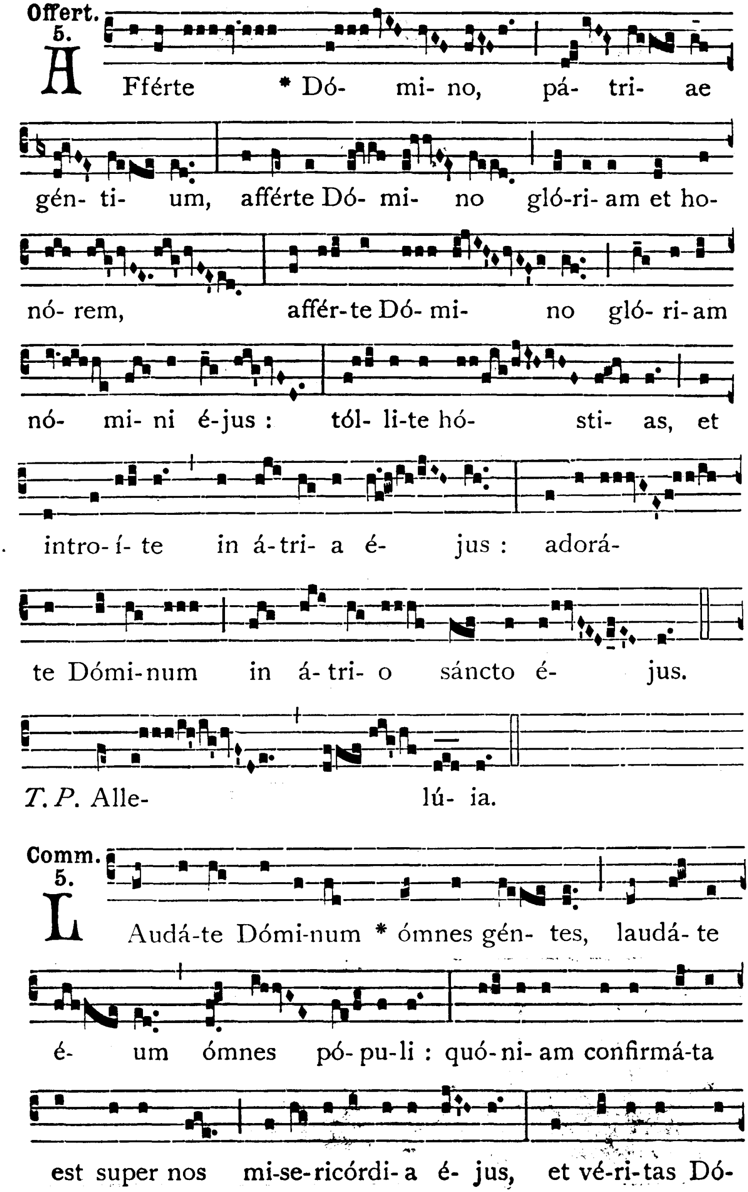


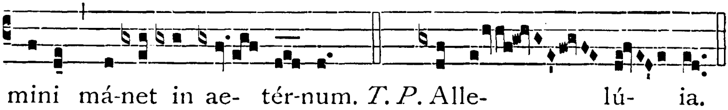


In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Jubiláte *is sung instead, p.* 450; *and then the following :*

8.
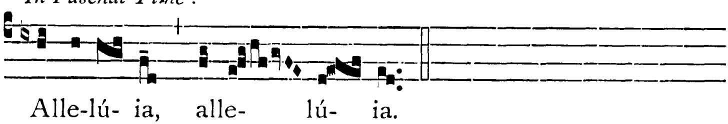



Offert. 5.
AFférte * Dó- mi- no, pá- tri- ae
gén- ti- um, afférte Dó- mi- no gló-ri- am et ho-
nó- rem, affér-te Dó- mi- no gló- ri- am
nó- mi- ni é-jus : tól- li-te hó- sti- as, et
intro- í- te in á-tri- a é- jus : adorá-
te Dómi-num in á- tri- o sáncto é- jus.
T. P. Alle- lú- ia.
Comm. 5.
LAudá-te Dómi-num * ómnes gén- tes, laudá- te
é- um ómnes pó- pu-li : quó-ni- am confirmá-ta
est super nos mi-se-ricórdi- a é- jus, et vé-ri-tas Dó-

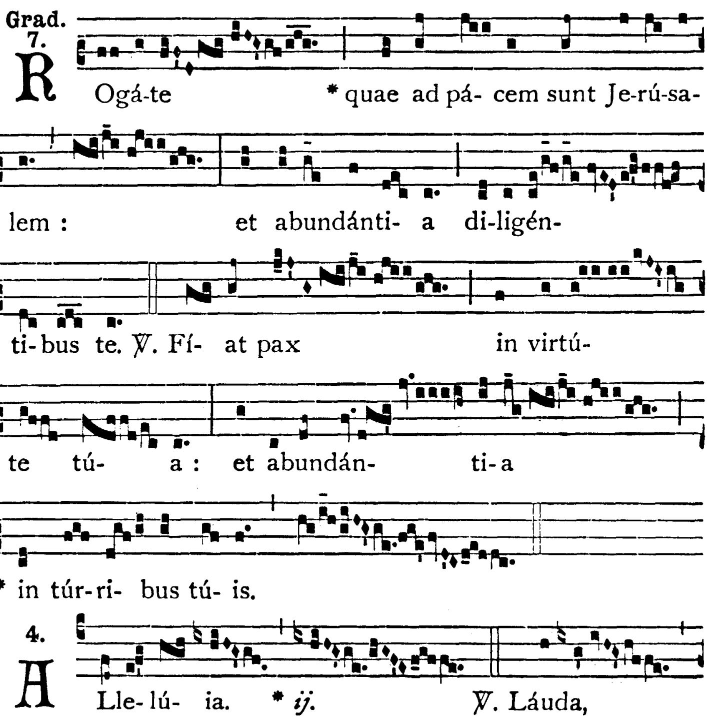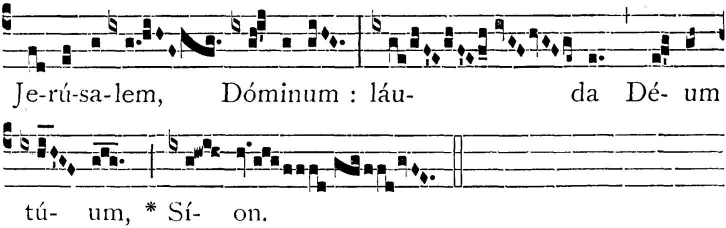


Mass to beg for Peace

Introit. Da pácem *p.* 347.

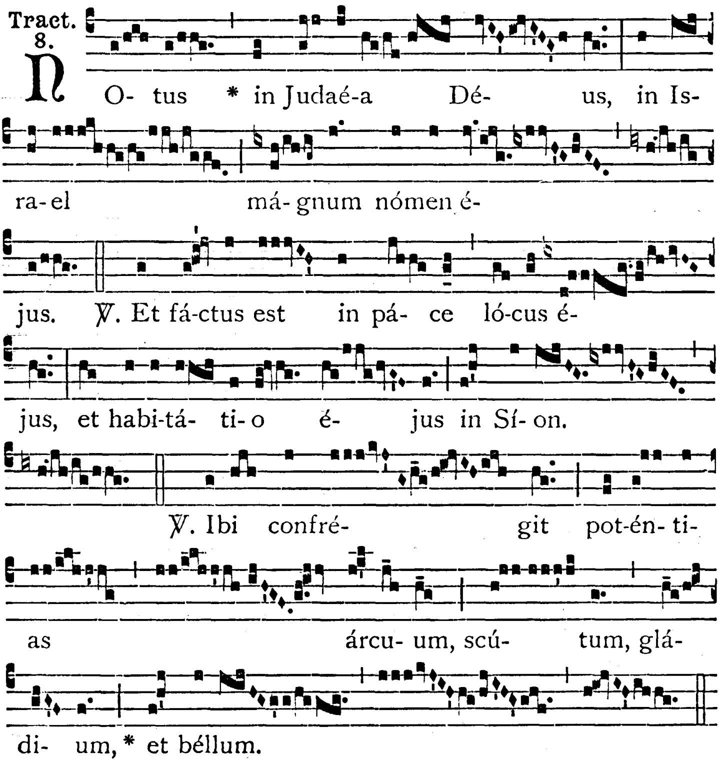
In Paschal Time :



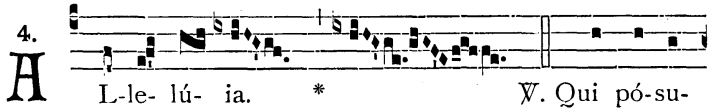


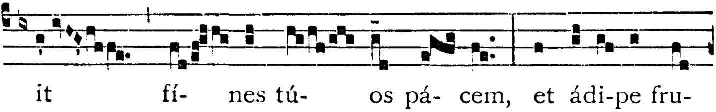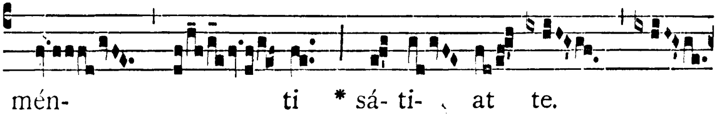


After Septuagesima, the following Tract is said instead of the Allelúia *and its Verse :*

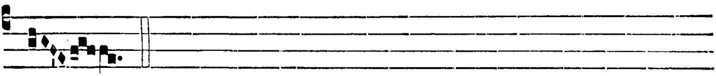


In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Láuda Jerúsalem *is sung instead, p. 453; and then the following :*



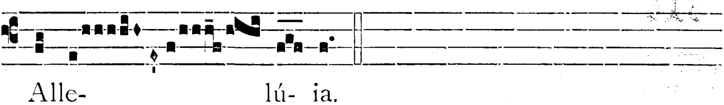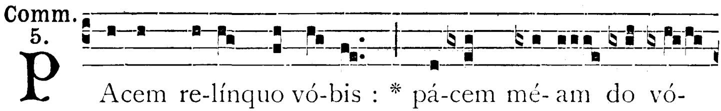




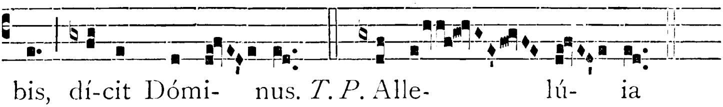


Offertory. Laudáte Dóminum *p.* 193.

In Paschal Time :
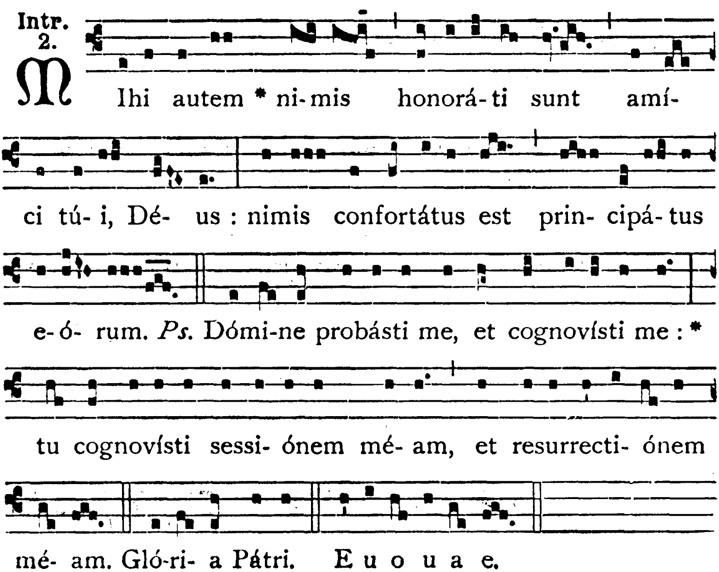






Mass of Thanksgiving

The Mass said is that of the Blessed Trinity, of the Holy Ghost, of the Blessed Virgin Mary, or of any canonised Saint whose name is found in the Roman Martyrology.

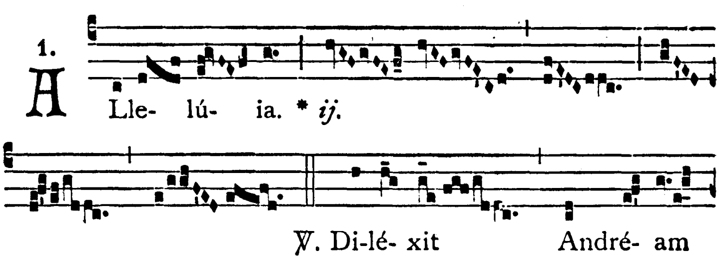
THE PROPER OF THE SAINTS

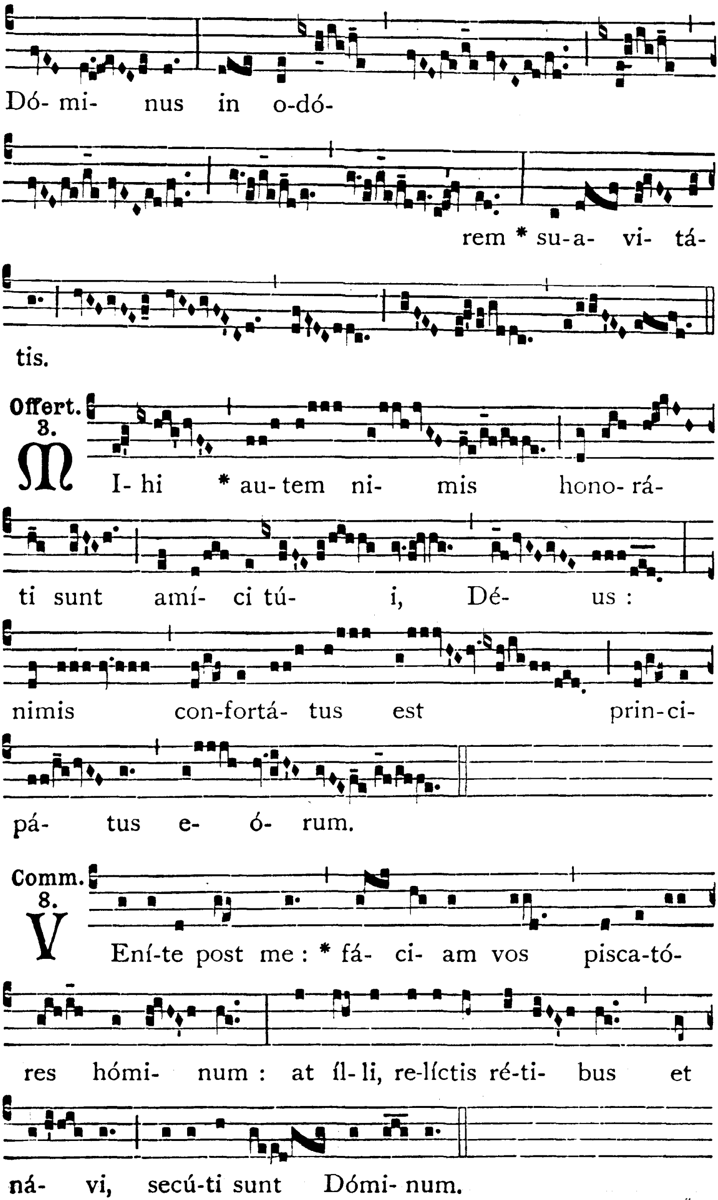
NOVEMBER 30

SAINT ANDREW. APOSTLE



Gradual. Constítues éos *p.* 492.




Dó- mi- nus in o-dó-
rem * su-a- vi- tá-
tis.
Offert. 8.
MI- hi * au- tem ni- mis hono- rá-
ti sunt amí- ci tú- i, Dé- us :
nimis con-fortá- tus est prin-ci-
pá- tus e- ó- rum.
Comm. 8.
VEní-te post me : * fá- ci- am vos pisca-tó-
res hómi- num : at íl- li, re-líctis ré-ti- bus et
ná- vi, secú-ti sunt Dómi- num.

DECEMBER 6

S. NICHOLAS, BISHOP AND CONFESSOR

Introit. Státuit *p.* 391.

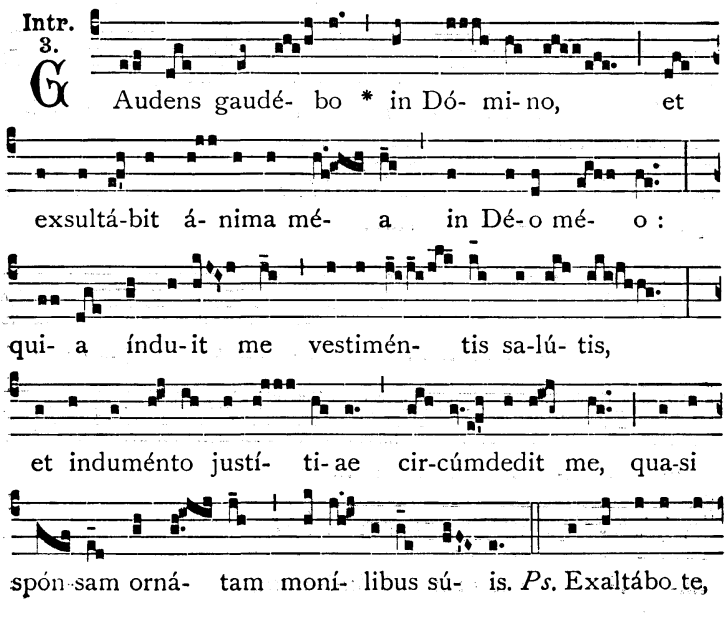
Gradual. Invéni *p.* 368. — Allelúia, allelúia. ℣. Jústus ut pálma *p.* 405.

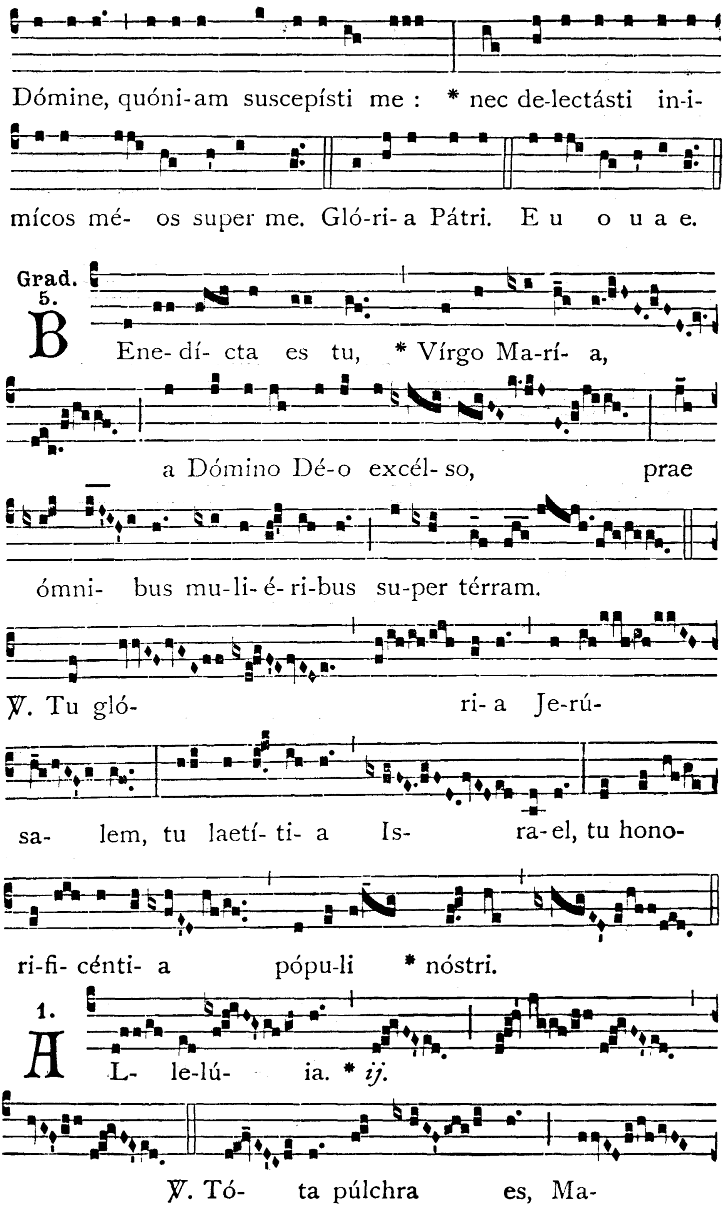
Offertory. Véritas méa *p.* 401.

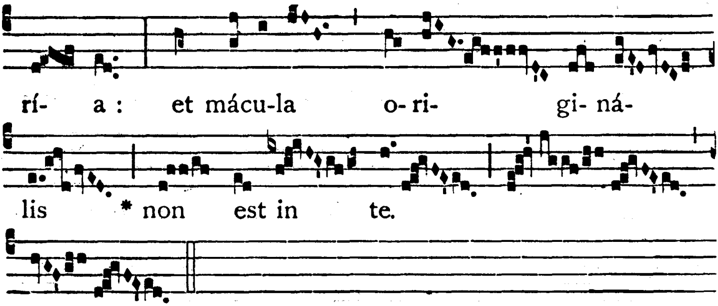
Communion. Semel jurávi *p.* 370.

DECEMBER 8

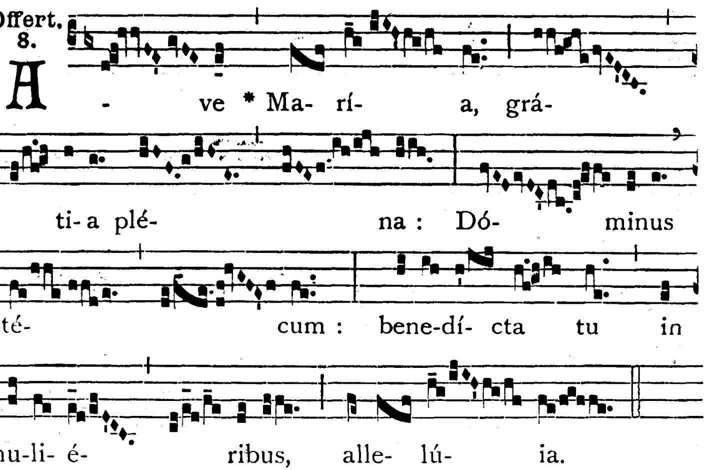
THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY
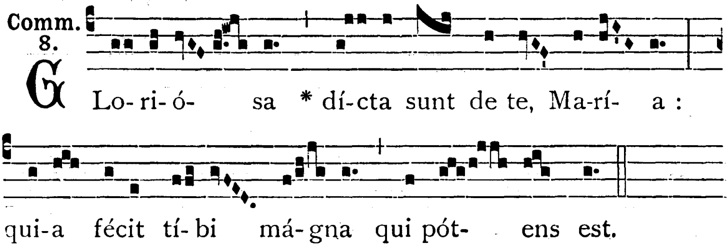



Dómine, quóni-am suscepísti me : * nec de-lectásti in-i-
mícos mé- os super me. Gló-ri- a Pátri. E u o u a e.
Grad. 5.
BEne- dí- cta es tu, * Vírgo Ma-rí- a,
a Dómino Dé-o excél- so, prae
ómni- bus mu-li- é- ri-bus su-per térram.
℣. Tu gló- ri- a Je-rú-
sa- lem, tu laetí- ti- a Is- ra- el, tu hono-
ri-fi- cénti- a pópu-li * nóstri.
1.
ALle-lú- ia. * ij.
℣. Tó- ta púlchra es, Ma-



Offert. 8.



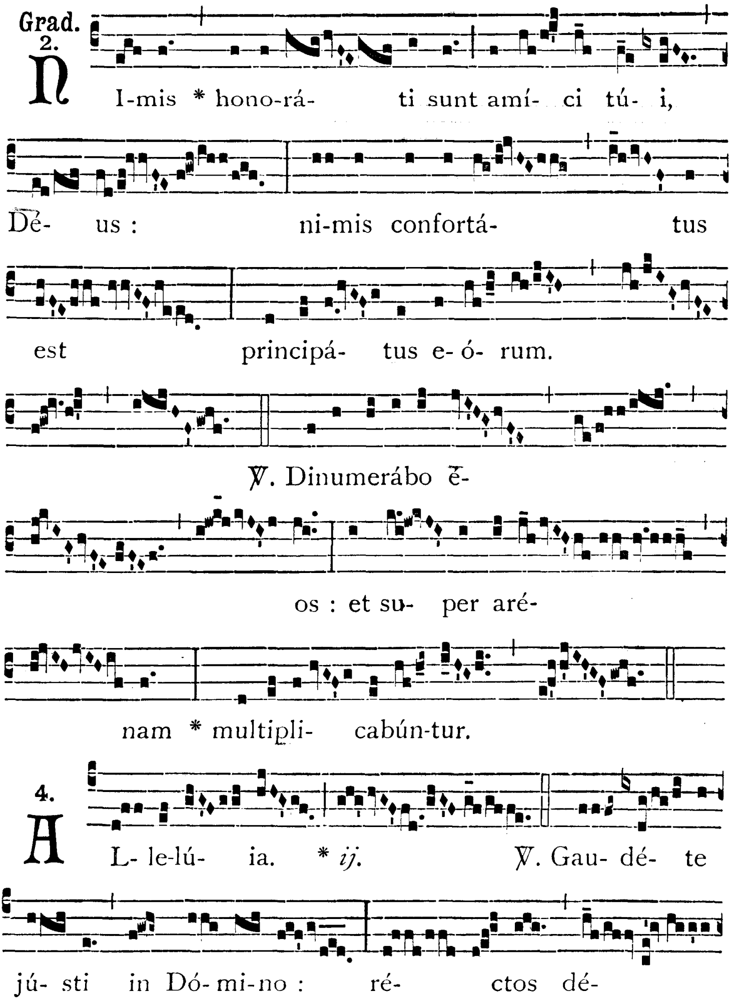
Comm. 8.

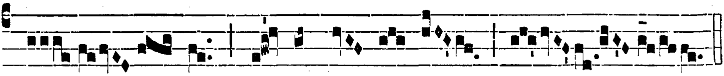


DECEMBER 21

SAINT THOMAS APOSTLE

Introit. Míhi autem *p.* 456.

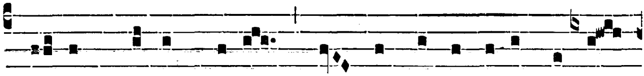




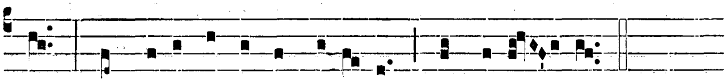
cet * col-laudá- ti- o.

Offertory. In ómnem térram *p.* 500.

Comm. 6.



M It-te * mánum tú-am, et cognósce lóca cla-vó-

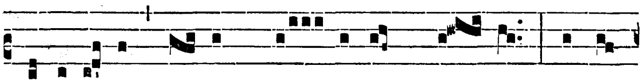


rum : et nó-li ésse incrédu-lus sed fidé- lis.

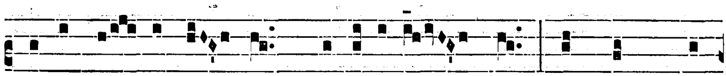
DECEMBER 22

ST. FRANCIS XAVIER CABRINI, VIRGIN.

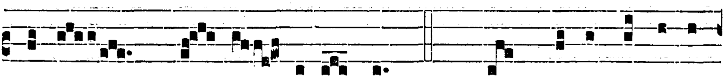
Intr. 7.



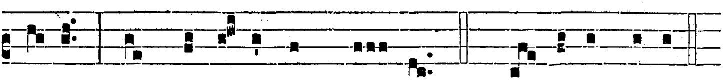
T Enu- ísti * má-num déx- te-ram mé- am : et in



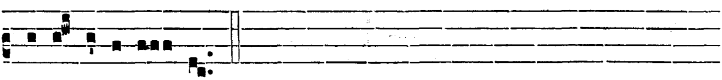
vo-luntá- te tú- a deduxísti me, et cum gló-



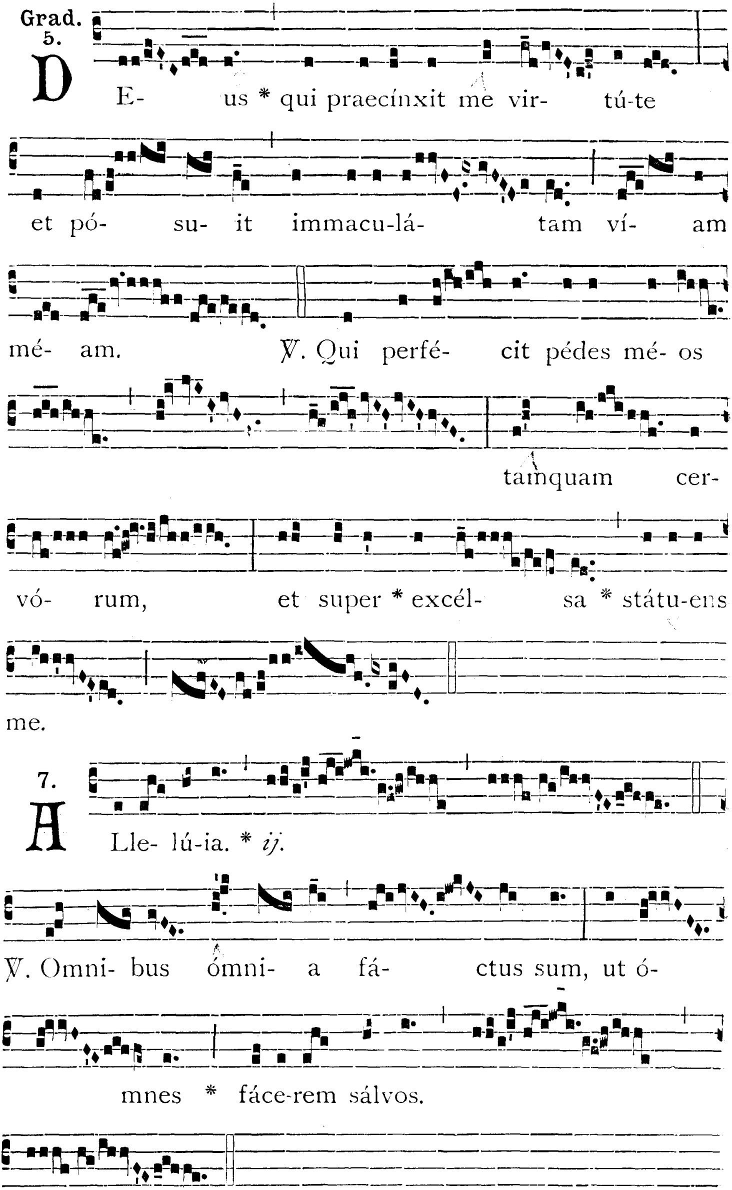
ri- a sus- ce- písti me. *Ps.* Quam bónus Isra- el

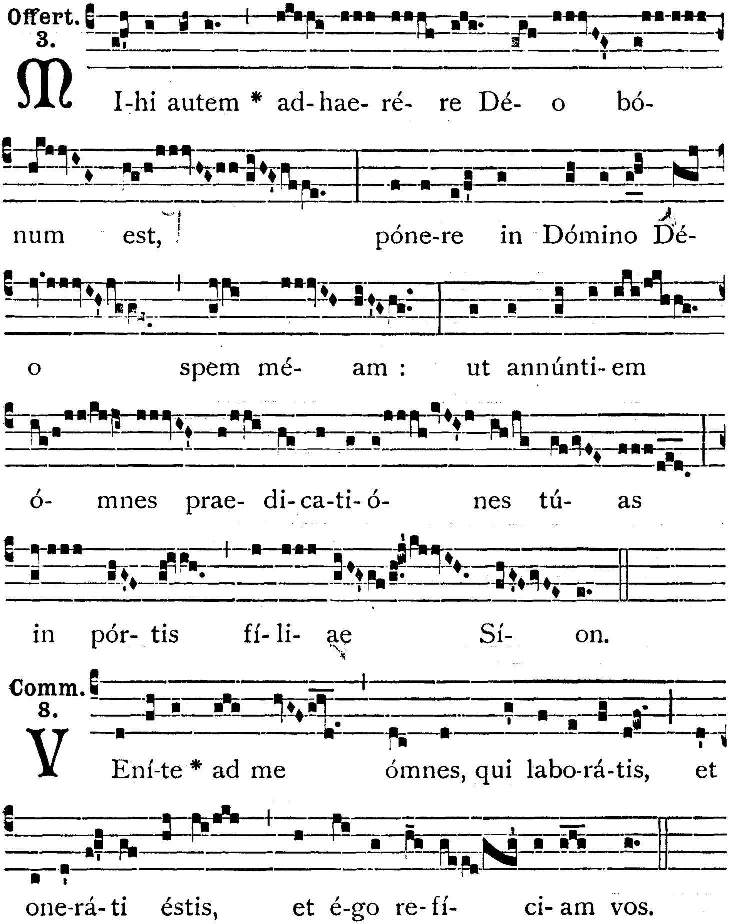


Dé- us his qui récto sunt cór- de. ℣. Gló- ri- a Pátri.



E u o u a e.


Grad. 5.
DEus * qui praecínxit me vir- tú-te
et pó- su- it immacu-lá- tam ví- am
mé- am. ℣. Qui perfé- cit pédes mé- os
tamquam cer-
vó- rum, et super * excél- sa * státu-ens
me.
7.
ALle- lú-ia. * ij.
℣. Omni- bus ómni- a fá- ctus sum, ut ó-
mnes * fáce-rem sálvos.


Offert. 3.
MI-hi autem * ad- hae- ré- re Dé- o bó-
num est, póne-re in Dómino Dé-
o spem mé- am : ut annúnti- em
ó- mnes prae- di- ca-ti- ó- nes tú- as
in pór- tis fí- li- ae Sí- on.
Comm. 8.
VEní-te * ad me ómnes, qui labo-rá-tis, et
one-rá- ti éstis, et é-go re- fí- ci- am vos.

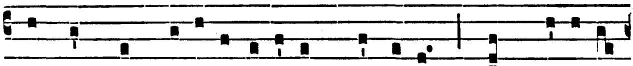
FEBRUARY 2

THE PURIFICATION OF THE BLESSED VIRGIN MARY

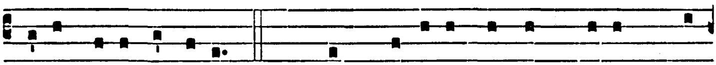
THE BLESSING OF THE CANDLES

After the Prayers, the Priest puts incense into the thurible. Whilst he distributes the candles, the Choir sings :

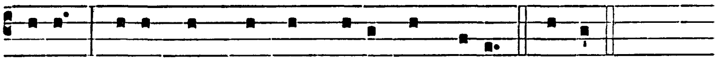
Ant. 8.



LUmen * ad reve-la-ti-ónem génti- um : et gló-ri- am

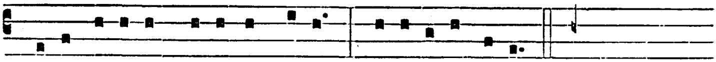


plébis tú-ae Isra-el. *Cant.* Nunc dimíttis sérvum tú-um, Dó-

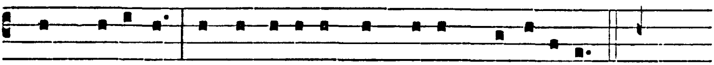


mine, * secúndum vérbum tú- um in páce. Lúmen.

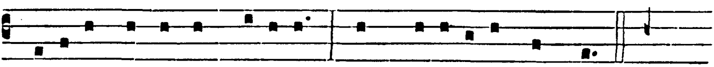
The Choir repeats the Antiphon Lúmen. *This Antiphon is repeated after each verse of the Canticle, these verses being sung by the Cantors.*



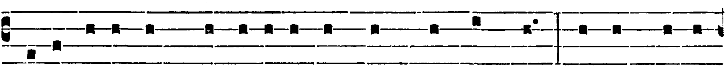
Qui-a vidérunt óculi mé- i * salu-táre tú-um. Lúmen.



Quod parásti * ante fáci- em ómni- um populó-rum. Lúmen.



Gló-ri- a Pátri, et Fí-li- o, * et Spi-rí-tu- i Sáncto. Lúmen.
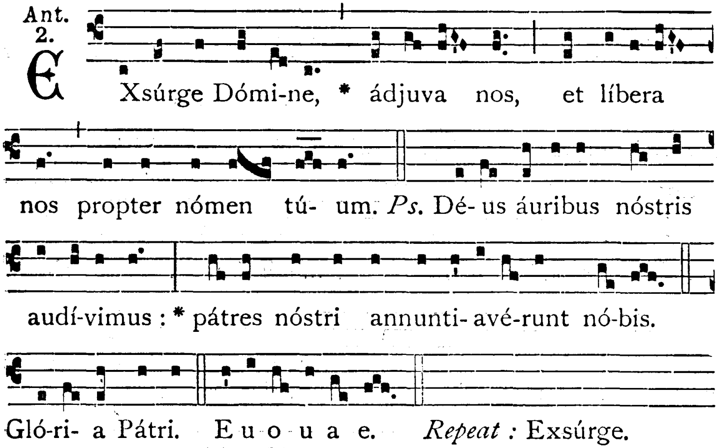


Sicut érat in princípi- o, et nunc, et semper, * et in saécu-

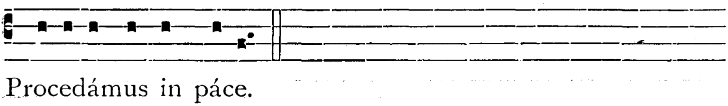


la saecu-lórum. Amen. Lúmen.

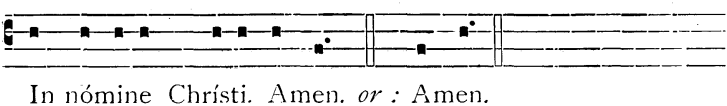
When the distribution of the candles is ended, the Choir sings :



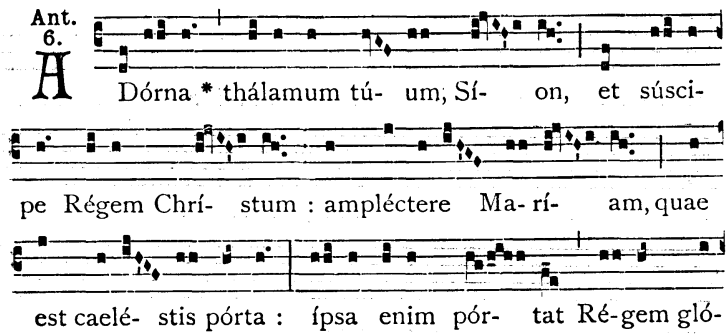
The Procession then takes place. When the Celebrant has put incense into the thurible, the Deacon turns towards the people and says :



The Choir responds :



During the procession, the following Antiphons are sung :



ri- ae nóvi lúminis : subsístit Vírgo addúcens

mánibus Fí- li- um ante lucí- fe- rum : quem accípi- ens
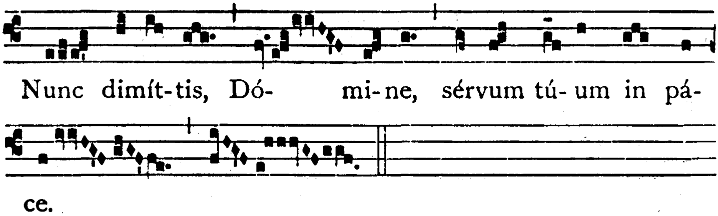
Síme- on in úlnas sú- as praedi-cá-vit pópu- lis

Dó- minum é- um ésse ví- tae et mórtis, et

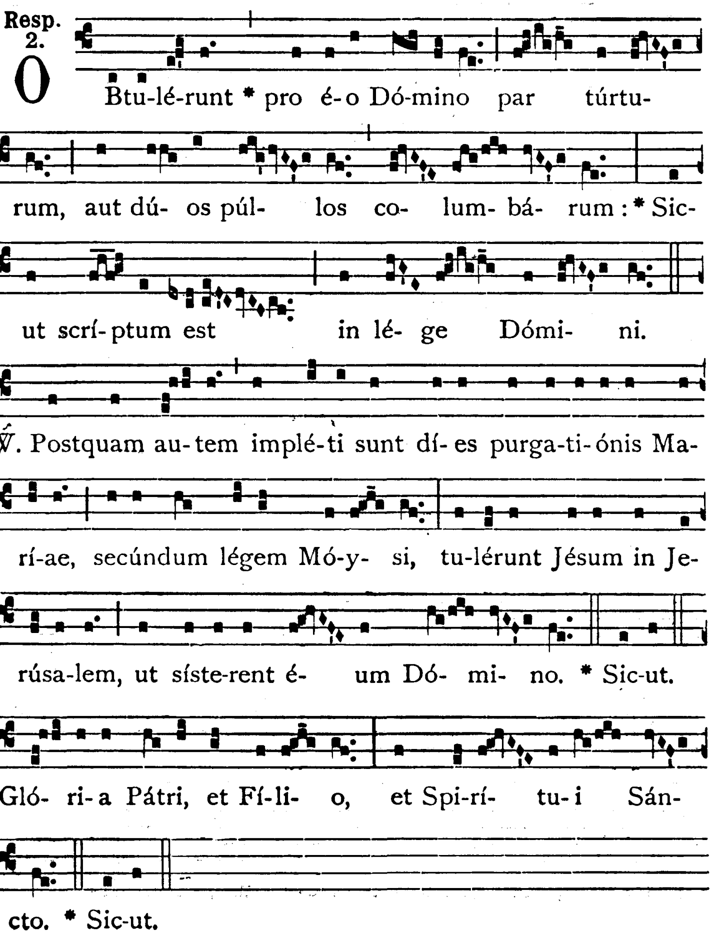
Salvató-rem mún- di.

Another Ant. 2.

RESpónsum * accépit Síme- on a Spí- ri-tu Sáncto, non vi-sú-rum se mórtem, ni-si vidé-ret Chrístum Dómi- ni : et cum indú-ce- rent pú- e-rum in témplum, accépit é-um in úl- nas sú- as, et bene-dí-xit Dé- um, et díxit :

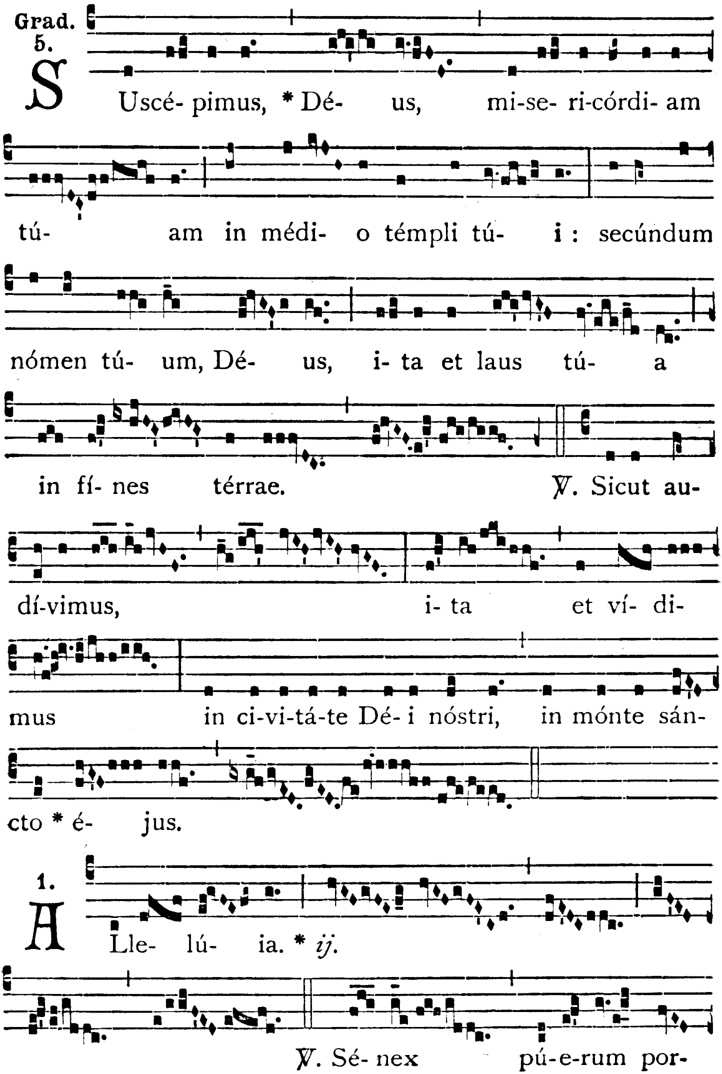


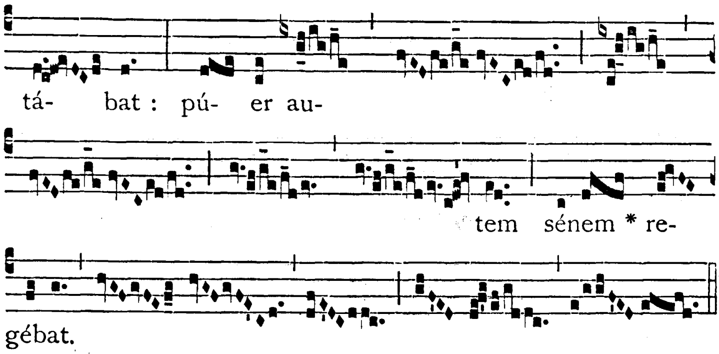
On re-entering the church, the following Responsory is sung :



AT MASS

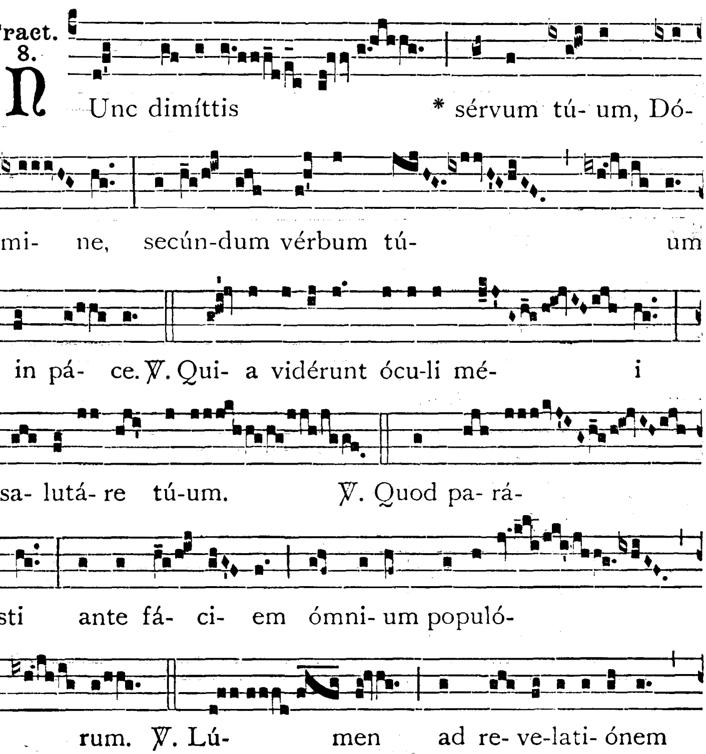
Introit. Suscépimus, Déus *p.* 320.
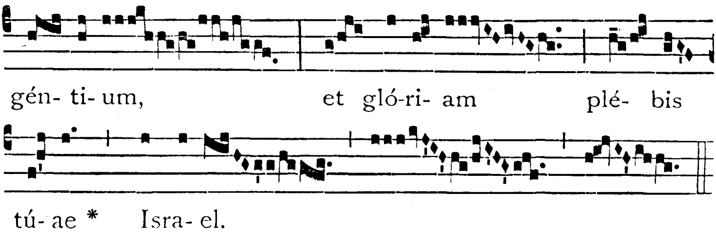




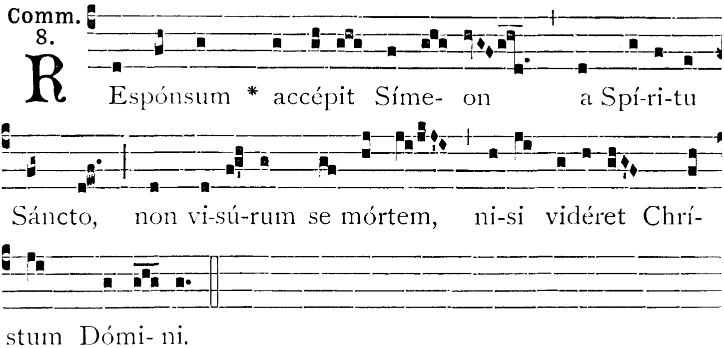
After Septuagesima, the Allelúia *and its Verse are omitted, and the following Tract is said instead :*

Tract. 8.





Offertory. Diffúsa est *p.* 413.



MARCH 19

ST. JOSEPH,

Spouse of the Blessed Virgin Mary

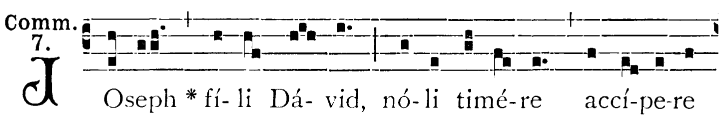
Introit. Jústus ut pálma *p.* 402.

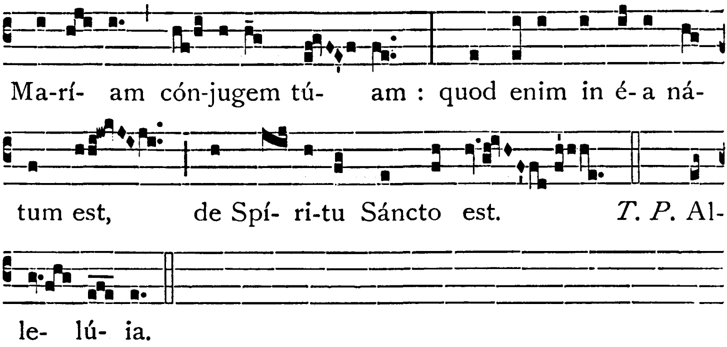
Gradual. Dómine, prævenísti éum *p.* 404.

Tract. Beátus vir *p.* 372.

In Paschal Time, the Gradual and Tract are omitted. The Allelúia allelúia. ℣. Amávit éum *p.* 397 *and* Allelúia. ℣. Jústus germinábit *p.* 398 *are said instead.*

Offertory. Véritas méa *p.* 401.





MARCH 25

THE ANNUNCIATION

of the Blessed Virgin Mary

Introit. Vúltum túum *p.* 417.

Gradual. Diffúsa est grátia *p.* 421.

Tract. Audi fília *p.* 415.

In Paschal Time, the Gradual and Tract are omitted. The Allelúia, allelúia. ℣. Ave María *p.* 428, *and* Allelúia. ℣. Vírga Jésse *p.* 429, *are said instead.*

Offertory. Ave María *p.* 129.

Communion. Ecce vírgo *p.* 130.

APRIL. 25

SAINT MARK, EVANGELIST

GREATER LITANIES

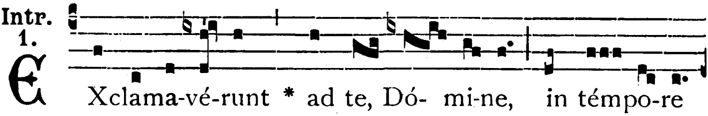
After the Procession, p. 260, *the Mass of the Rogation days is said, p.* 265.

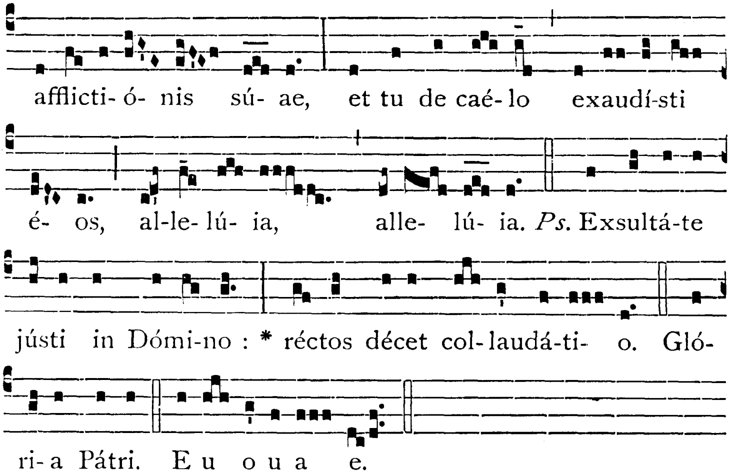
Mass. Protexísti *p.* 377.

MAY 1

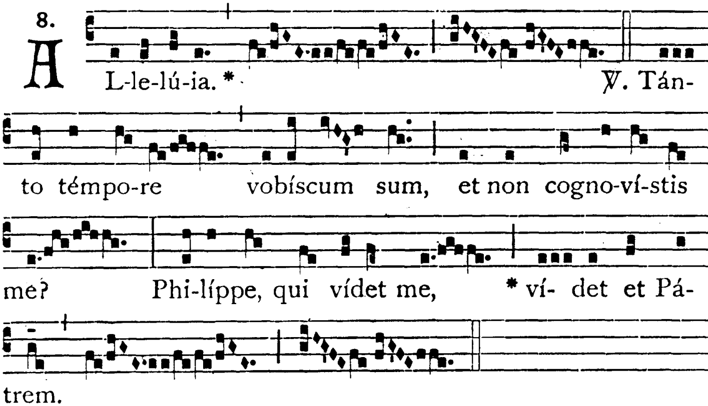
SS. PHILIP AND JAMES, APOSTLES

Intr. 1.

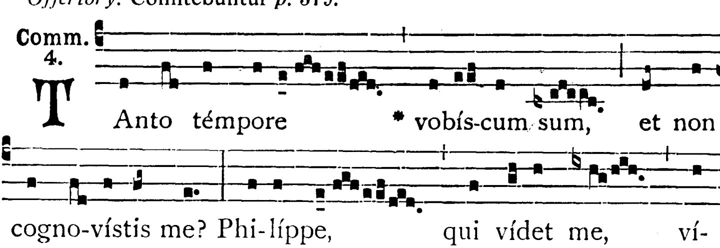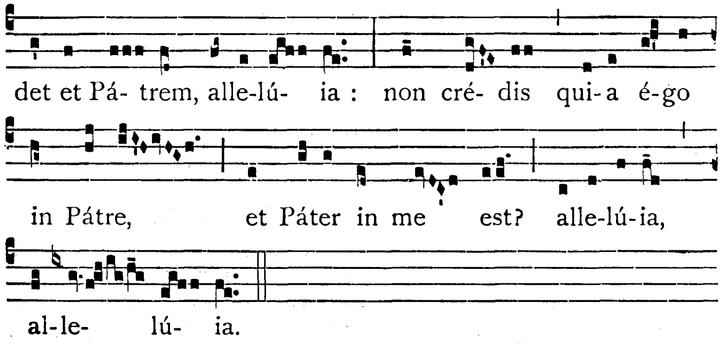




Allelúia, allelúia. ℣. Confitebúntur *p.* 378.
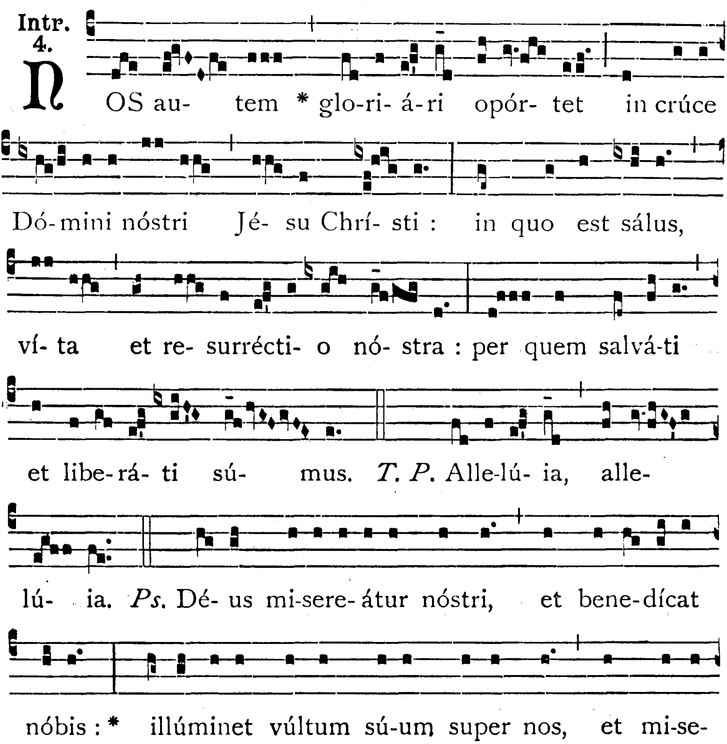


Offertory. Confitebúntur *p.* 379.

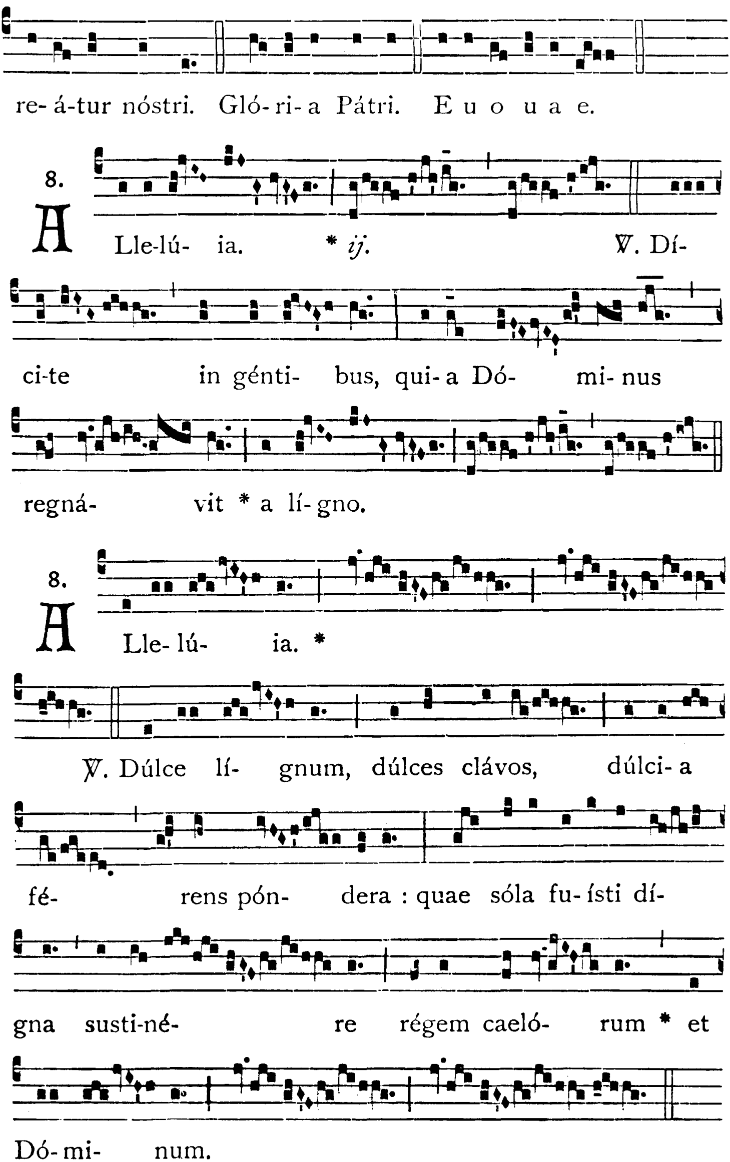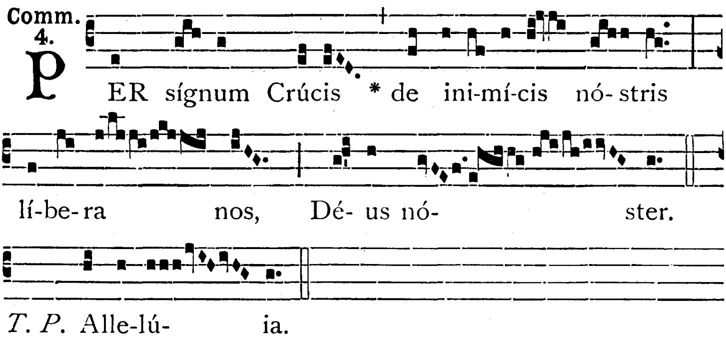




MAY 3

THE FINDING OF THE HOLY CROSS



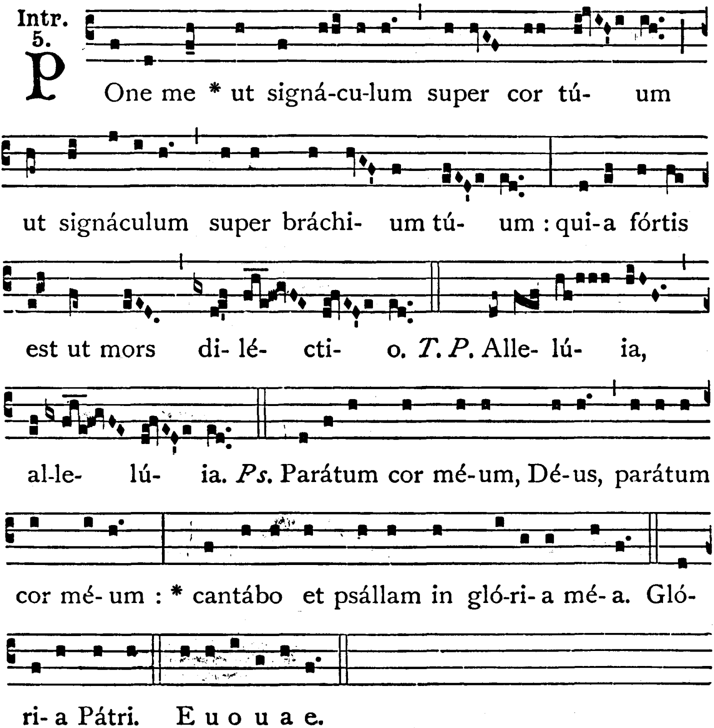


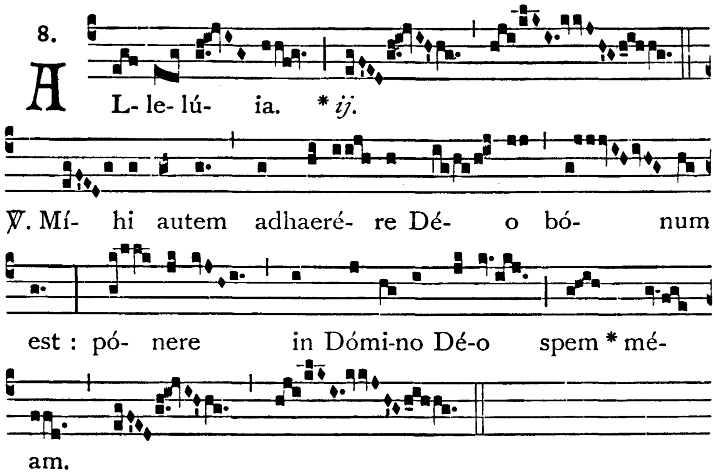
Offertory. Déxtera Dómini *p.* 162.

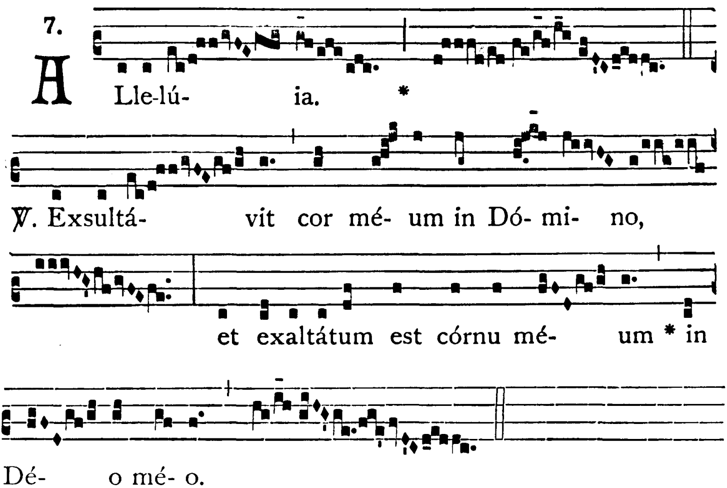


MAY 25
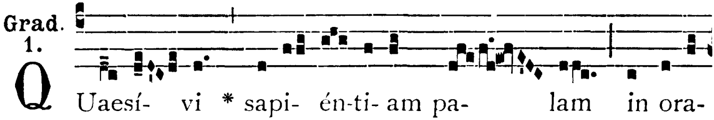
ST. MAGDALEN SOPHIE BARAT, VIRGIN

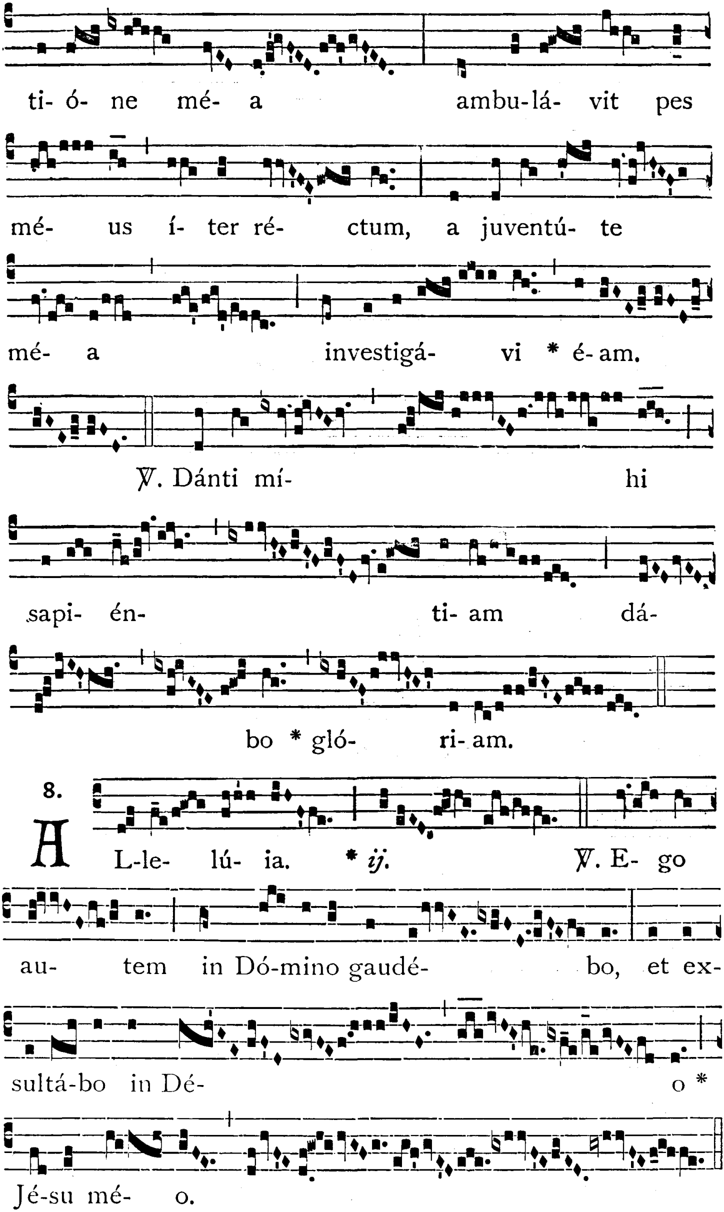




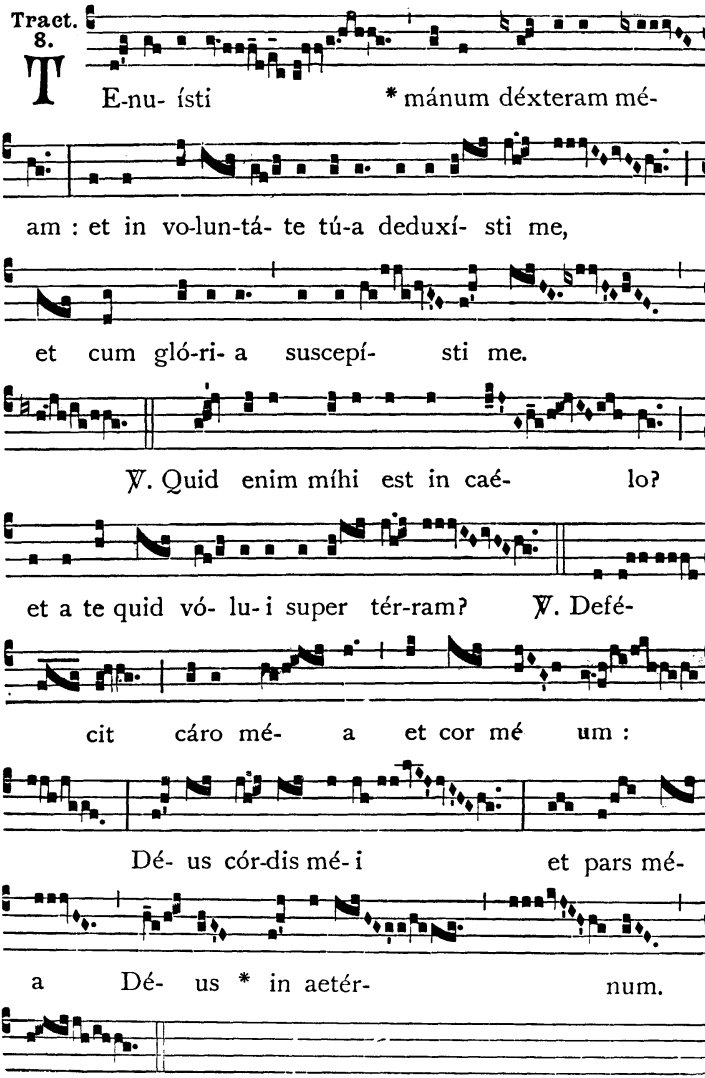


In Votive Masses out of Paschal Time, the following is said :
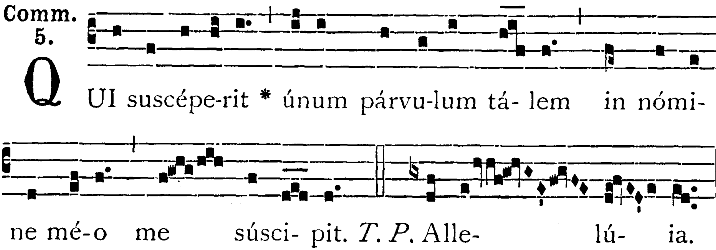



ti- ó- ne mé- a ambu-lá- vit pes
mé- us í- ter ré- ctum, a juventú- te
mé- a investigá- vi * é-am.
℣. Dánti mí- hi
sapi- én- ti- am dá-
bo * gló- ri-am.
8.
ALle- lú- ia. * ij. ℣. E- go
au- tem in Dó-mino gaudé- bo, et ex-
sultá-bo in Dé- o *
Jé-su mé- o.

After Septuagesima, instead of the Allelúia *and its Verse, the following Tract is said :*
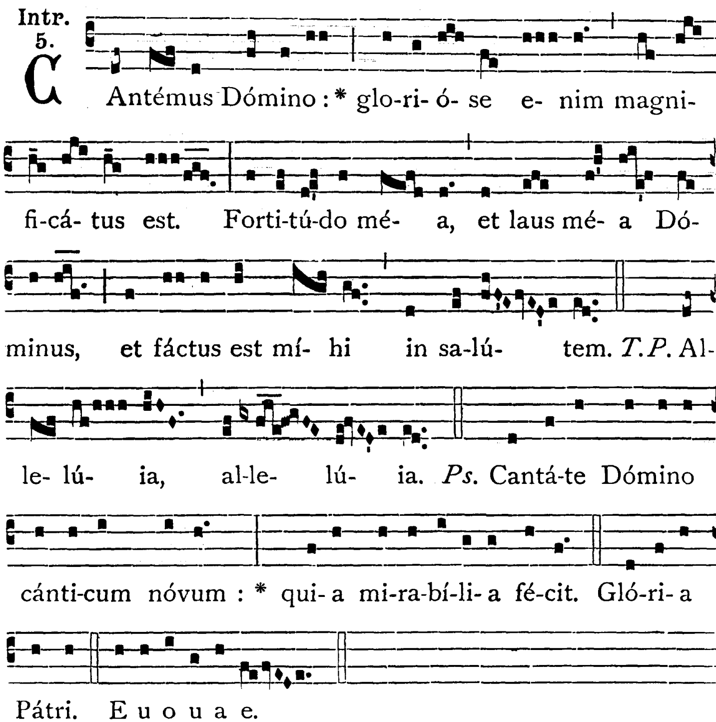


Offertory. Afferéntur *p.* 409.

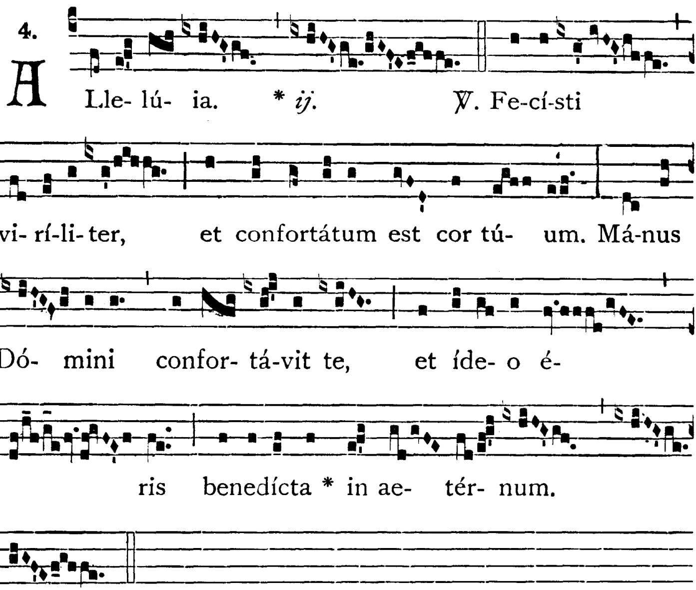


MAY 30

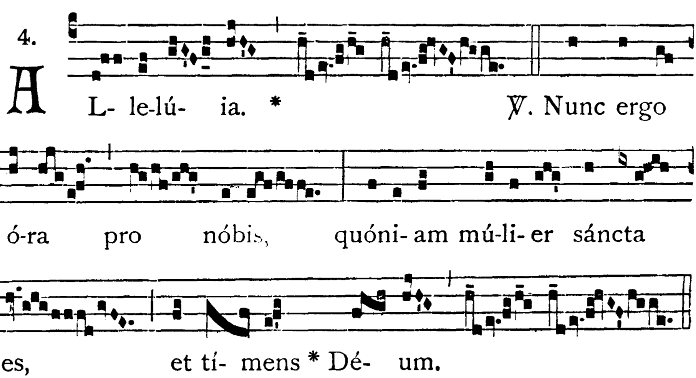
SAINT JOAN OF ARC, VIRGIN



4.

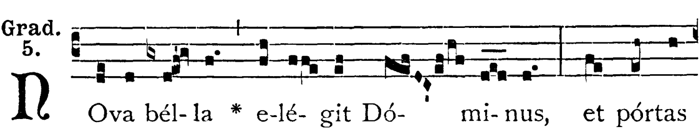


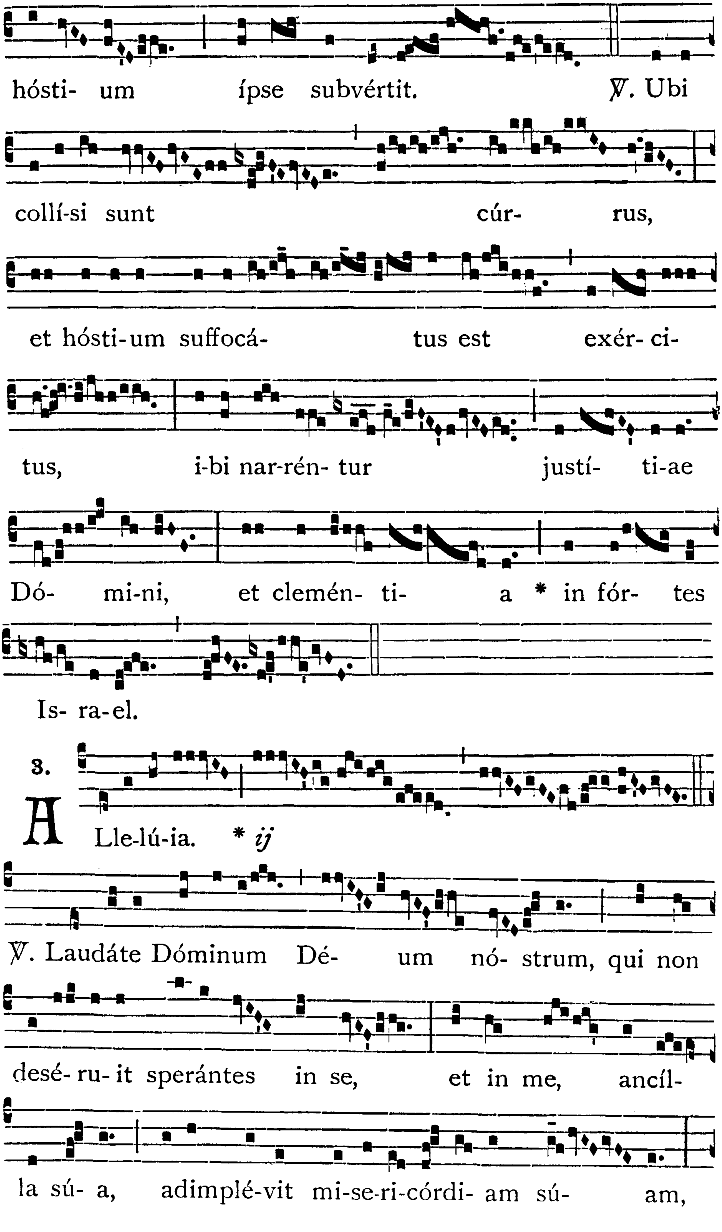
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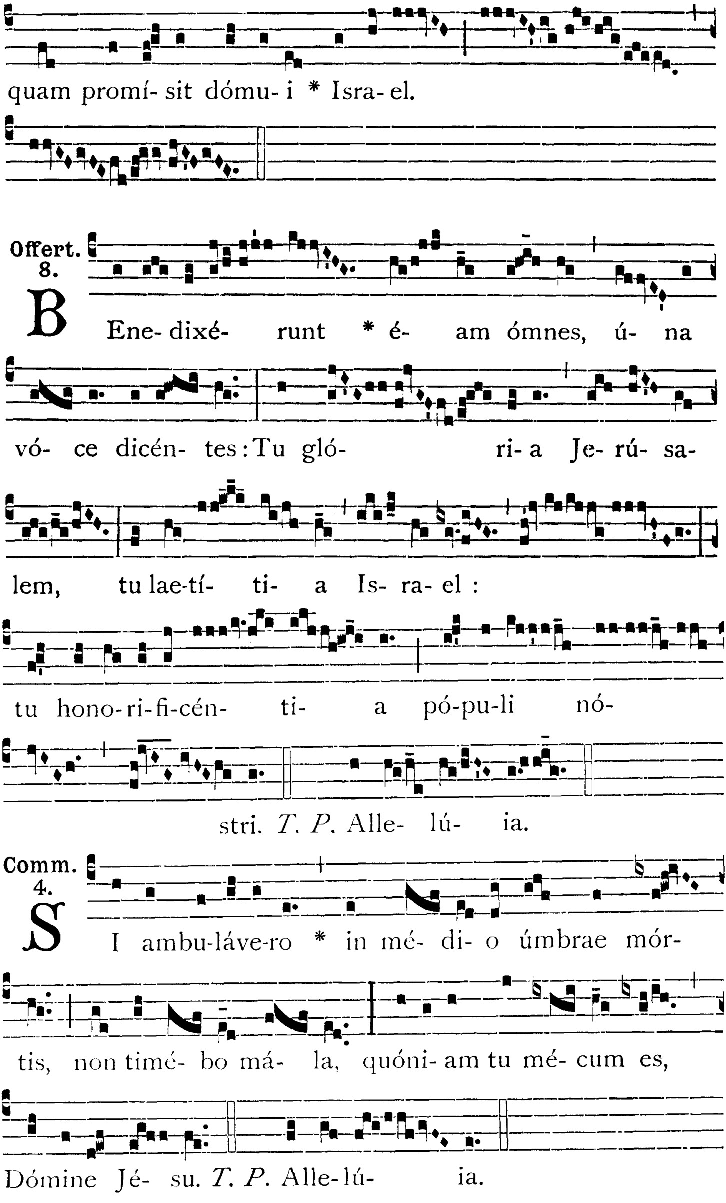


Out of Paschal Time:

Grad. 5.

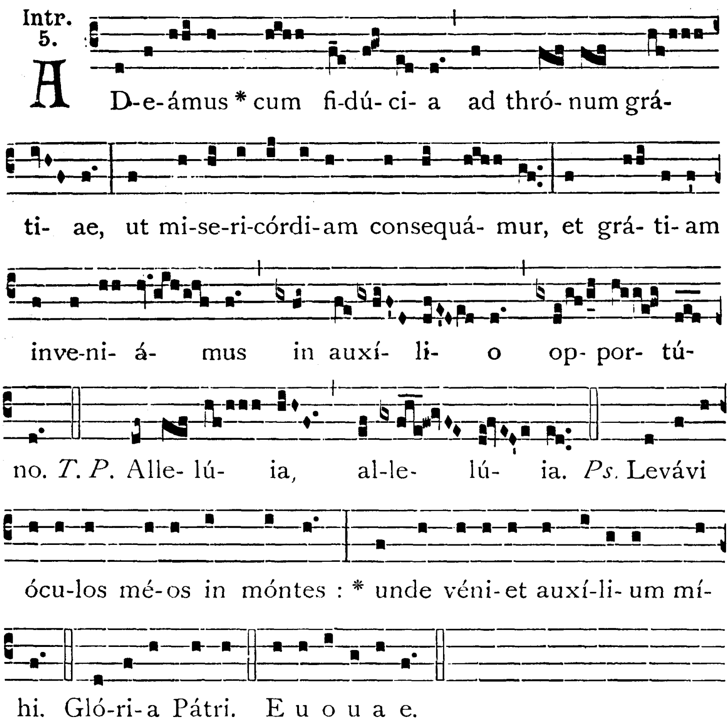


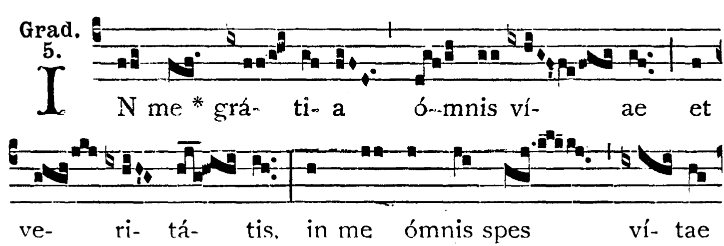

hósti- um ípse subvértit. ℣. Ubi
collí-si sunt cúr- rus,
et hósti-um suffocá- tus est exér- ci-
tus, i-bi nar-rén- tur justí- ti-ae
Dó- mi-ni, et clemén- ti- a * in fór- tes
Is- ra-el.
3.
A Lle-lú-ia. * ij
℣. Laudáte Dóminum Dé- um nó- strum, qui non
desé- ru- it sperántes in se, et in me, ancíl-
la sú- a, adimplé-vit mi-se-ri-córdi- am sú- am,

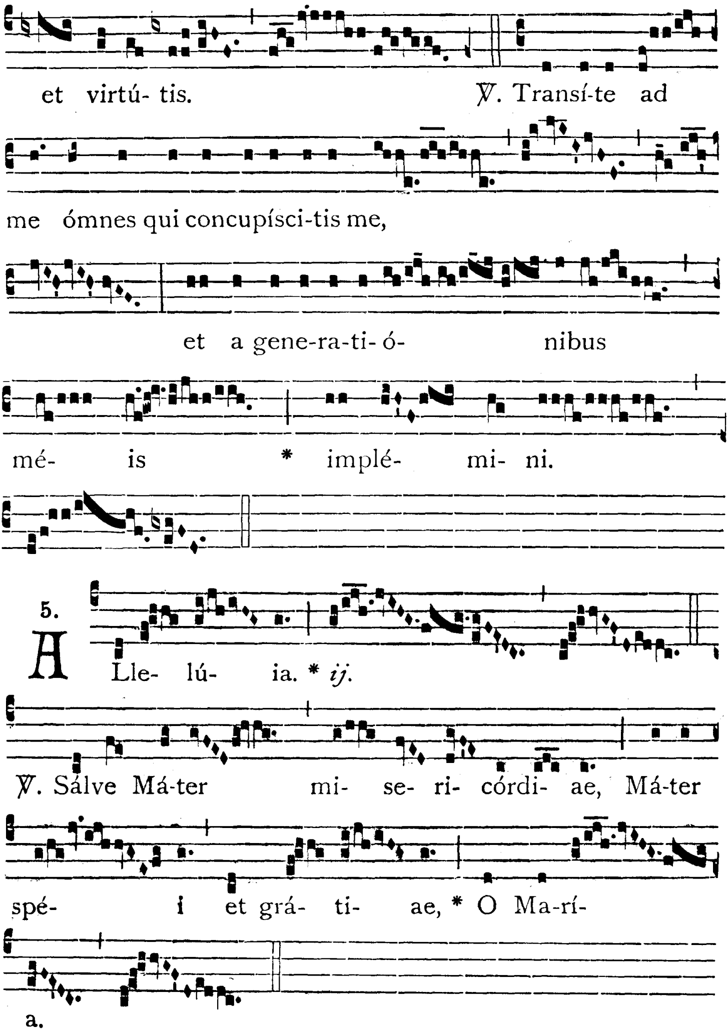

quam promí- sit dómu- i * Isra- el.
Offert. 8.
B Ene- dixé- runt * é- am ómnes, ú- na
vó- ce dicén- tes: Tu gló- ri- a Je- rú- sa-
lem, tu lae-tí- ti- a Is- ra- el :
tu hono-ri-fi-cén- ti- a pó-pu-li nó-
stri. T. P. Alle- lú- ia.
Comm. 4.
S I ambu-láve-ro * in mé- di- o úmbrae mór-
tis, non timé- bo má- la, quóni- am tu mé- cum es,
Dómine Jé- su. T. P. Alle-lú- ia.

MAY 31
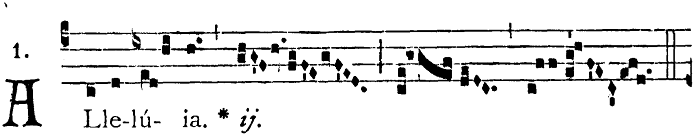
FEAST OF THE BLESSED VIRGIN MARY
MEDIATRIX OF ALL GRACES

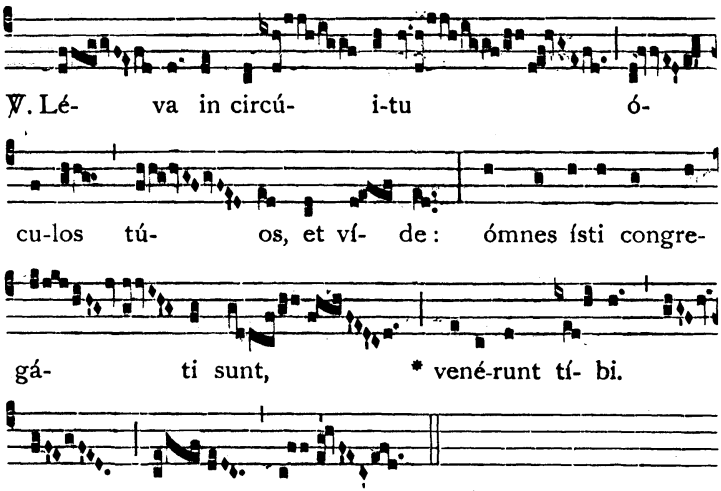


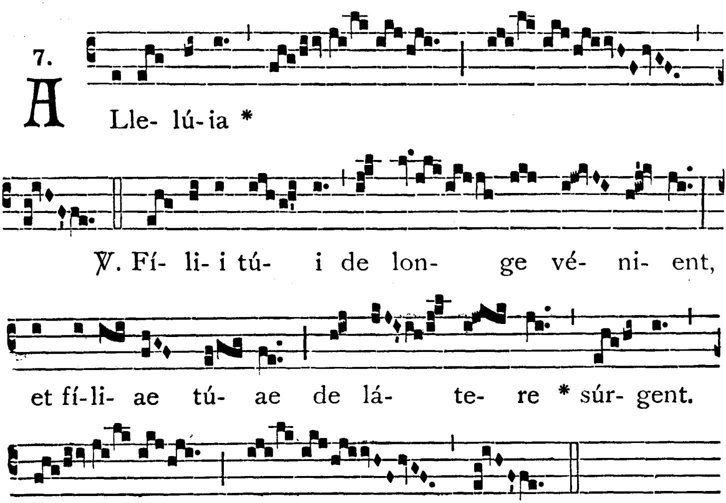




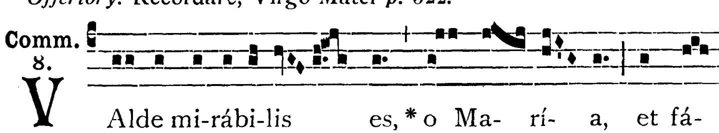
In Paschal Time.

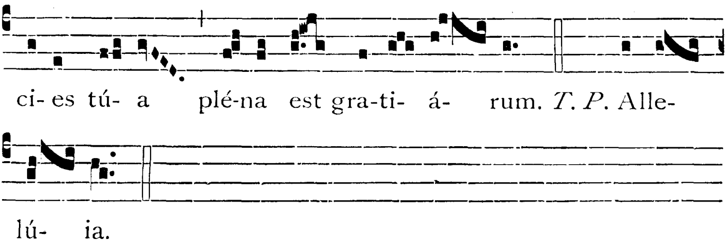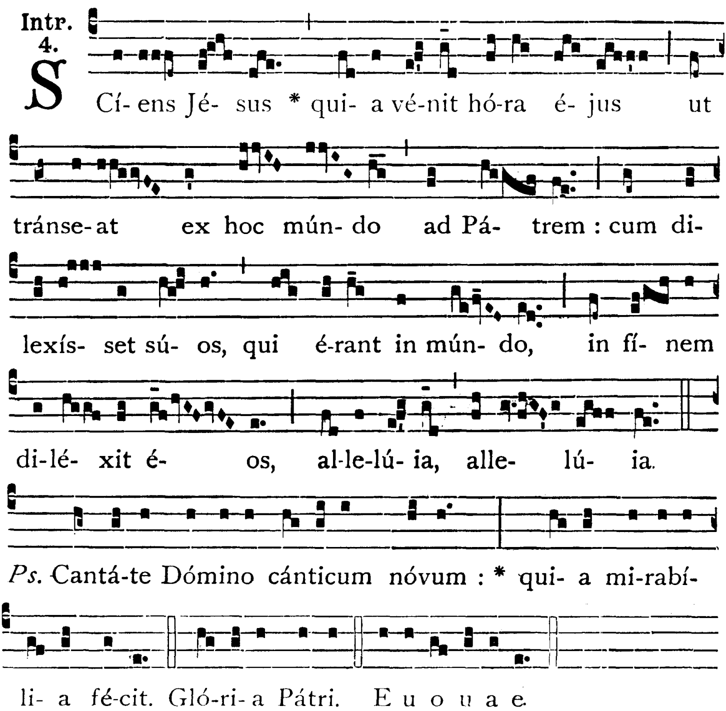






Offertory. Recordáre, Vírgo Máter *p.* 522.

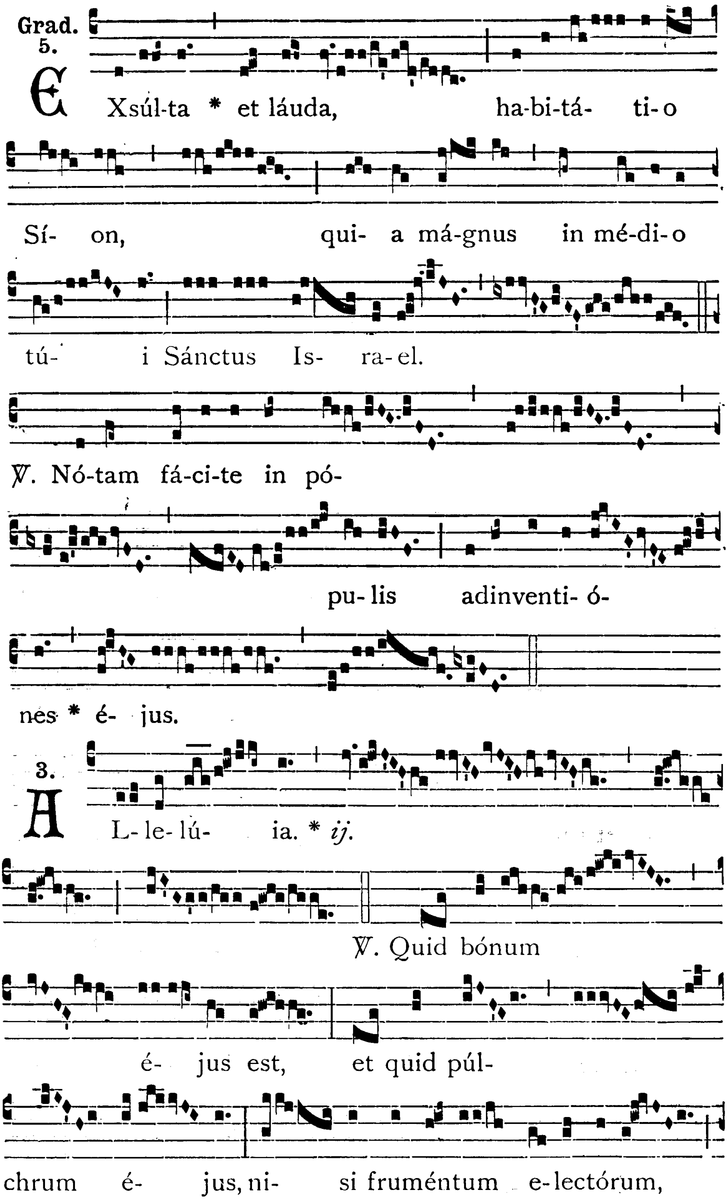


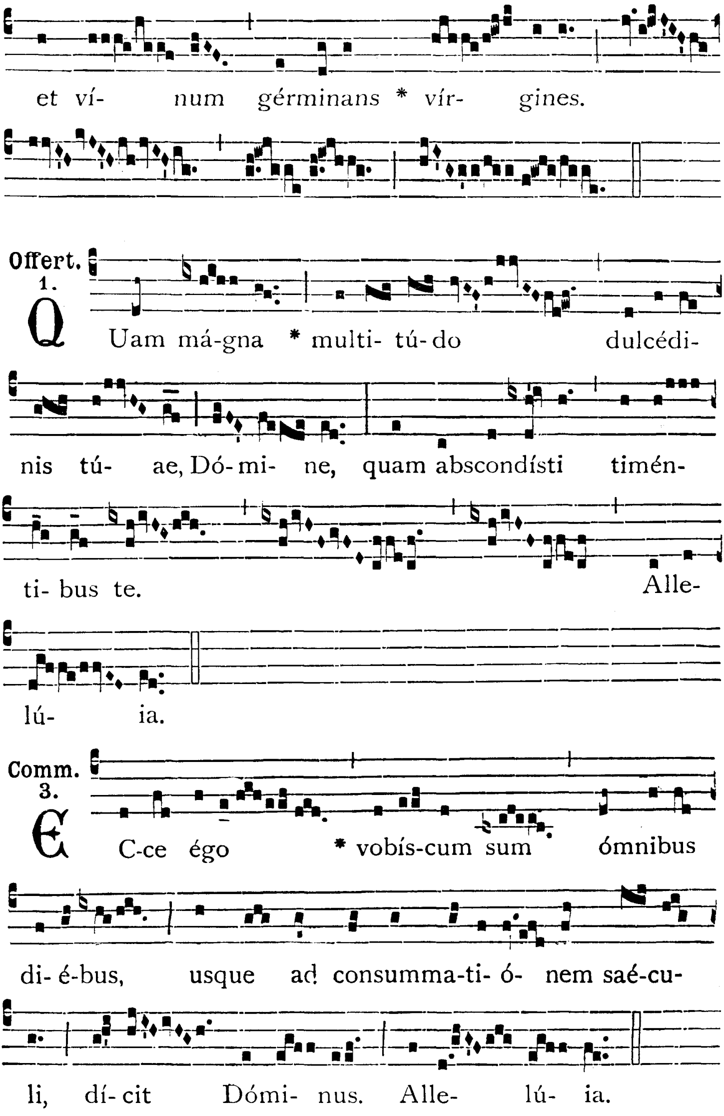


THURSDAY WITHIN THE OCTAVE OF THE SACRED HEART.

FEAST OF THE EUCHARISTIC HEART OF JESUS

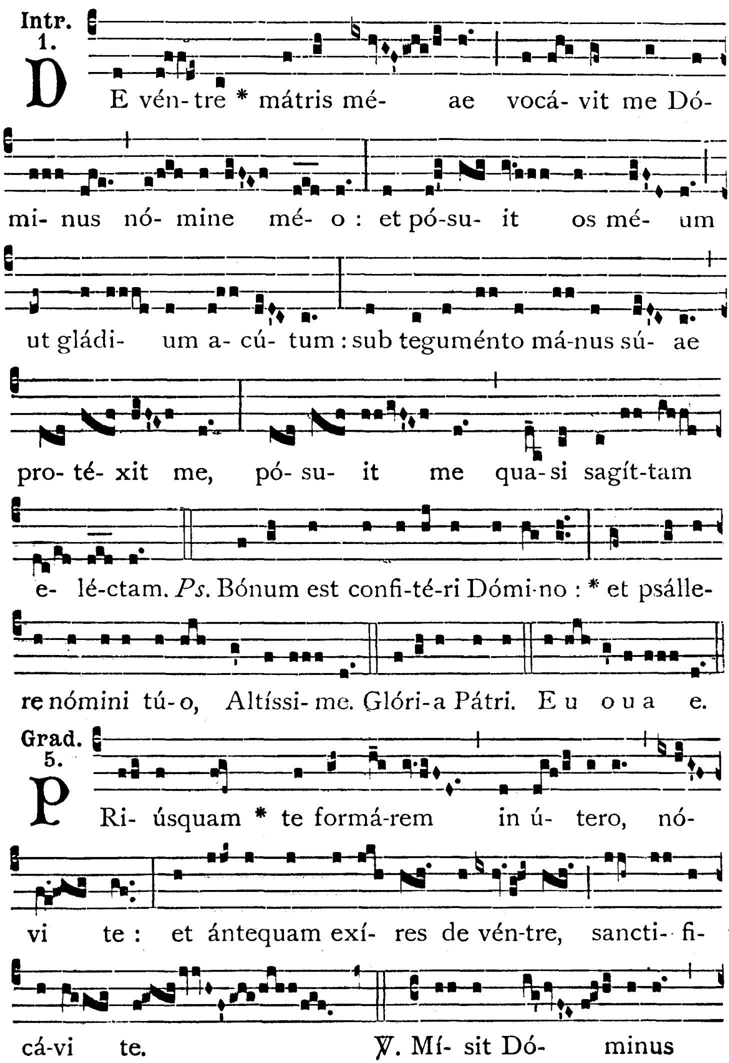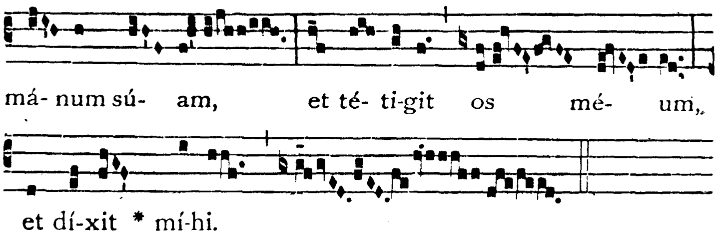



Grad. 5.
EXsúl-ta * et láuda, ha-bi-tá- ti-o
Sí- on, qui- a má-gnus in mé-di-o
tú- i Sánctus Is- ra-el.
℣. Nó-tam fá-ci-te in pó-
pu- lis adinventi- ó-
nes * é- jus.
3.
AL- le- lú- ia. * ij.
℣. Quid bónum
é- jus est, et quid púl-
chrum é- jus, ni- si fruméntum e-lectórum,

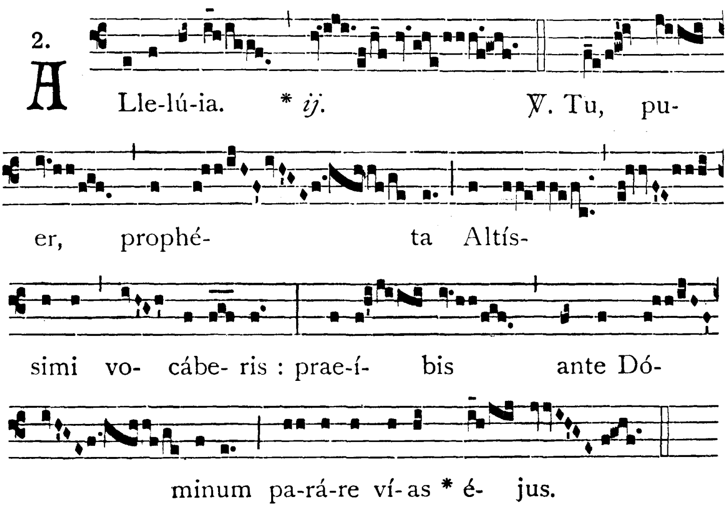

et ví- num gérminans * vír- gines.
Offert. 1.
Quam mágna * multi- tú- do dulcédi-
nis tú- ae, Dó- mi- ne, quam abscondísti timén-
ti- bus te. Alle-
lú- ia.
Comm. 3.
Ecce égo * vobís-cum sum ómnibus
di- é-bus, usque ad consumma-ti- ó- nem saé-cu-
li, dí- cit Dómi- nus. Alle- lú- ia.

JUNE 24
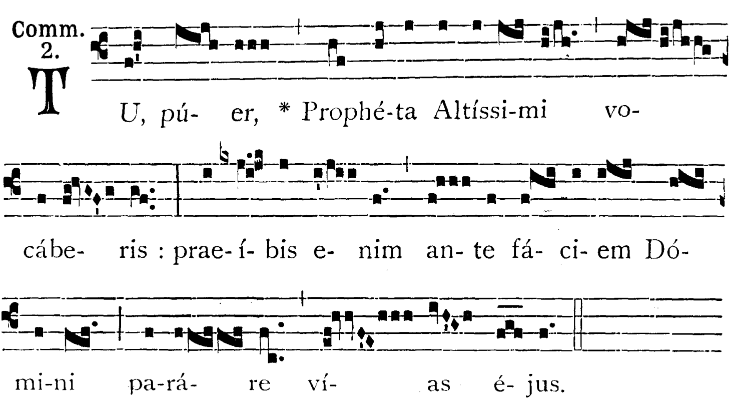
THE NATIVITY OF ST. JOHN THE BAPTIST







Offertory. Jústus ut pálma *p.* 398.
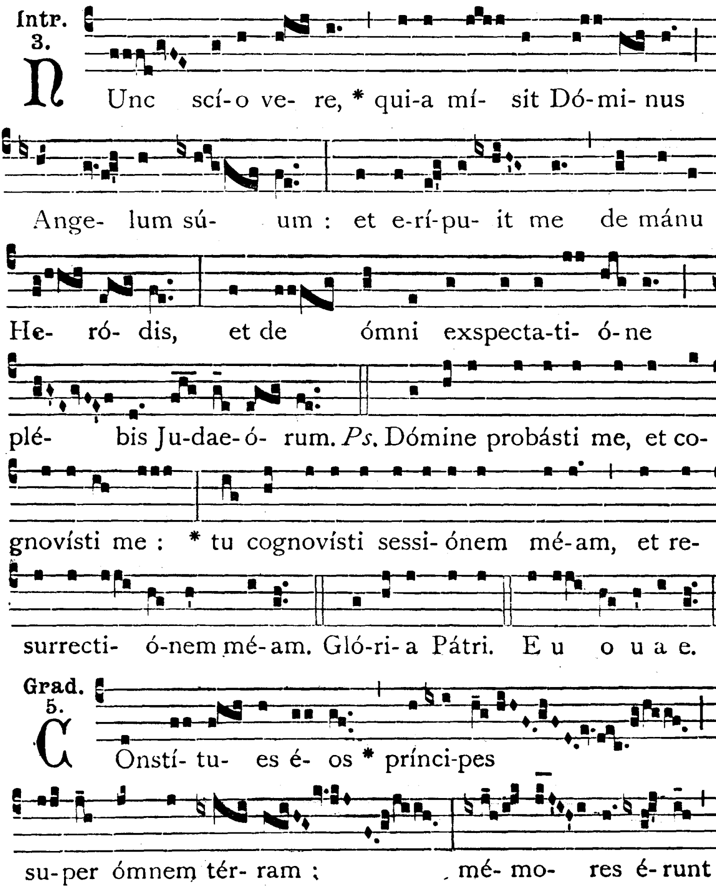


JUNE 29

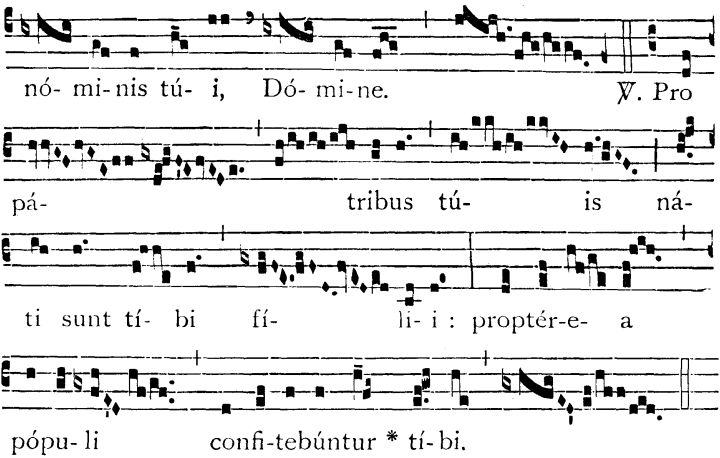
THE HOLY APOSTLES PETER AND PAUL

This Mass Nunc scio vere. *is sung only on 29 June. When this date falls on a week-day, and if the Feast of the Holy Apostles is transferred to the next Sunday, the following rules are observed :*

a) *On 30 June the Mass of that day is sung,* Scio cui crédidi *p.* 494.

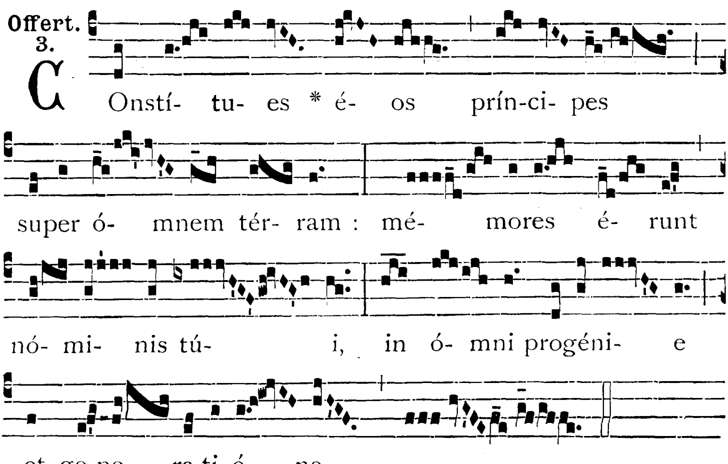
b) *From 1-5 July inclusive, the Mass* Mihi autem *p.* 456.





Allelúia, allelúia. ℣. Tu es Petrus *p.* 365.

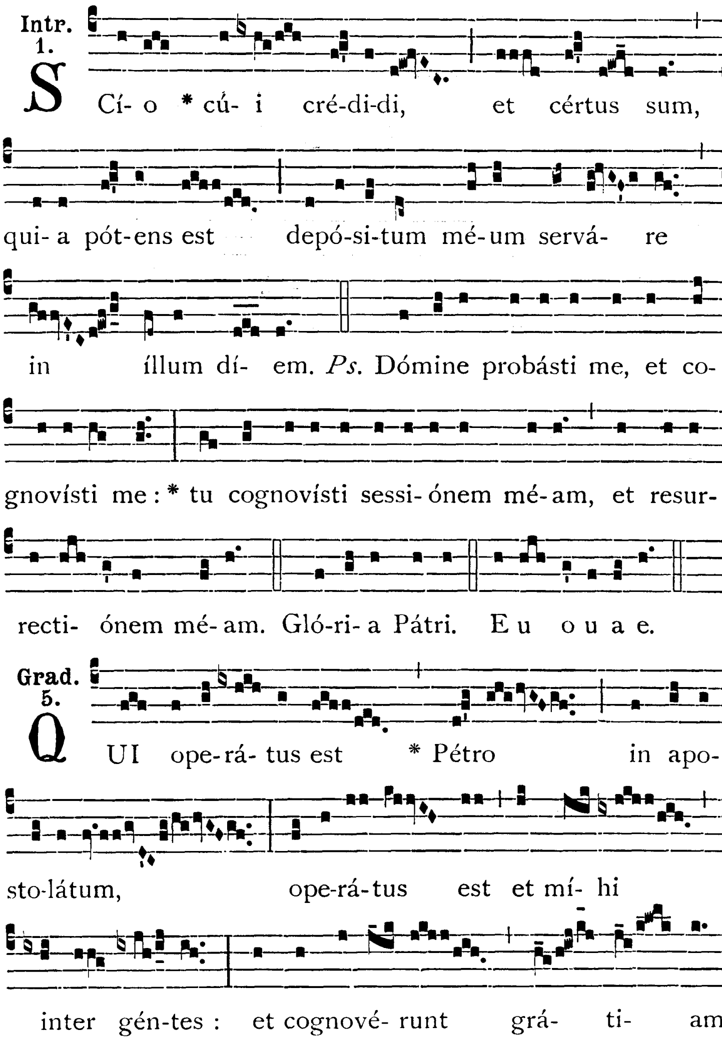
Offert. 3.

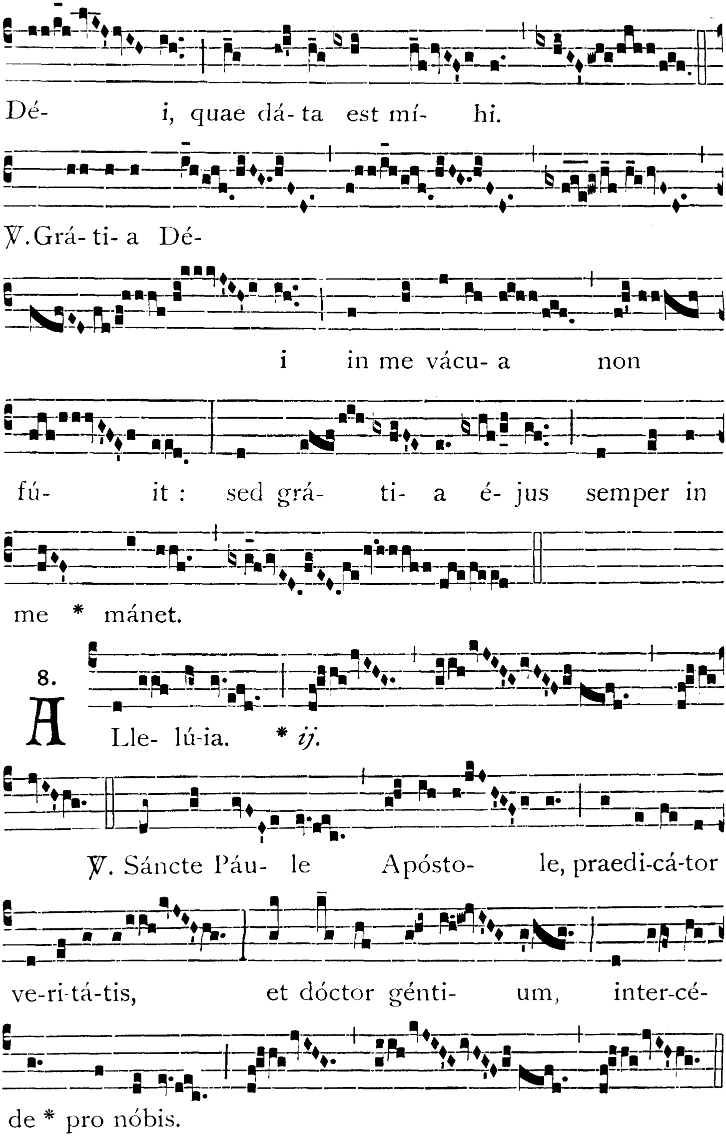


Communion. Tu es Pétrus *p.* 368.

JUNE 30

COMMEMORATION OF ST. PAUL, APOSTLE.
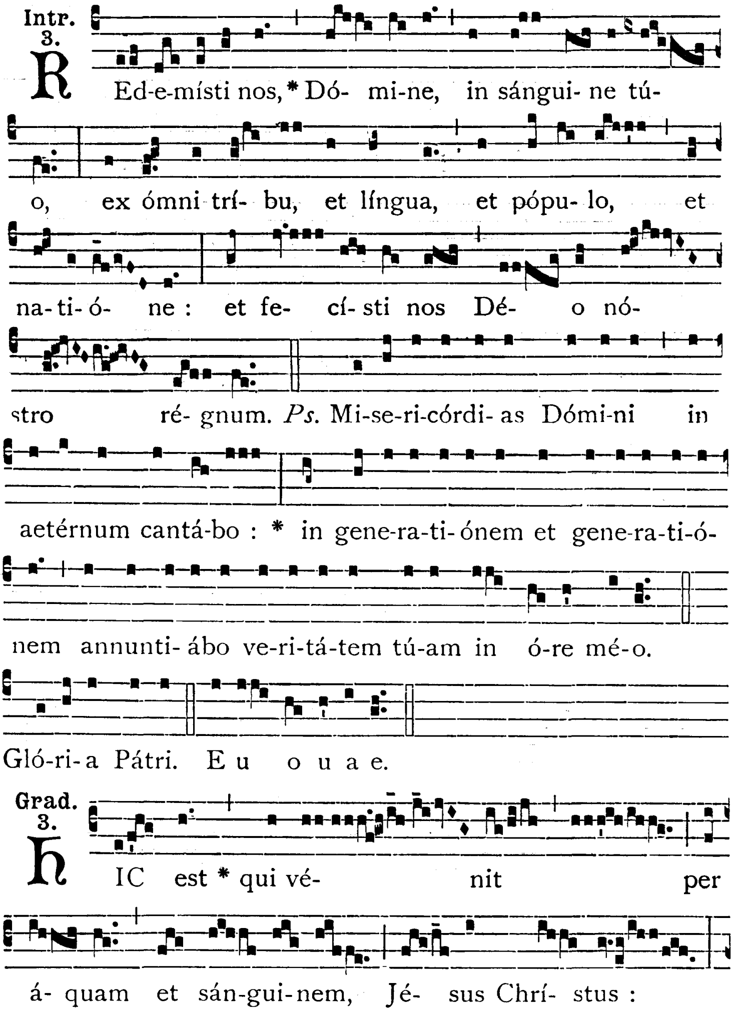




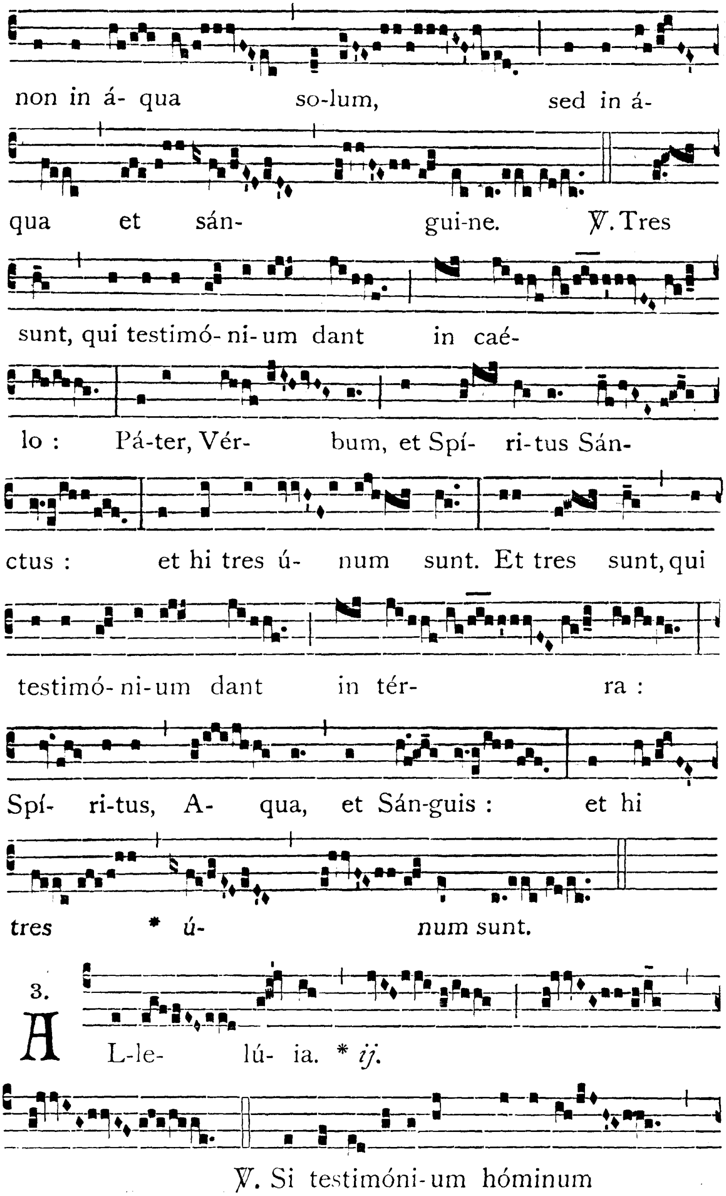
Offertory. Mihi autem 457.

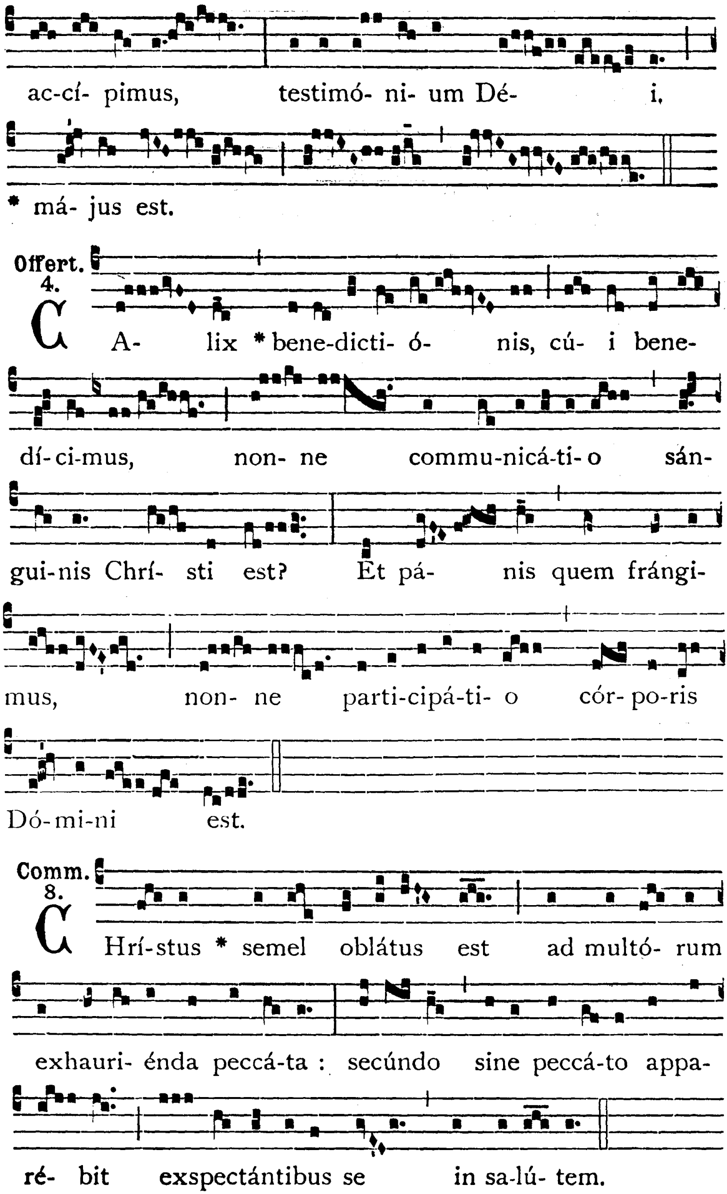
Communion. Amen díco vóbis 403.

JULY 1

THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST




non in á- qua so-lum, sed in á-
qua et sán- gui-ne. ℣. Tres
sunt, qui testimó-ni-um dant in caé-
lo : Pá-ter, Vér- bum, et Spí- ri-tus Sán-
ctus : et hi tres ú- num sunt. Et tres sunt, qui
testimó-ni-um dant in tér- ra :
Spí- ri-tus, A- qua, et Sán-guis : et hi
tres * ú- num sunt.
3. AL-le- lú- ia. * ij.
℣. Si testimóni-um hóminum

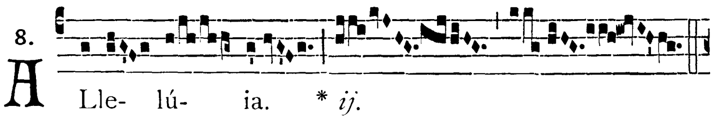

ac-cí- pimus, testimó- ni- um Dé- i.
* má- jus est.
Offert. 4.
CAlix * bene-dicti- ó- nis, cú- i bene-
dí-ci-mus, non- ne commu-nicá-ti- o sán-
gui-nis Chrí- sti est? Et pá- nis quem frángi-
mus, non- ne parti-cipá-ti- o cór- po-ris
Dó-mi-ni est.
Comm. 8.
CHrí-stus * semel oblátus est ad multó- rum
exhauri- énda peccá-ta : secúndo sine peccá-to appa-
ré- bit exspectántibus se in sa-lú- tem.

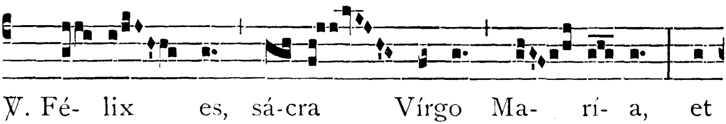
JULY 2
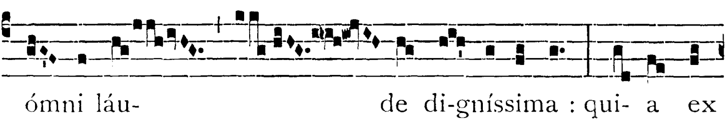
THE VISITATION OF THE BLESSED VIRGIN MARY

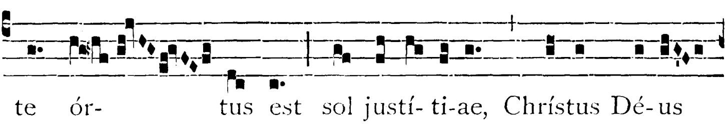
Introit. Sálve sáncta párens *p.* 426.
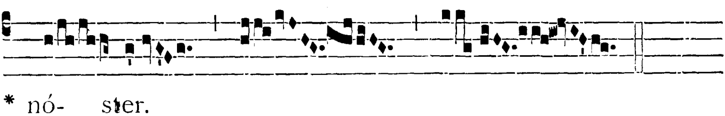
Gradual. Benedícta *p.* 426.











Offertory. Beáta es. *without* Allelúia *p.* 432.
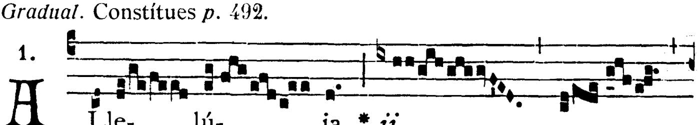
Communion. Beáta víscera *p.* 429.

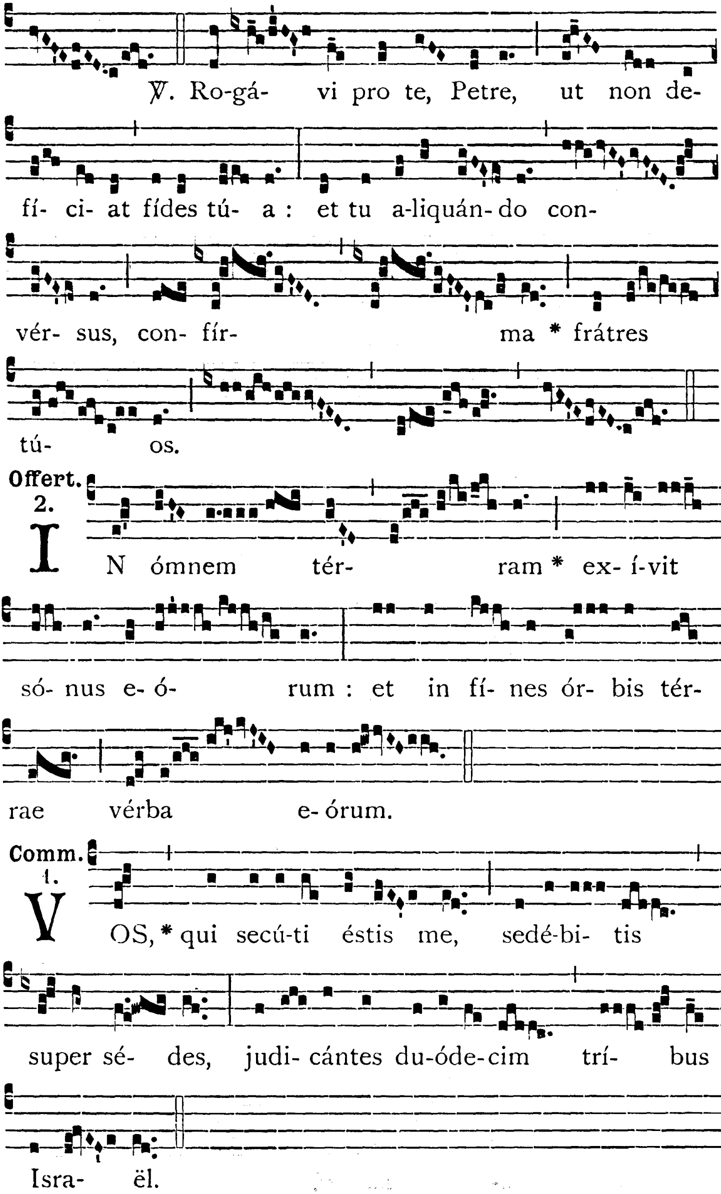
JULY 4

Sixth day within the Octave of SS. Peter and Paul

Introit. Míhi autem *p.* 456.

Gradual. Constítues *p.* 492.




℣. Ro-gá- vi pro te, Petre, ut non de-
fí- ci- at fídes tú- a : et tu a-liquán- do con-
vér- sus, con- fír- ma * frátres
tú- os.
Offert. 2.
IN ómnem tér- ram * ex- í-vit
só- nus e- ó- rum : et in fí- nes ór- bis tér-
rae vérba e- órum.
Comm. 1.
VOS, * qui secú-ti éstis me, sedé-bi- tis
super sé- des, judi- cántes du-óde-cim trí- bus
Isra- ël.

JULY 22

St. Mary Magdalen, Penitent.

Introit. Me exspectavérunt *p.* 410.

Gradual. Dilexísti *p.* 407. Allelúia, allelúia. ℣. Diffúsa est *p.* 502.

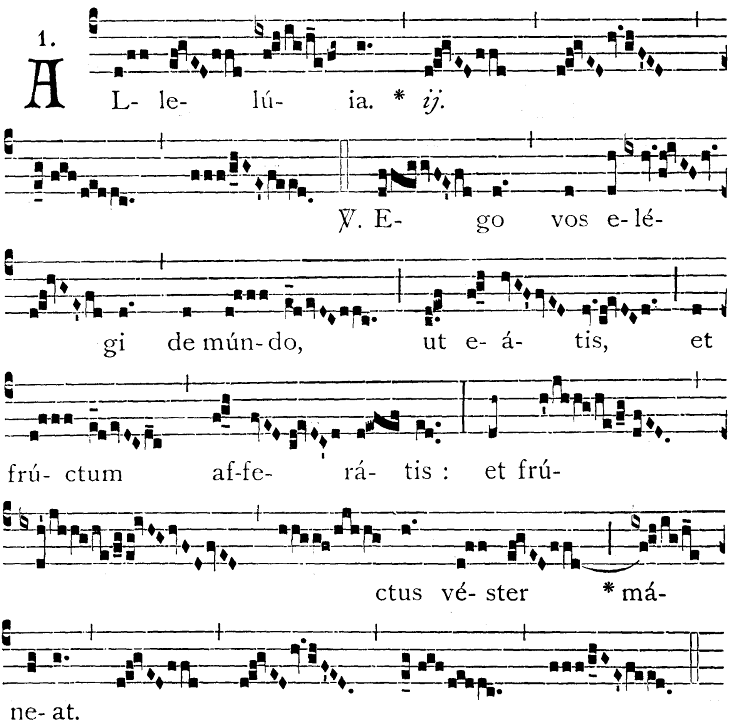
Offertory. Fíliae régum *p.* 416. *Communion.* Féci judícium *p.* 413.

JULY 25

SAINT JAMES, APOSTLE

Introit. Míhi autem *p.* 456.

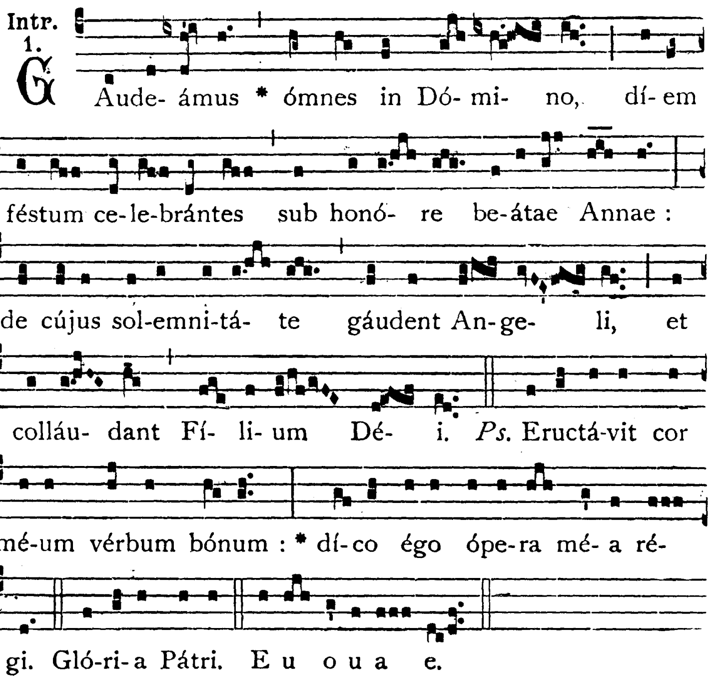
Gradual. Constítues éos *p.* 492.



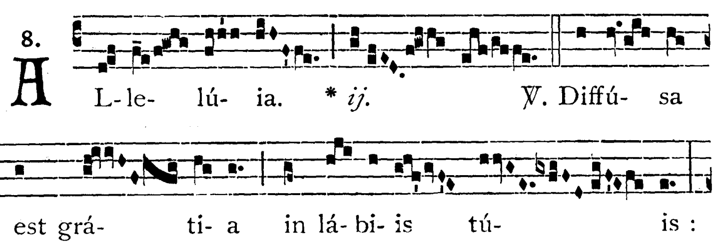
Offertory. In ómnem térram *p.* 500. *Communion.* Vos qui secúti *p.* 500.
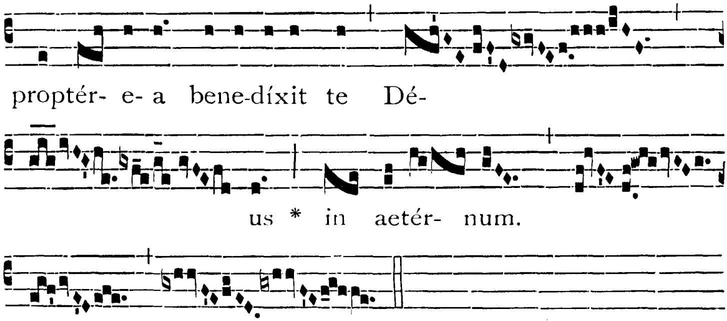
JULY 26

SAINT ANNE, MOTHER OF THE B. V. M.



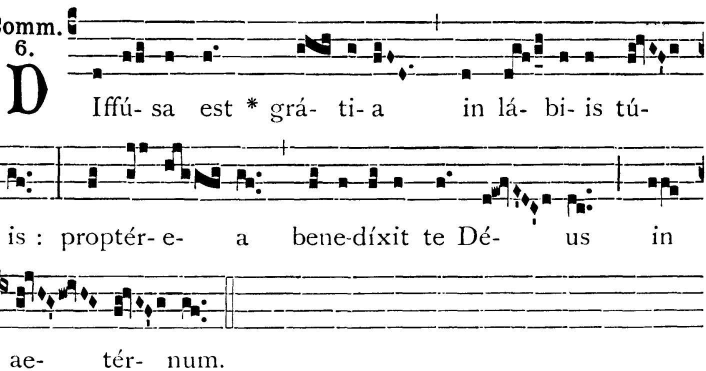
Gradual. Dilexísti *p.* 407.





Offertory. Fíliae régum *p.* 416.

Comm. 6.
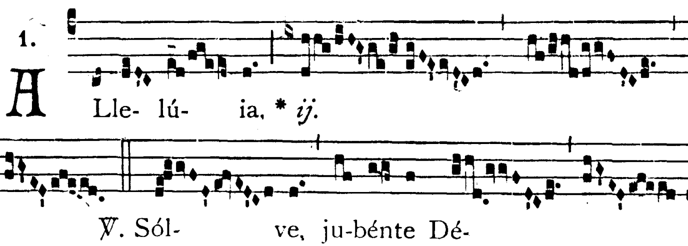


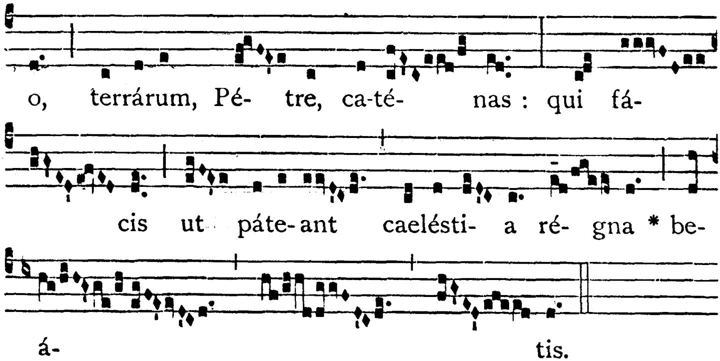
AUGUST 1

St. Peter's Chains

As on the Feast of SS. Peter and Paul, p. 492, *except the following :*

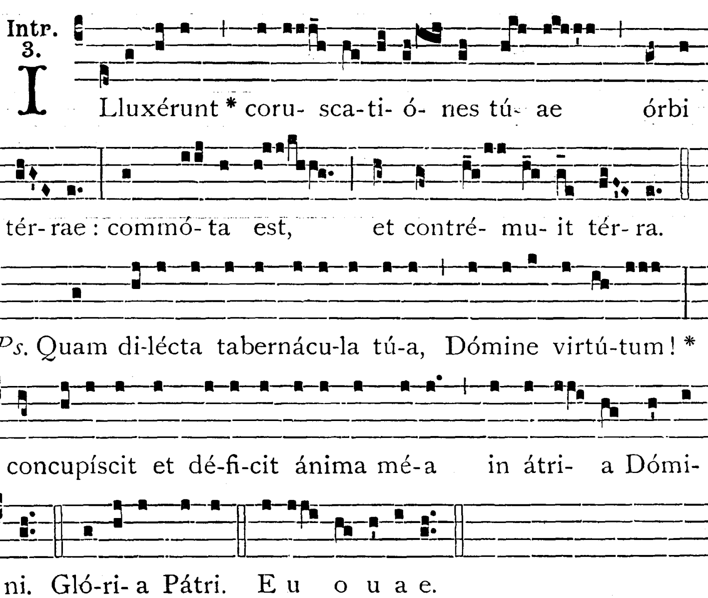
1.





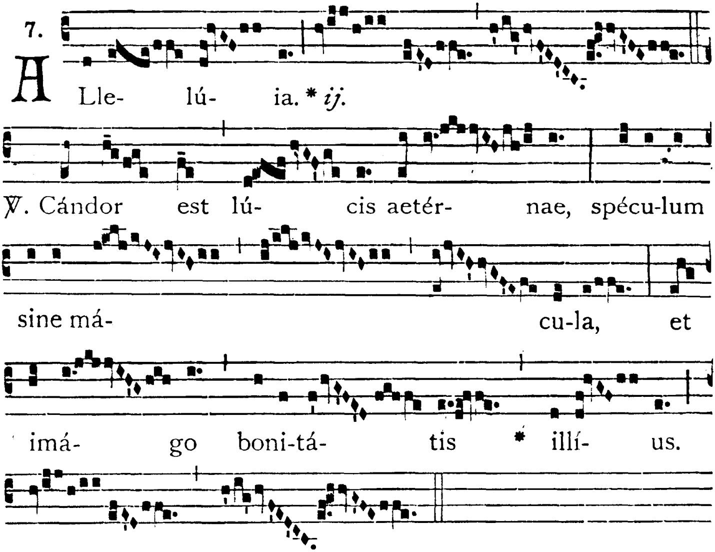
AUGUST 6

THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
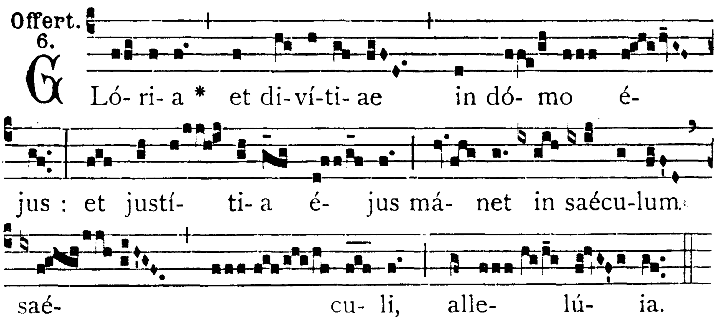


Gradual. Speciósus *p.* 146.

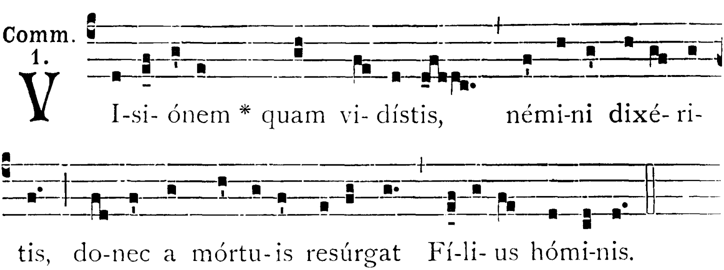
7.



Offert. 6.

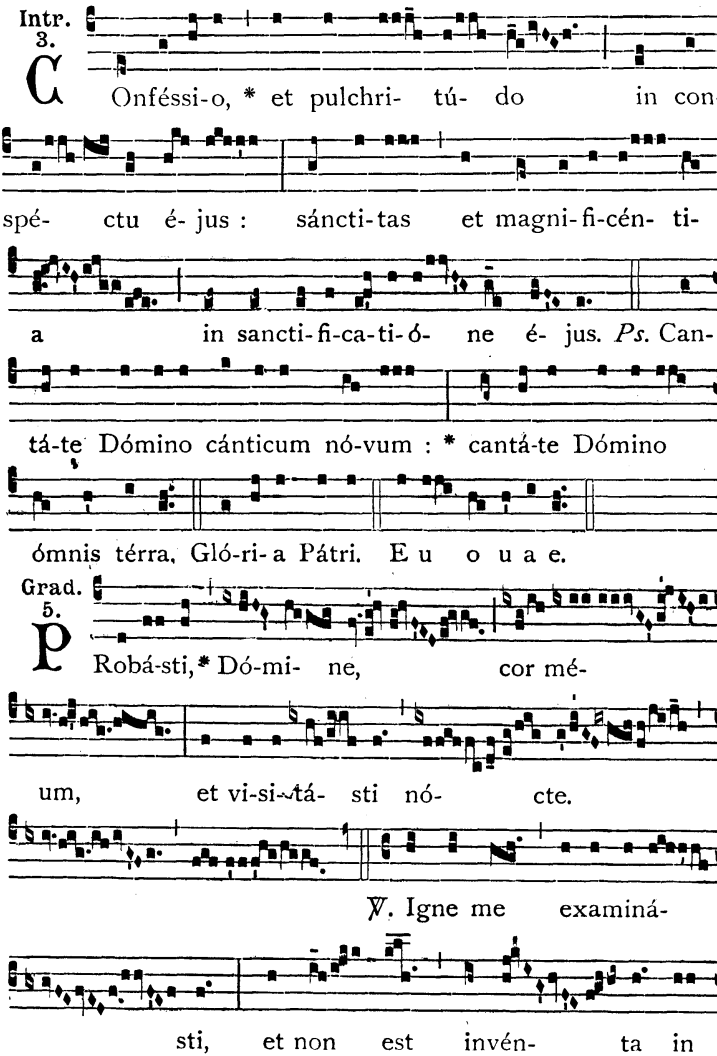


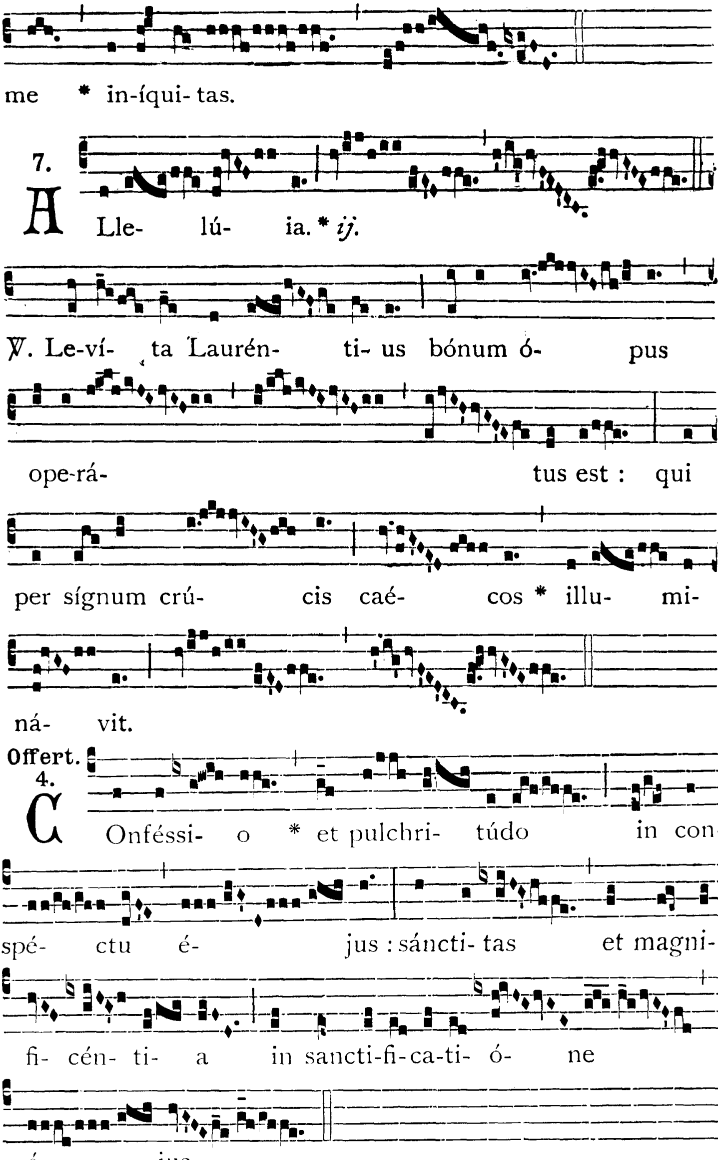
Comm. 1.



AUGUST 10

SAINT LAWRENCE, MARTYR
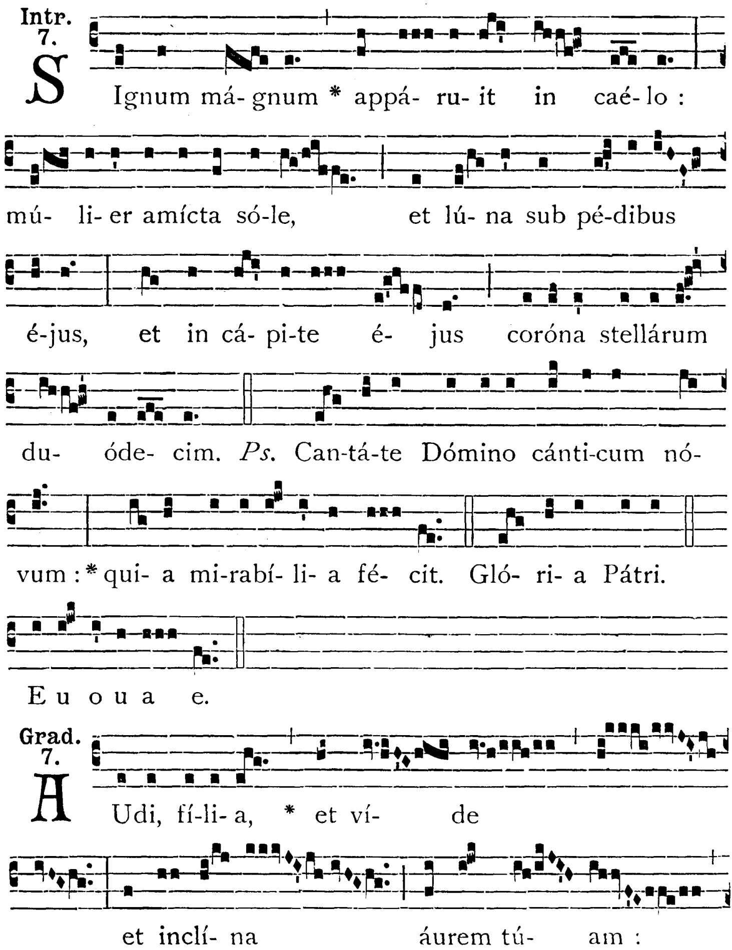


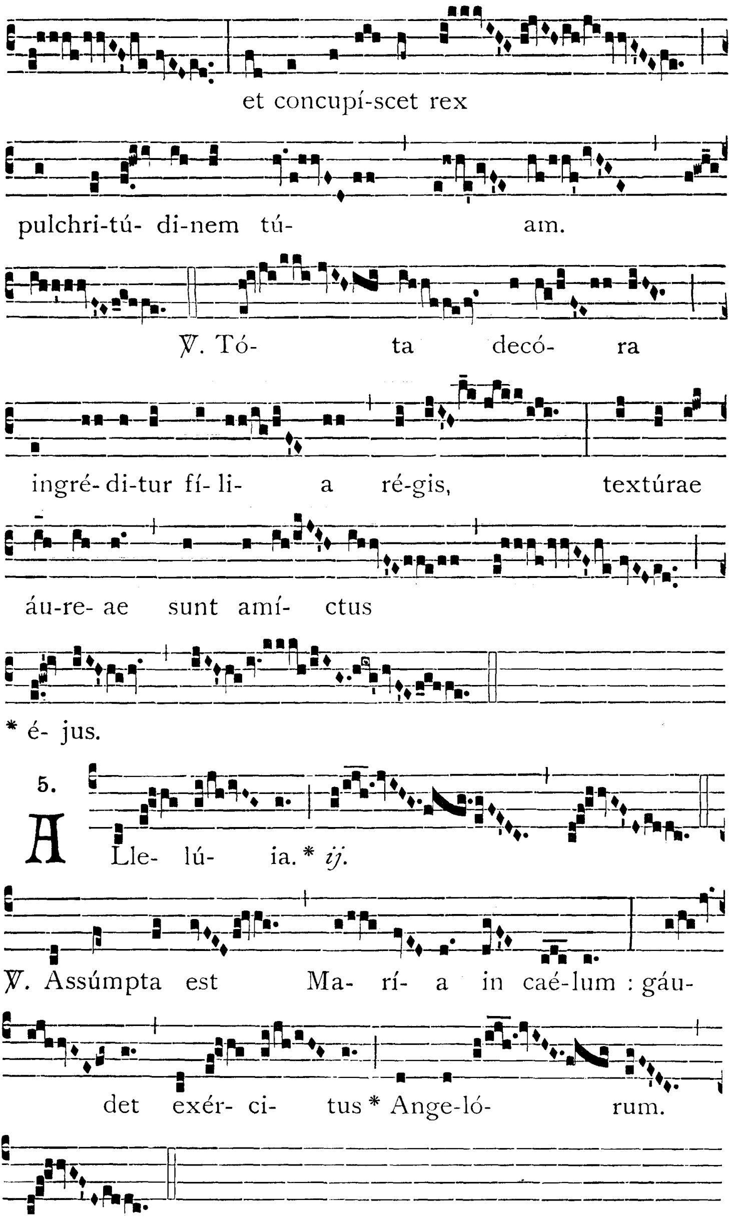


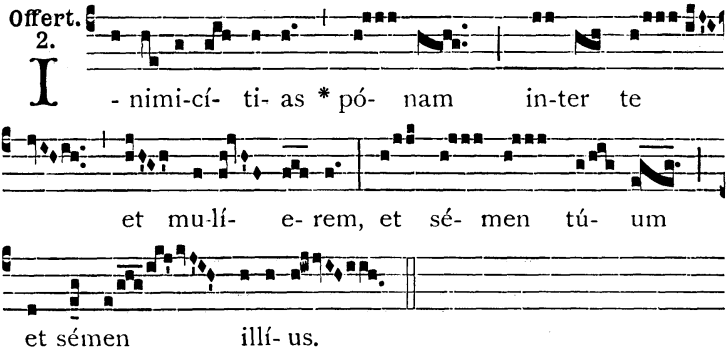
Communion. Qui míhi minístrat *p.* 377.

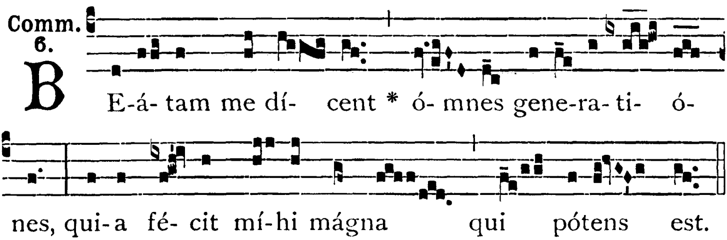
AUGUST 15

THE ASSUMPTION OF THE BLESSED VIRGIN MARY



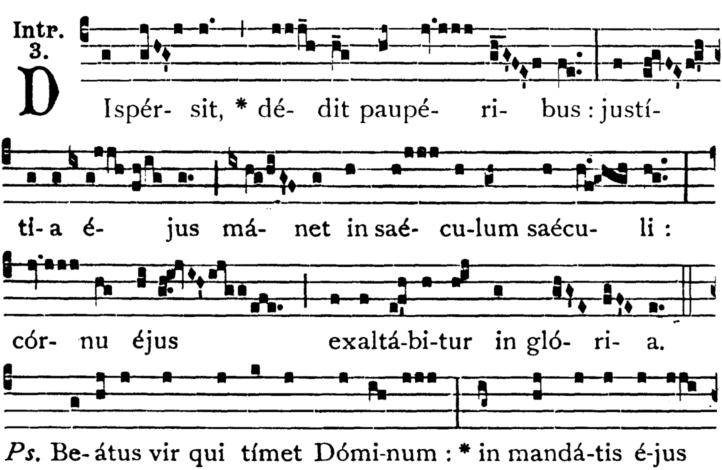

et concupí-scet rex
pulchri-tú- di-nem tú- am.
℣. Tó- ta decó- ra
ingré- di-tur fí- li- a ré-gis, textúrae
áu-re- ae sunt amí- ctus
* é- jus.
5.
ALle- lú- ia. * ij.
℣. Assúmpta est Ma- rí- a in caé-lum : gáu-
det exér- ci- tus * Ange-ló- rum.

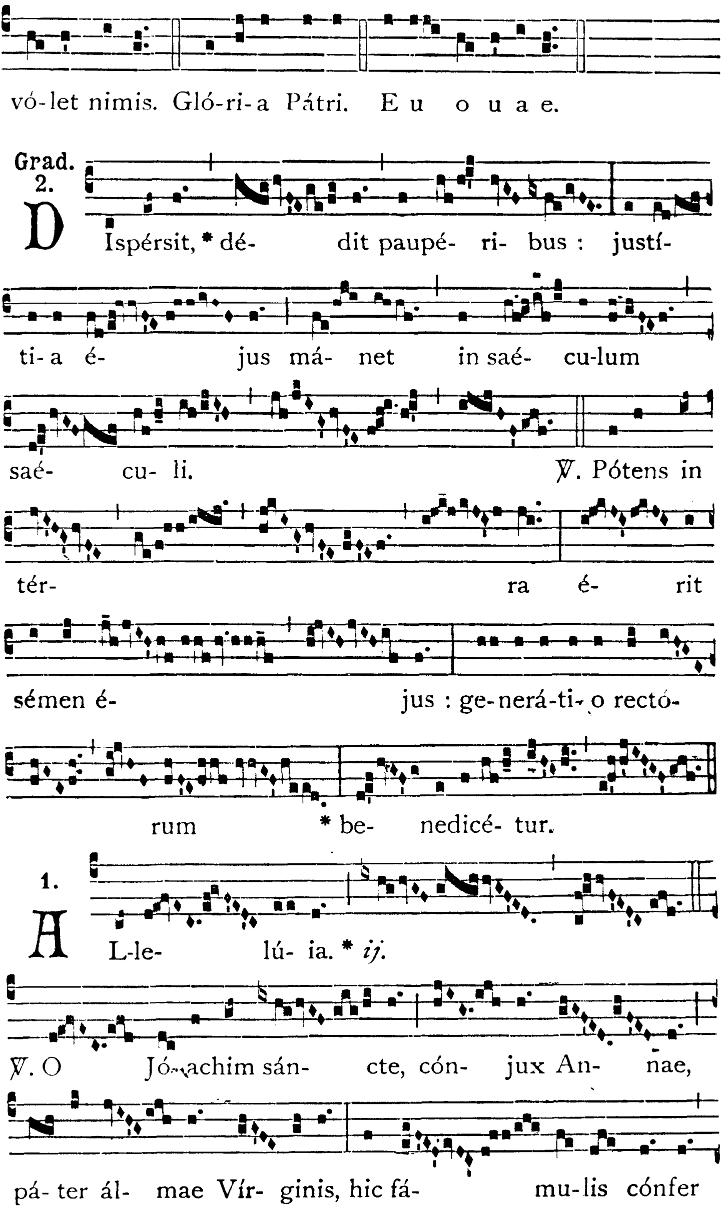




AUGUST 16

ST. JOACHIM, FATHER OF THE B. V. M., Conf.




vó-let nimis. Gló-ri-a Pátri. E u o u a e.
Grad. 2.
DIspérsit, * dé- dit paupé- ri- bus : justí-
ti-a é- jus má- net in saé- cu-lum
saé- cu- li. ℣. Pótens in
tér- ra é- rit
sémen é- jus : ge-nerá-ti-o rectó-
rum * be- nedicé- tur.
1.
ALle- lú- ia. * ij.
℣. O Jó-achim sán- cte, cón- jux An- nae,
pá-ter ál- mae Vír- ginis, hic fá- mu-lis cónfer
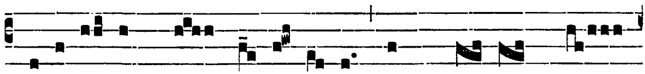


salú- tis * ó- pem.

Offertory. Glória et honóre *p.* 363.
Communion. Fidélis sérvus *p.* 393.

AUGUST 22

FEAST OF THE IMMACULATE HEART OF MARY

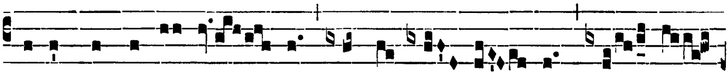
Intr. 5.



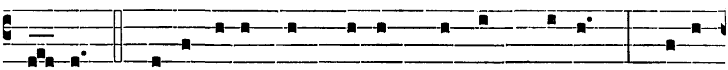
AD-e-ámus * cum fi-dú-ci- a ad thró-num grá-



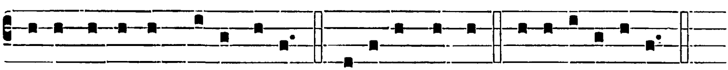
ti- ae, ut mi-se-ri-córdi- am consequá- mur, et grá-



ti-am inve-ni- á- mus in au-xí- li- o op- por-



tú- no. *Ps.* Eructávit cor mé- um vérbum bónum : * díco

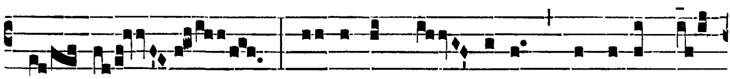


égo ópe-ra mé- a régi. Gló-ri- a Pátri. E u o u a e.

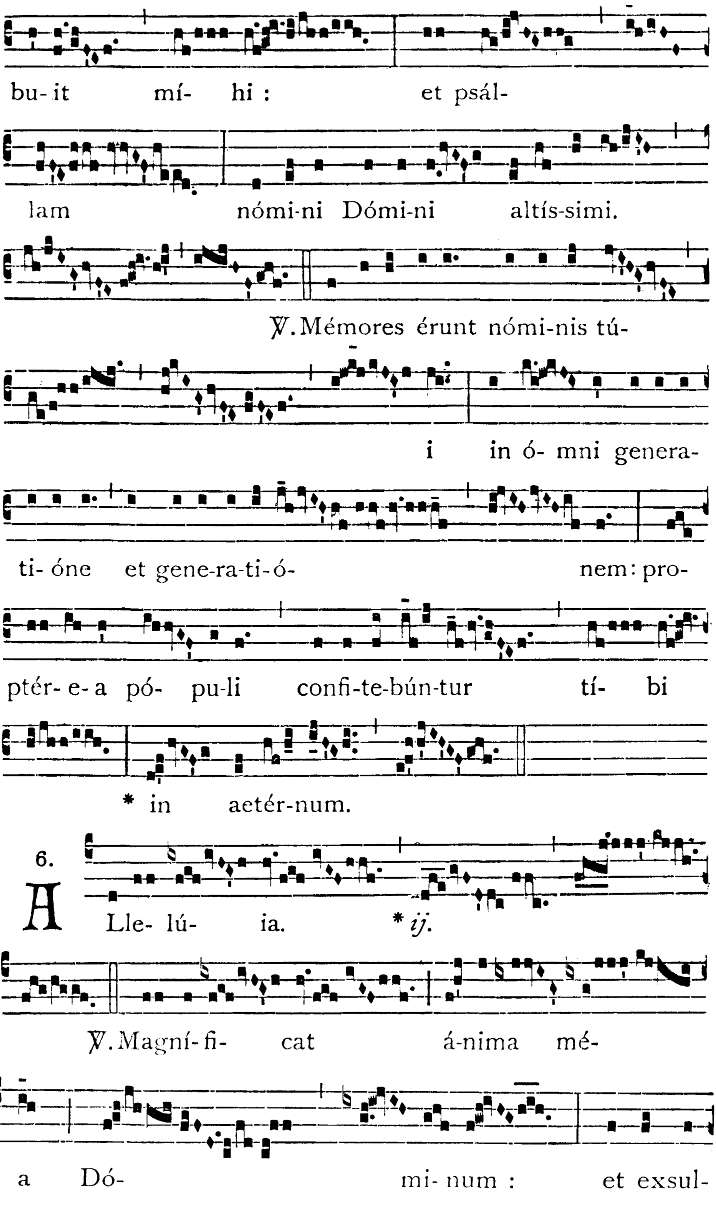
Grad. 2.

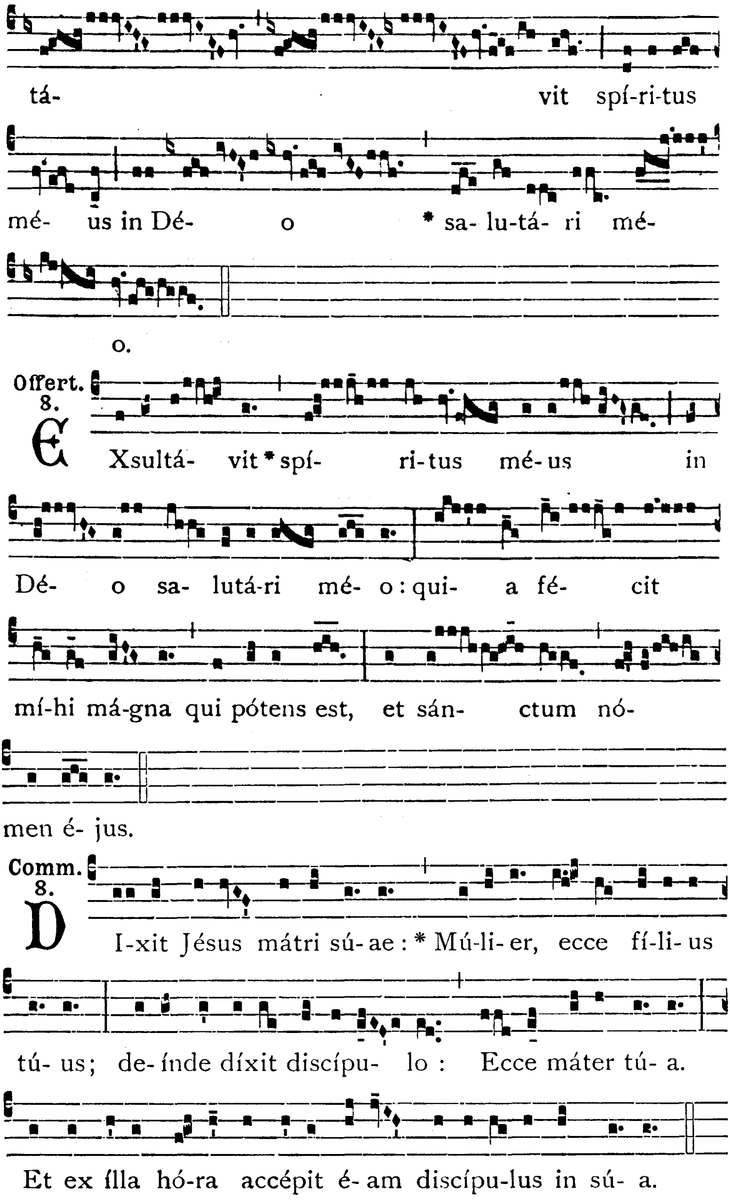


EXsultá-bit * cor mé- um in sa- lu- tá- ri



tú- o · cantábo Dó- mino, qui bóna trí-


bu- it mí- hi : et psál-
lam nómi-ni Dómi-ni altís-simi.
℣. Mémores érunt nómi-nis tú-
i in ó- mni genera-
ti- óne et gene-ra-ti-ó- nem: pro-
ptér- e- a pó- pu-li confi-te-bún-tur tí- bi
* in aetér-num.
6.
A Lle- lú- ia. * ij.
℣. Magní- fi- cat á-nima mé-
a Dó- mi- num : et exsul-
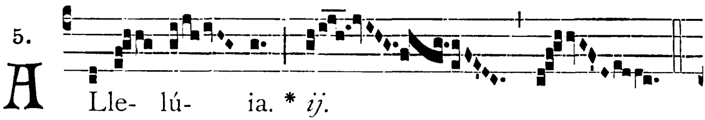

tá- vit spí-ri-tus
mé- us in Dé- o * sa- lu-tá- ri mé-
o.
Offert. 8.
EXsultá- vit * spí- ri-tus mé- us in
Dé- o sa- lutá-ri mé- o : qui- a fé- cit
mí-hi má-gna qui pótens est, et sán- ctum nó-
men é- jus.
Comm. 8.
DI-xit Jésus mátri sú- ae : * Mú-li- er, ecce fí-li- us
tú- us; de- índe díxit discípu- lo : Ecce máter tú- a.
Et ex ílla hó-ra accépit é- am discípu-lus in sú- a.
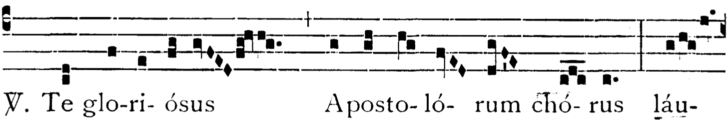
AUGUST 24
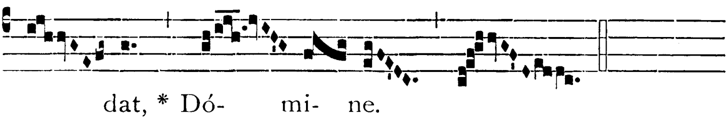
ST. BARTHOLOMEW, APOSTLE

Introit. Míhi autem *p.* 456.
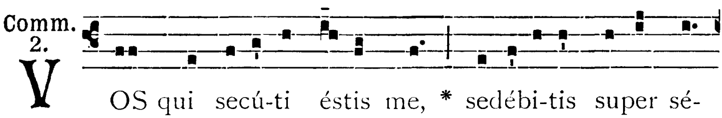
Gradual. Constítues éos *p.* 492.

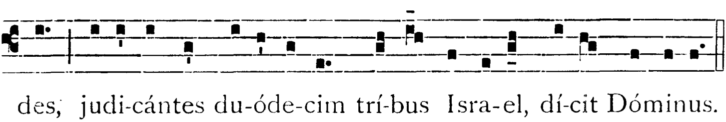






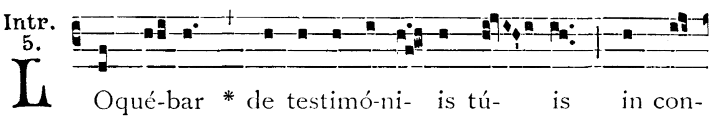
Offertory. Míhi autem *p.* 457.
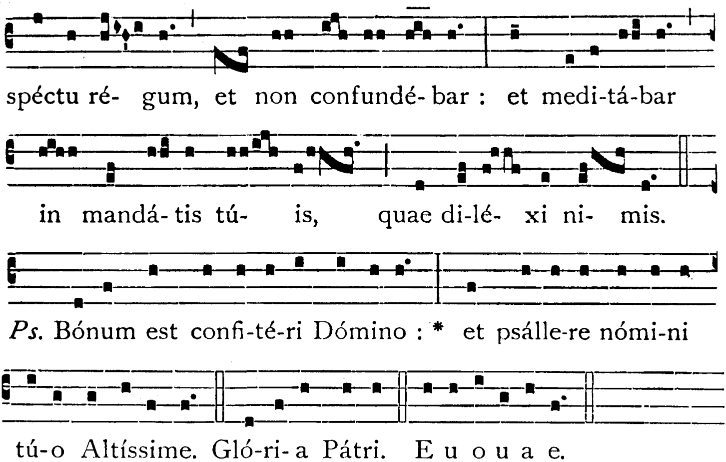




AUGUST 29

The Beheading of St. John the Baptist





Gradual. Jústus ut pálma *p.* 400.
Allelúia, allelúia. ℣. Jústus germinábit *p.* 398.
Offertory. In virtúte túa *p.* 403.
Communion. Posuísti *p.* 373.

SEPTEMBER 8

THE NATIVITY OF THE BLESSED VIRGIN MARY

Introit. Sálve sáncta párens *p.* 426.
Gradual. Benedícta et venerábilis *p.* 426.
Allelúia, allelúia. ℣. Félix es *p.* 499.
Offertory. Beáta es Vírgo María *p.* 432, *omitting* Allelúia. *at the end.*
Communion. Beáta víscera *p.* 429.

SEPTEMBER 12

Feast of the Most Holy Name of Mary

Introit. Vúltum túum *p.* 417.
Gradual. Benedícta et venerábilis *p.* 426.
Allelúia, allelúia. ℣. Post pártum *p.* 427.
Offertory. Ave María *p.* 129.
Communion. Beáta víscera *p.* 429.

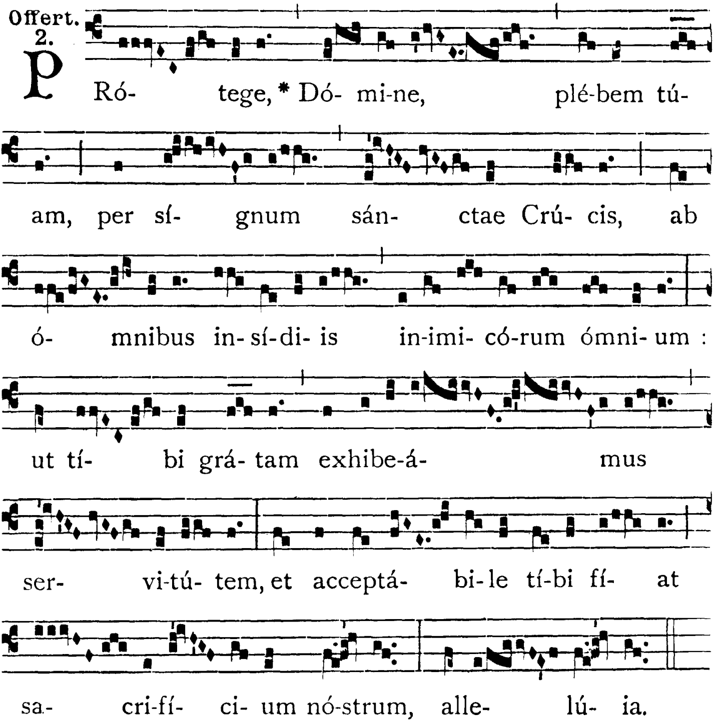
SEPTEMBER 14

The Exaltation of the Holy Cross

Introit. Nos autem *p.* 474.

Gradual. Chrístus fáctus est *p.* 214.
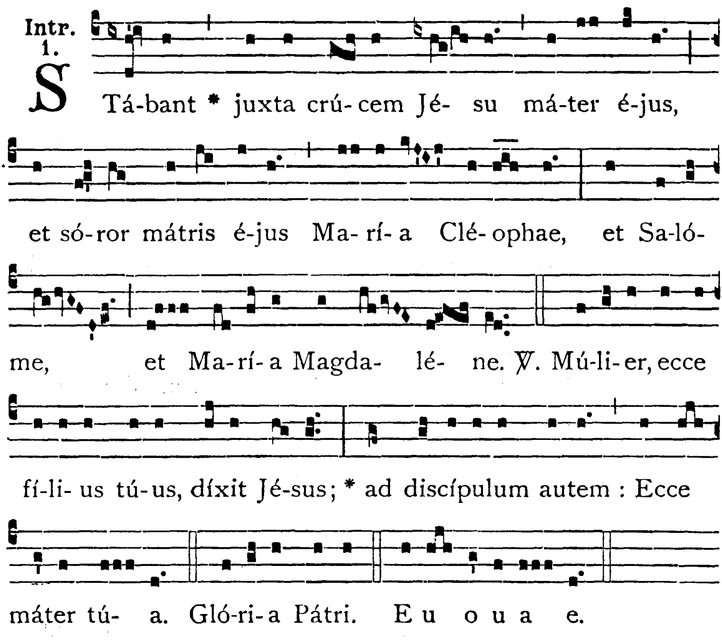
Allelúia, allelúia. ℣. Dúlce lígnum *p.* 475.

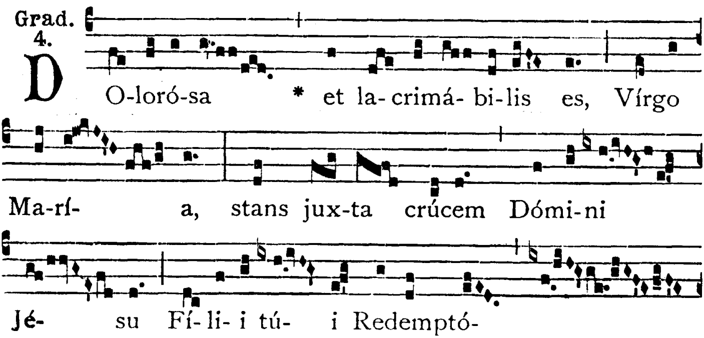


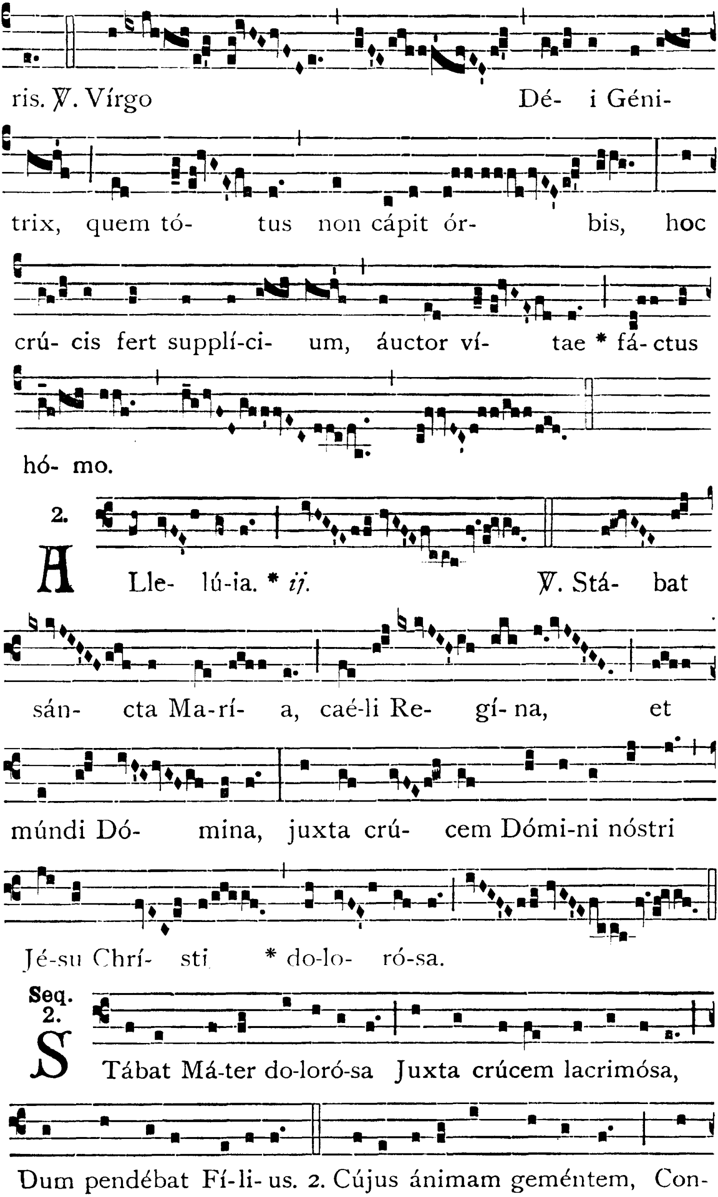
Communion. Per sígnum Crúcis *p.* 476.

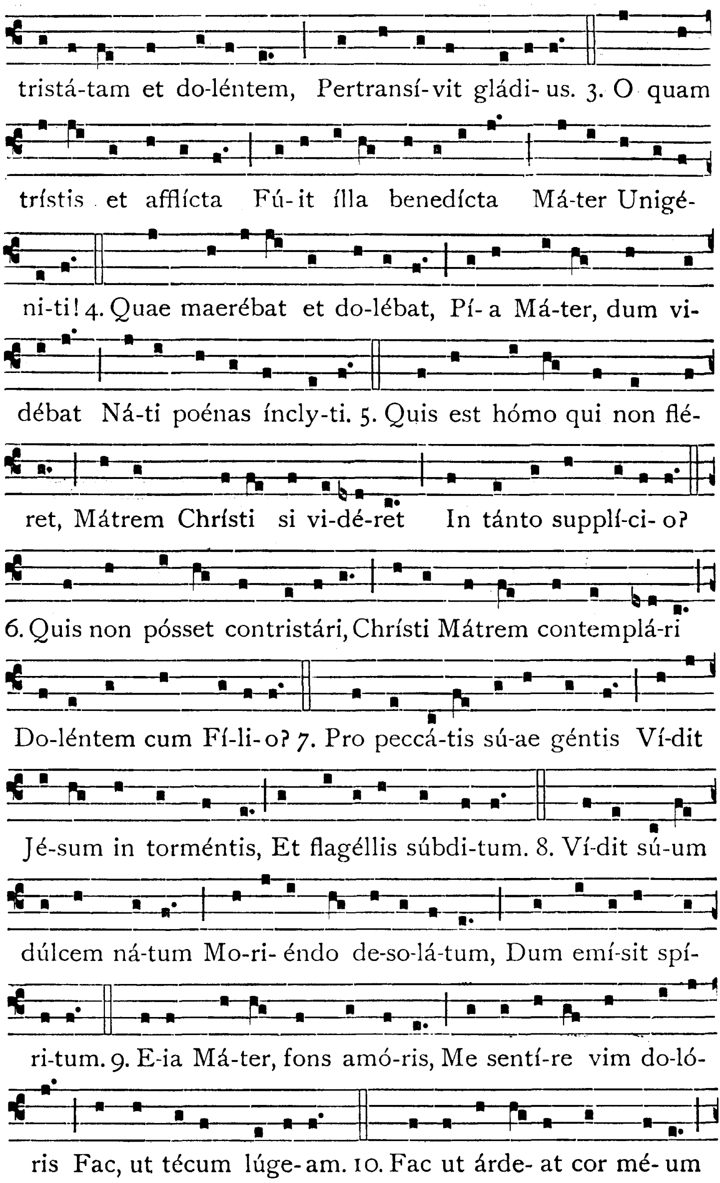
SEPTEMBER 15

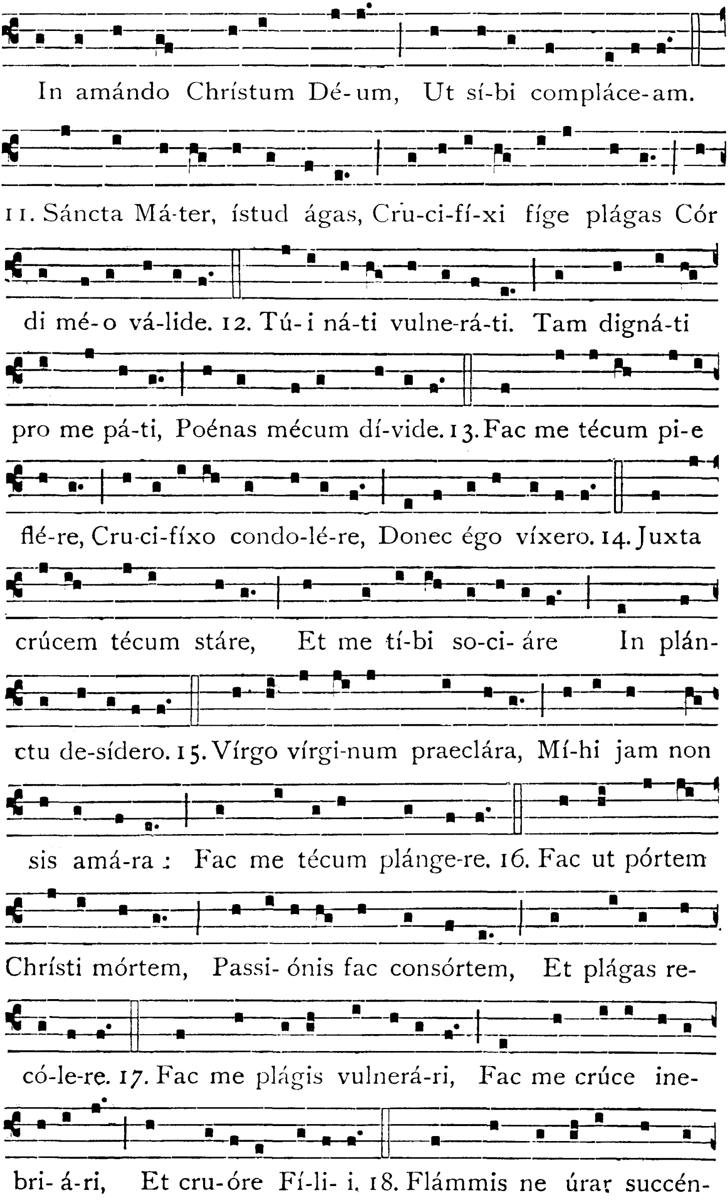
FEAST OF THE SEVEN DOLOURS OF THE B. V. M.

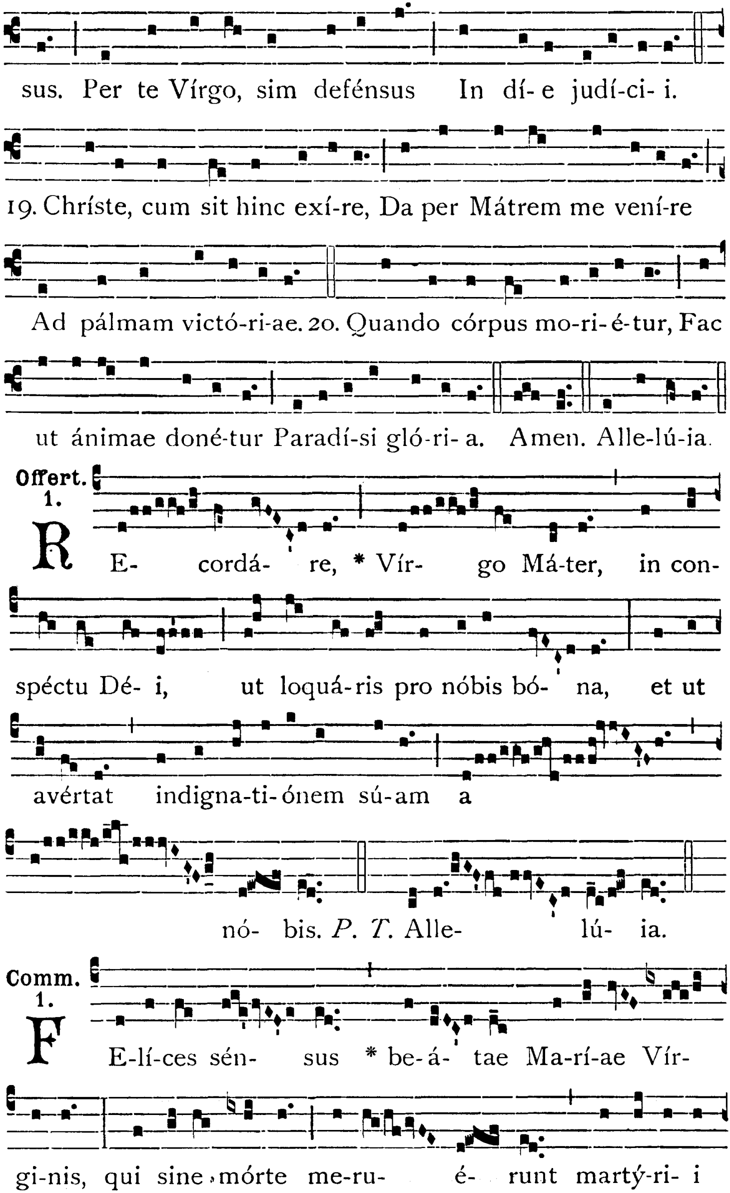


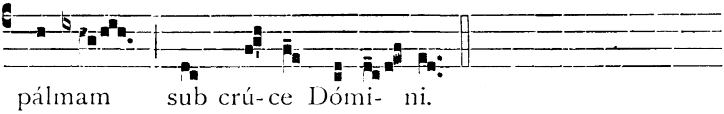



ris. ℣. Vírgo Dé- i Géni-
trix, quem tó- tus non cápit ór- bis, hoc
crú- cis fert supplí-ci- um, áuctor ví- tae * fá- ctus
hó- mo.
2.
A Lle- lú-ia. * ij. ℣. Stá- bat
sán- cta Ma-rí- a, caé-li Re- gí- na, et
múndi Dó- mina, juxta crú- cem Dómi-ni nóstri
Jé-su Chrí- sti * do-lo- ró-sa.
Seq. 2.
S Tábat Má-ter do-loró-sa Juxta crúcem lacrimósa,
Dum pendébat Fí-li- us. 2. Cújus ánimam geméntem, Con-


tristá-tam et do-léntem, Pertransí-vit gládi- us. 3. O quam
trístis et afflícta Fú-it ílla benedícta Má-ter Unigé-
ni-ti! 4. Quae maerébat et do-lébat, Pí- a Má-ter, dum vi-
débat Ná-ti poénas íncly-ti. 5. Quis est hómo qui non flé-
ret, Mátrem Chrísti si vi-dé-ret In tánto supplí-ci- o?
6. Quis non pósset contristári, Chrísti Mátrem contemplá-ri
Do-léntem cum Fí-li- o? 7. Pro peccá-tis sú-ae géntis Ví-dit
Jé-sum in torméntis, Et flagéllis súbdi-tum. 8. Ví-dit sú-um
dúlcem ná-tum Mo-ri- éndo de-so-lá-tum, Dum emí-sit spí-
ri-tum. 9. E-ia Má-ter, fons amó-ris, Me sentí-re vim do-ló-
ris Fac, ut técum lúge- am. 10. Fac ut árde- at cor mé- um


In amándo Chrístum Dé-um, Ut sí-bi compláce-am.
11. Sáncta Má-ter, ístud ágas, Cru-ci-fí-xi fíge plágas Cór
di mé-o vá-lide. 12. Tú-i ná-ti vulne-rá-ti. Tam digná-ti
pro me pá-ti, Poénas mécum dí-vide. 13. Fac me técum pi-e
flé-re, Cru-ci-fíxo condo-lé-re, Donec égo víxero. 14. Juxta
crúcem técum stáre, Et me tí-bi so-ci-áre In plán-
ctu de-sídero. 15. Vírgo vírgi-num praeclára, Mí-hi jam non
sis amá-ra: Fac me técum plánge-re. 16. Fac ut pórtem
Chrísti mórtem, Passi-ónis fac consórtem, Et plágas re-
có-le-re. 17. Fac me plágis vulnerá-ri, Fac me crúce ine-
bri-á-ri, Et cru-óre Fí-li-i. 18. Flámmis ne úrar succén-


sus. Per te Vírgo, sim defénsus In dí- e judí-ci- i.
19. Chríste, cum sit hinc exí-re, Da per Mátrem me vení-re
Ad pálmam victó-ri-ae. 20. Quando córpus mo-ri-é-tur, Fac
ut ánimae doné-tur Paradí-si gló-ri- a. Amen. Alle-lú-ia.
Offert. 1.
RE- cordá- re, * Vír- go Má-ter, in con-
spéctu Dé- i, ut loquá-ris pro nóbis bó- na, et ut
avértat indigna-ti- ónem sú-am a
nó- bis. P. T. Alle- lú- ia.
Comm. 1.
FE-lí-ces sén- sus * be-á- tae Ma-rí-ae Vír-
gi-nis, qui sine mórte me-ru- é- runt martý-ri- i



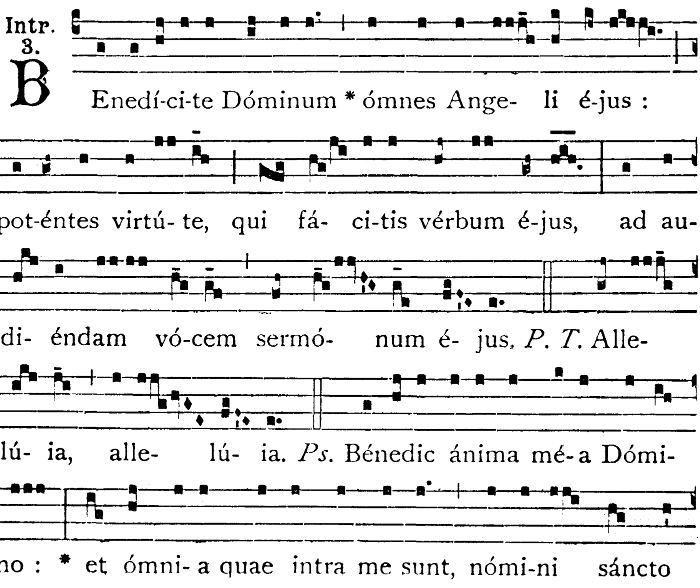
SEPTEMBER 21

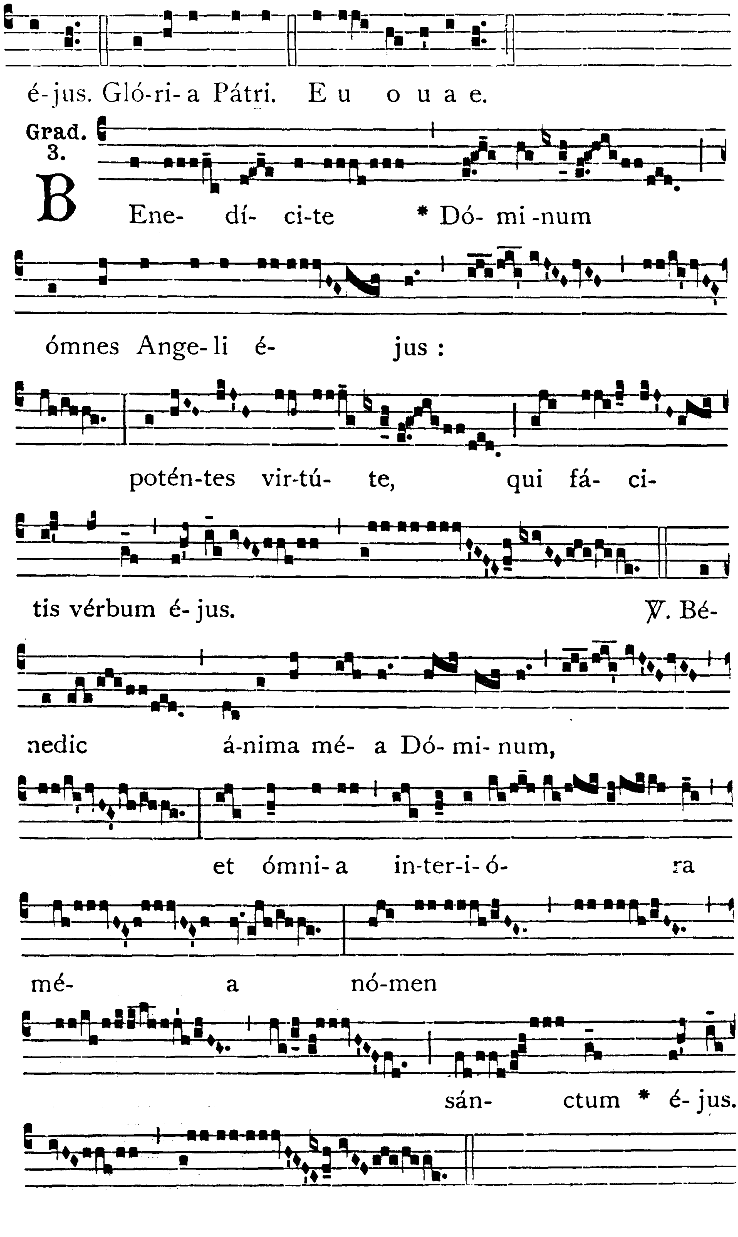
ST. MATTHEW, APOSTLE AND EVANGELIST

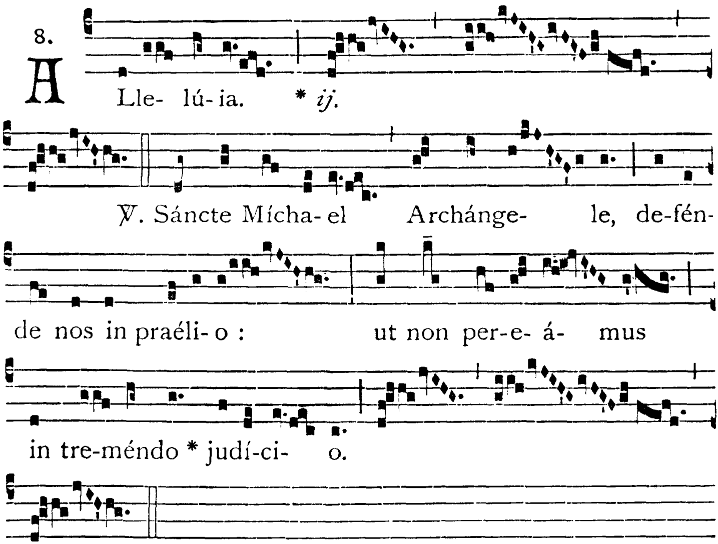
Introit. Os jústi *p.* 399.
Gradual. Beátus vir *p.* 374.
Allelúia, allelúia. ℣. Te gloriósus *p.* 515.
Offertory. Posuísti *p.* 376.
Communion. Mágna est *p.* 363.

SEPTEMBER 29

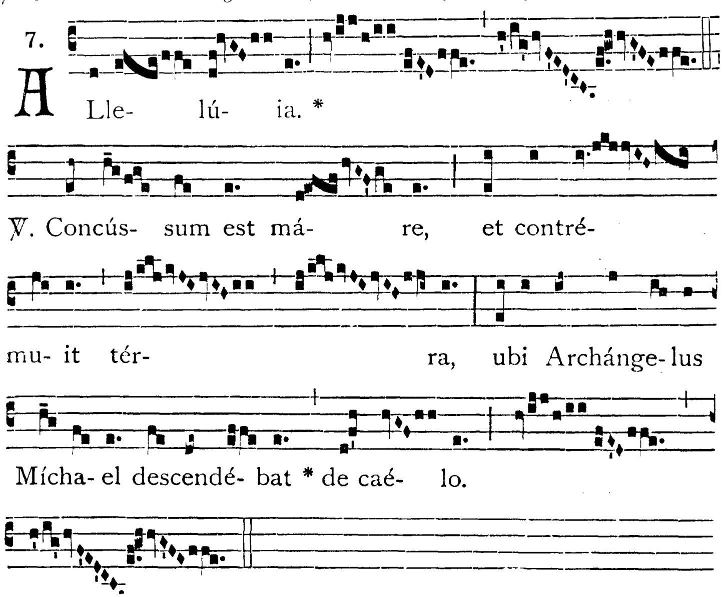
DEDICATION OF THE CHURCH OF ST. MICHAEL, THE ARCHANGEL

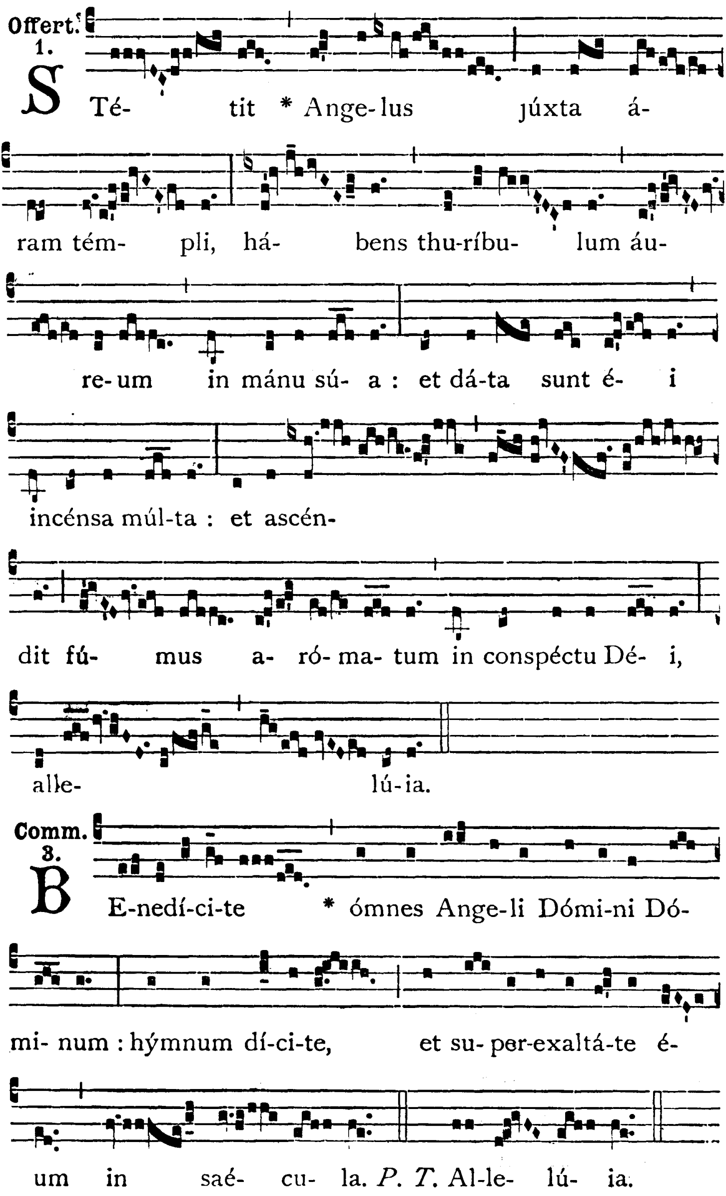



é-jus. Gló-ri-a Pátri. E u o u a e.
Grad. 3.
BEne- dí- ci-te * Dó- mi-num
ómnes Ange-li é- jus :
potén-tes vir-tú- te, qui fá- ci-
tis vérbum é- jus. ℣. Bé-
nedic á-nima mé- a Dó- mi- num,
et ómni- a in-ter-i- ó- ra
mé- a nó-men
sán- ctum * é- jus.



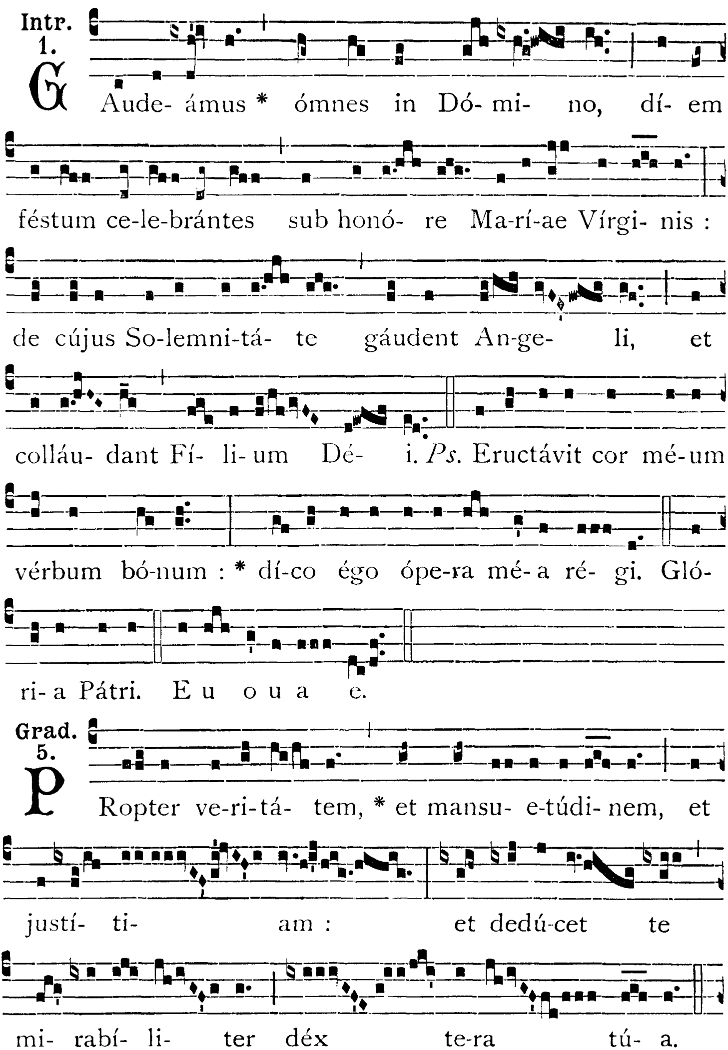
In Paschal Time, the Gradual is omitted. The above Allelúia, allelúia ℣. Sáncte Míchael *is sung instead, and then the following :*

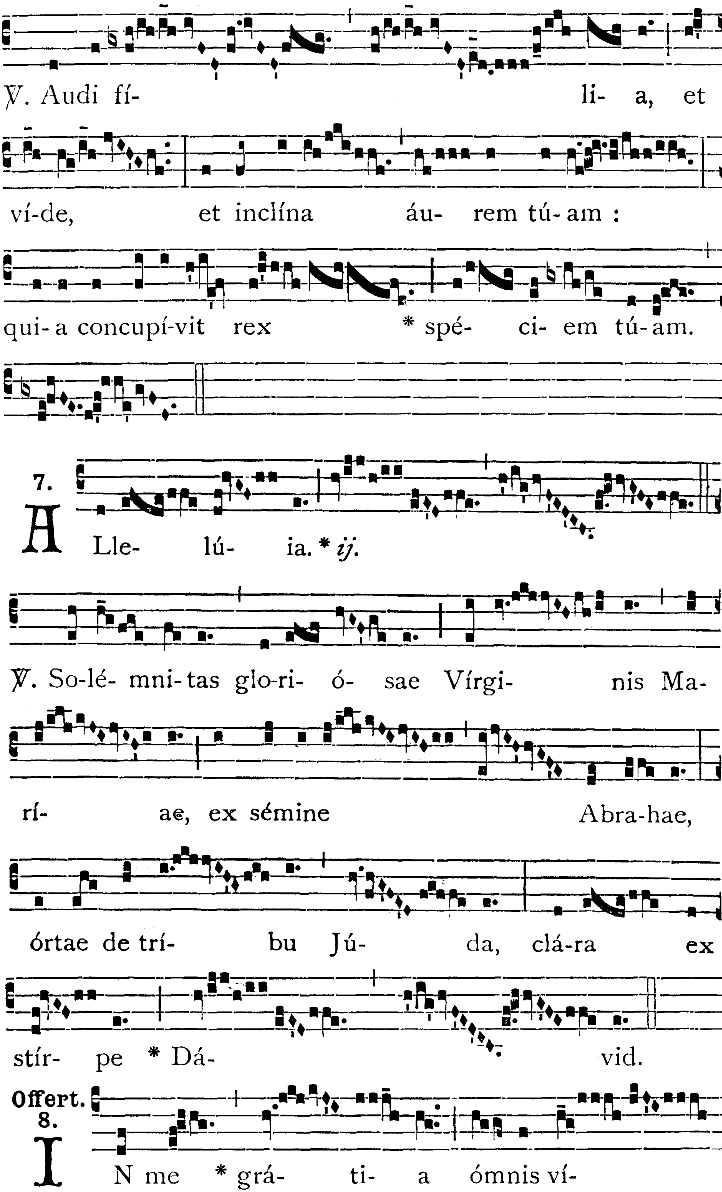


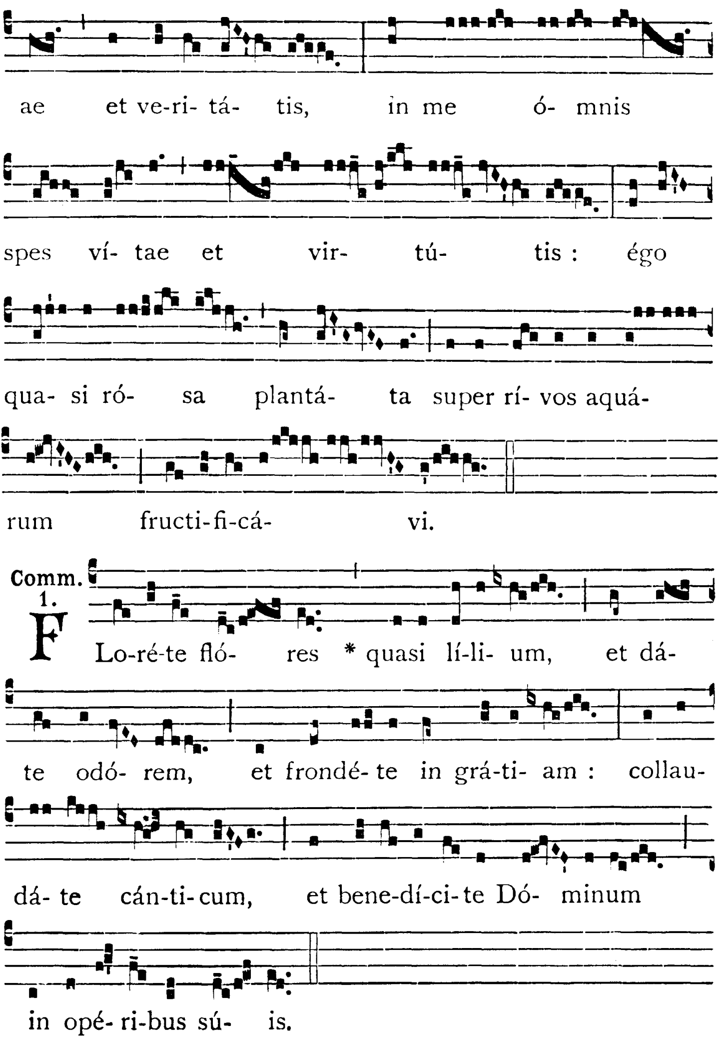

Offert. 1.
STétit * Ange-lus júxta á-
ram tém- pli, há- bens thu-ríbu- lum áu-
re-um in mánu sú- a : et dá-ta sunt é- i
incénsa múl-ta : et ascén-
dit fú- mus a- ró- ma- tum in conspéctu Dé- i,
alle- lú-ia.
Comm. 8.
BEnedí-ci-te * ómnes Ange-li Dómi-ni Dó-
mi- num : hýmnum dí-ci-te, et su- per-exaltá-te é-
um in saé- cu- la. P. T. Al-le- lú- ia.

OCTOBER 7

THE SOLEMNITY OF THE MOST HOLY ROSARY

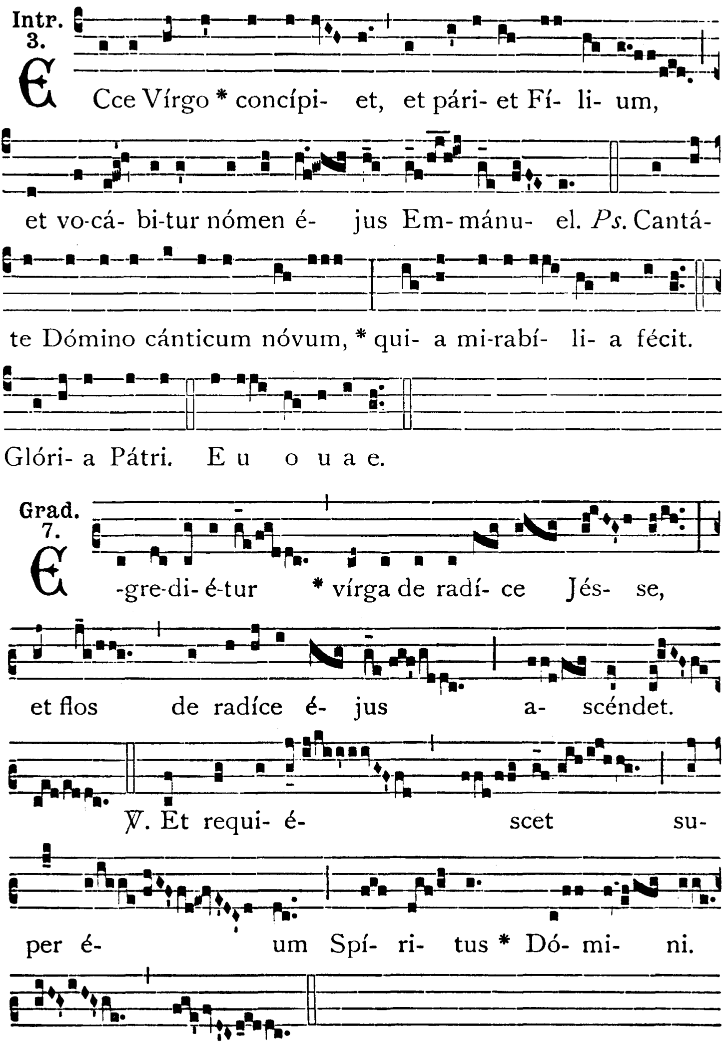


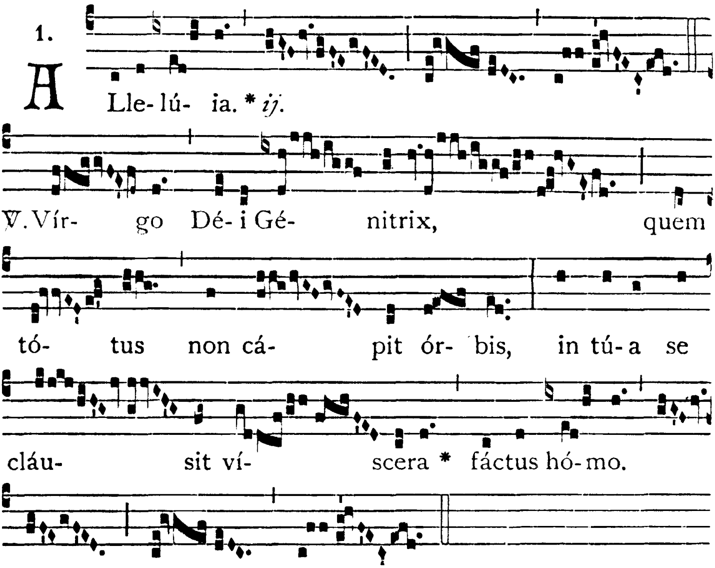

℣. Audi fí- li- a, et
ví-de, et inclína áu- rem tú-am :
qui-a concupí-vit rex * spé- ci- em tú-am.
7.
ALle- lú- ia. * ij.
℣. So-lé- mni-tas glo-ri- ó- sae Vírgi- nis Ma-
rí- ae, ex sémine Abra-hae,
órtae de trí- bu Jú- da, clá-ra ex
stír- pe * Dá- vid.
Offert.
8.
IN me * grá- ti- a ómnis ví-

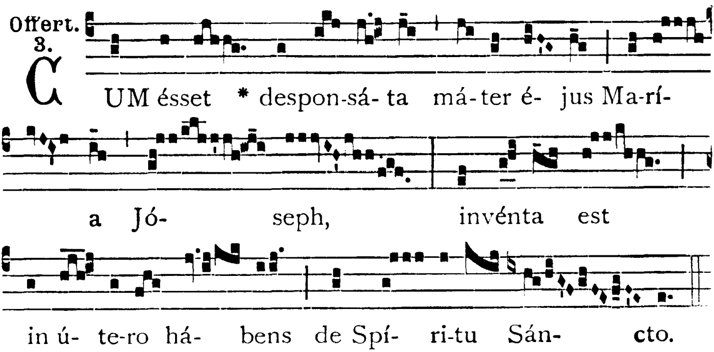

ae et ve-ri- tá- tis, in me ó- mnis
spes ví- tae et vir- tú- tis : égo
qua- si ró- sa plantá- ta super rí- vos aquá-
rum fructi-fi-cá- vi.
Comm. 1.
FLo-ré-te fló- res * quasi lí-li- um, et dá-
te odó- rem, et frondé- te in grá-ti- am : collau-
dá- te cán-ti-cum, et bene-dí-ci-te Dó- minum
in opé- ri-bus sú- is.

OCTOBER 11

THE MATERNITY OF THE B. V. MARY





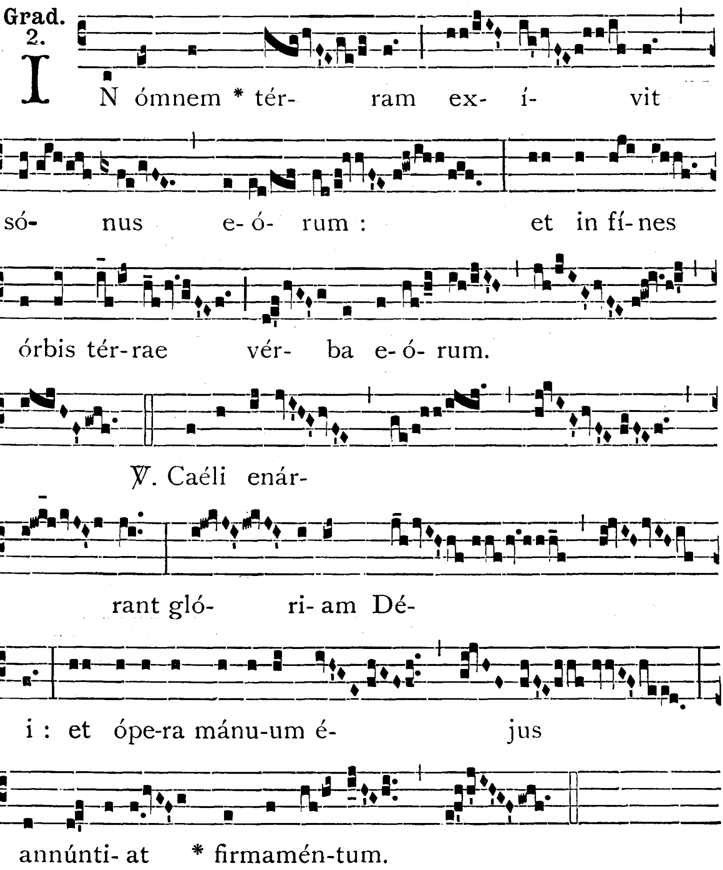


Communion. Beáta víscera *p.* 429.

OCTOBER 18

SAINT LUKE, EVANGELIST

Introit. Míhi autem *p.* 456.



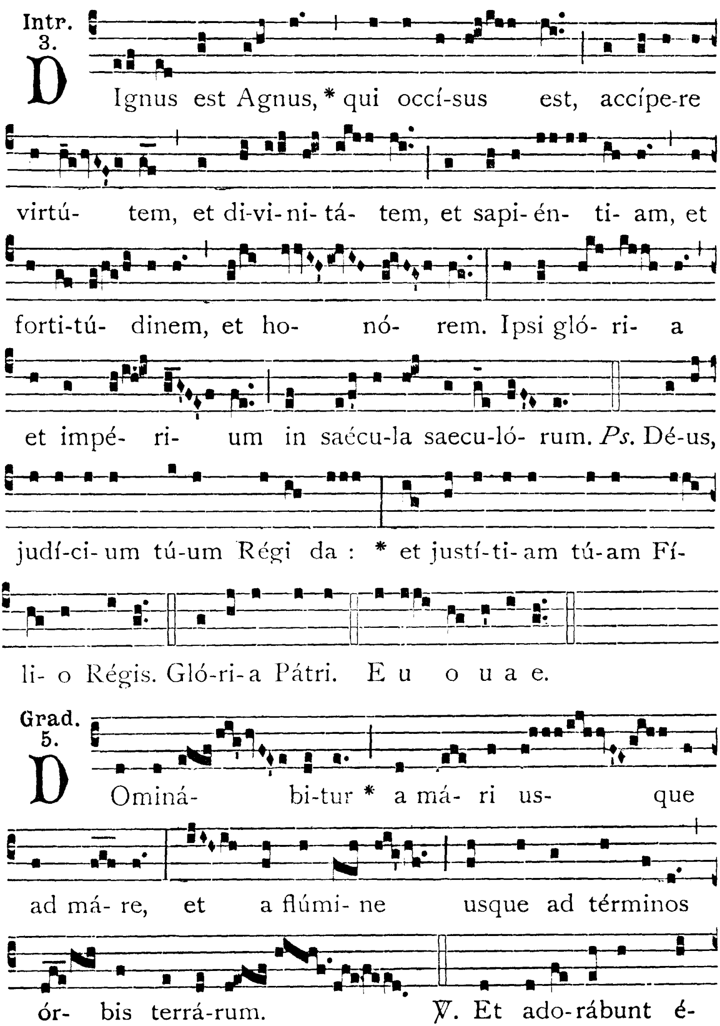
Allelúia, allelúia. ℣. Ego vos elégi *p.* **501.**

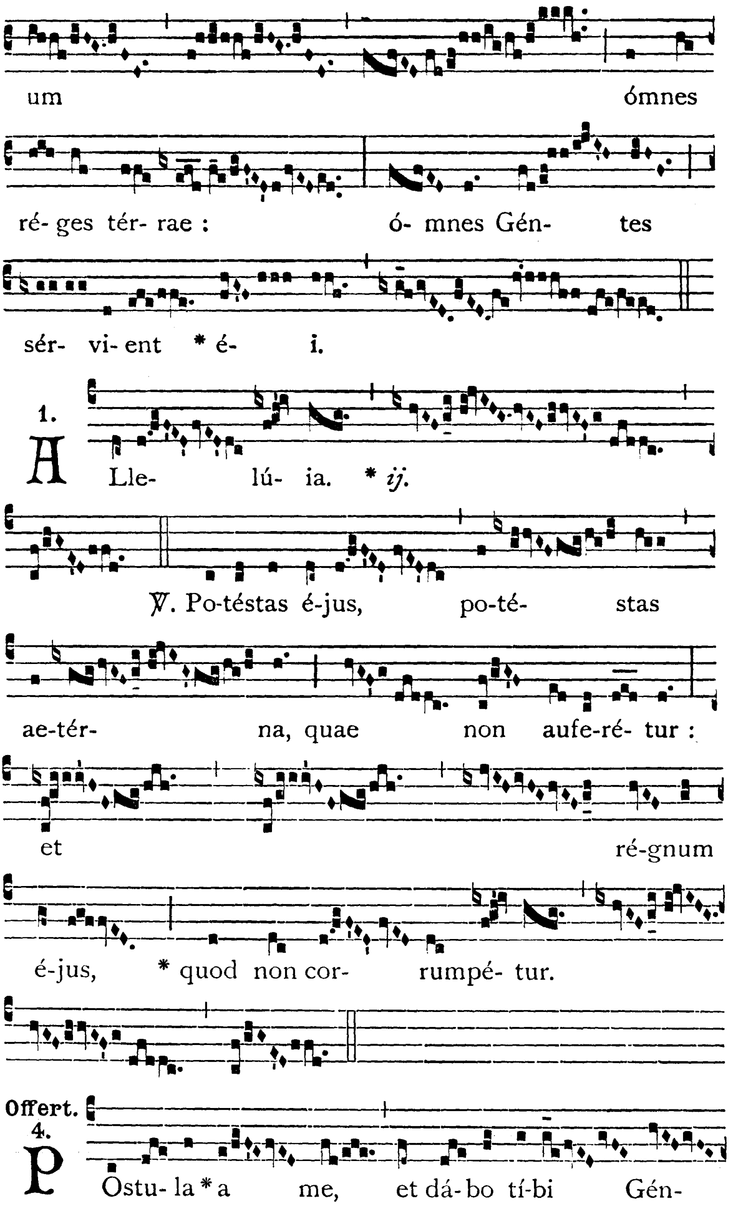
Offertory. Míhi autem *p.* 457.

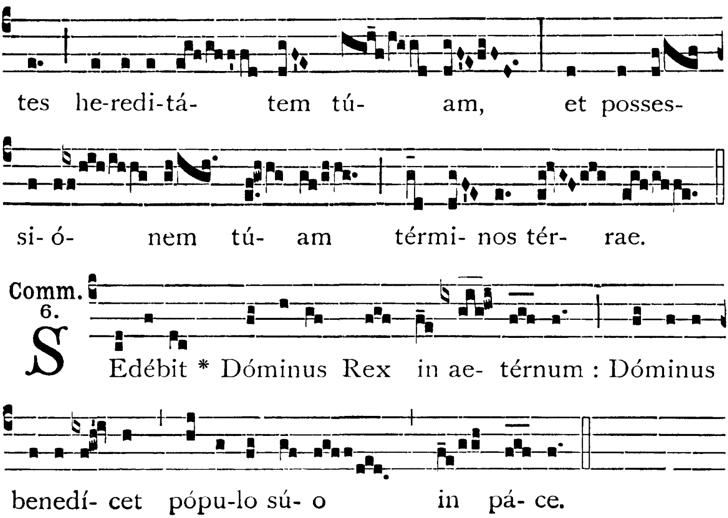
Communion. Vos qui secúti *p.* **500.**

THE LAST SUNDAY OF OCTOBER

FEAST OF OUR LORD JESUS CHRIST, KING

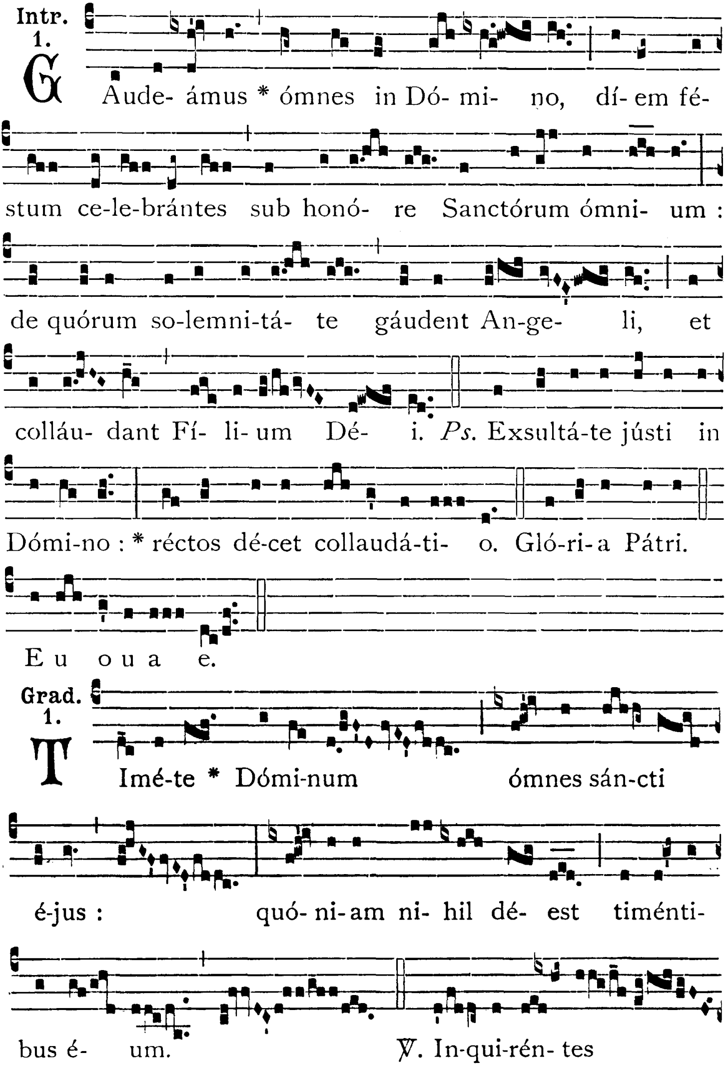


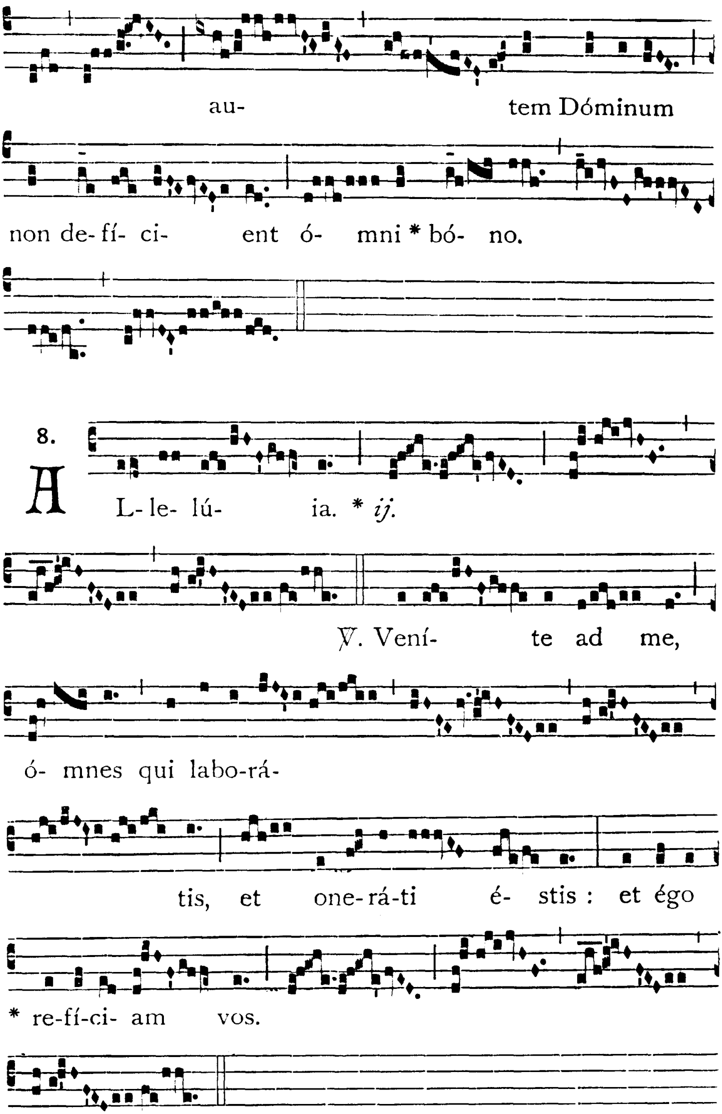

um ómnes
ré- ges tér- rae : ó- mnes Gén- tes
sér- vi- ent * é- i.
1.
A Lle- lú- ia. * ij.
℣. Po-téstas é-jus, po-té- stas
ae-tér- na, quae non aufe-ré- tur :
et ré-gnum
é-jus, * quod non cor- rumpé- tur.
Offert.
4.
P Ostu- la * a me, et dá- bo tí-bi Gén-


tes he-redi-tá- tem tú- am, et posses-
si- ó- nem tú- am términos tér- rae.
Comm. 6.
SEdébit * Dóminus Rex in aetérnum : Dóminus
benedícet pópulo sú- o in pá- ce.
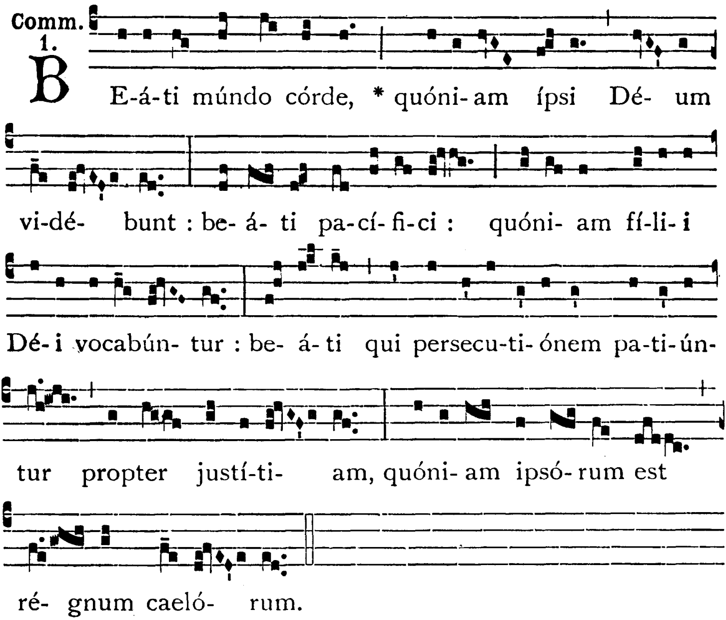
NOVEMBER 1

THE FEAST OF ALL SAINTS





Offertory. Justórum ánimae *p.* 390.



NOVEMBER 2

Commemoration of All the Faithful Departed

Mass. Réquiem aetérnam *p.* 101.

NOVEMBER 9

THE DEDICATION OF THE ARCH-BASILICA OF OUR SAVIOUR

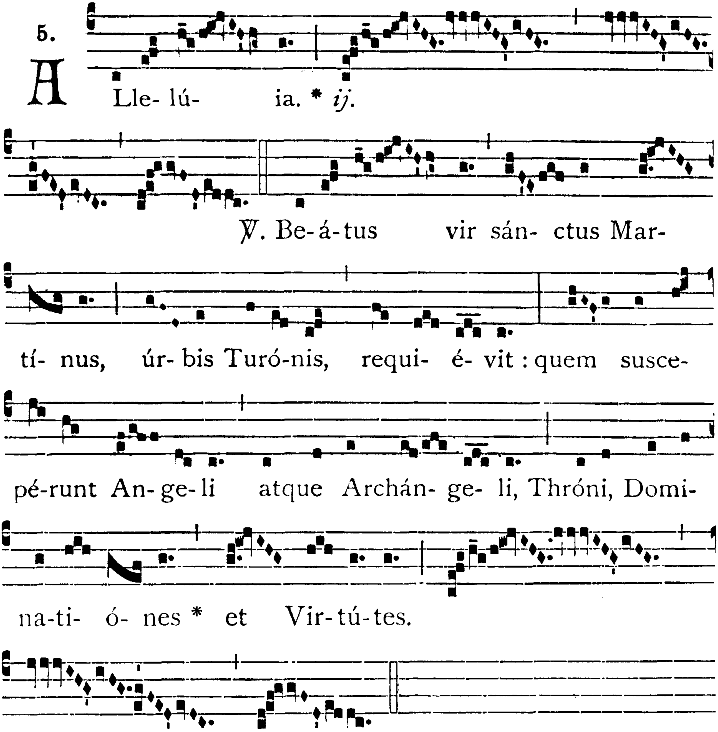
All from the Common of the Dedication of a Church, p. 422.

NOVEMBER 11

St. Martin, Bishop and Confessor

Introit. Státuit *p.* 391.

Gradual. Ecce sacérdos mágnus *p.* 392.



Offertory. Véritas méa *p.* 401.
Communion. Beátus sérvus *p.* 401.

NOVEMBER 18

The Dedication of the Basilicas of SS. Peter and Paul

All from the Common of the Dedication of a Church, p. 422.

NOVEMBER 21

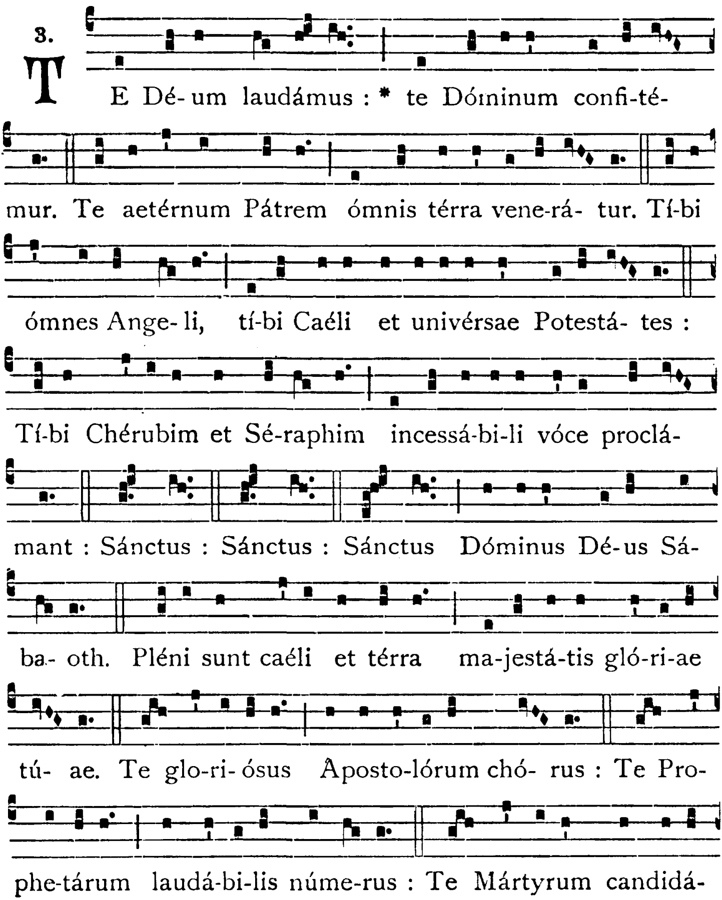
The Presentation of the Blessed Virgin Mary

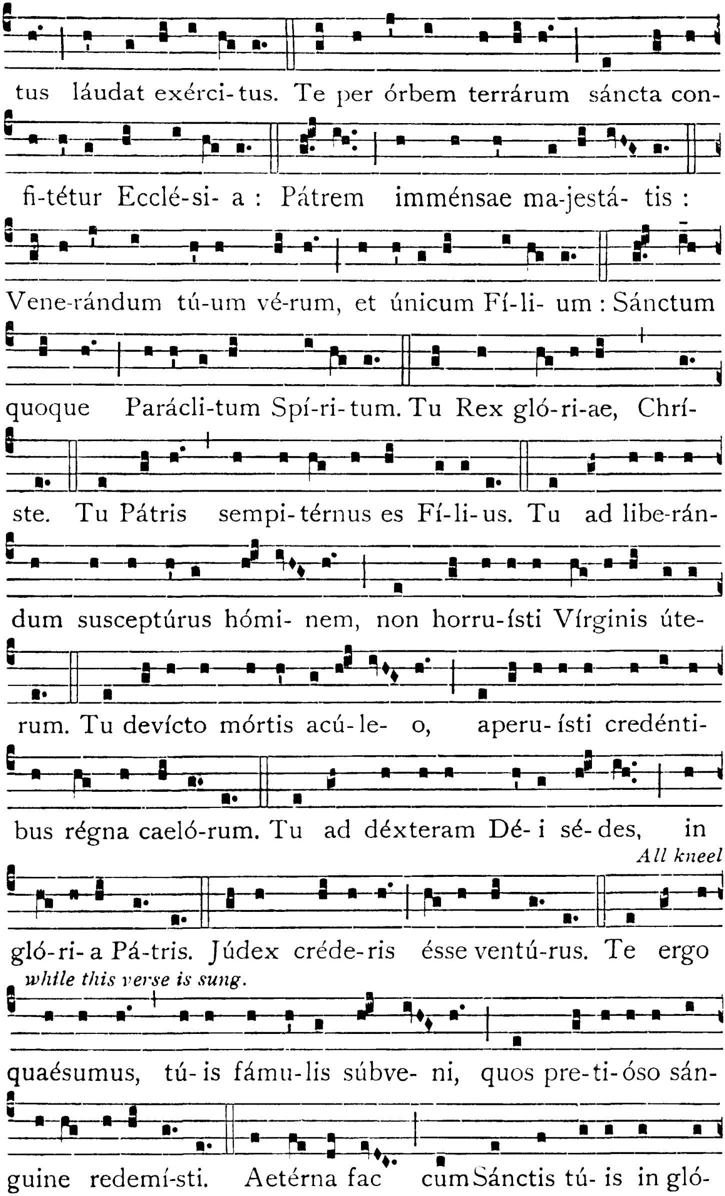
Mass. Sálve Sáncta párens *p.* 426.

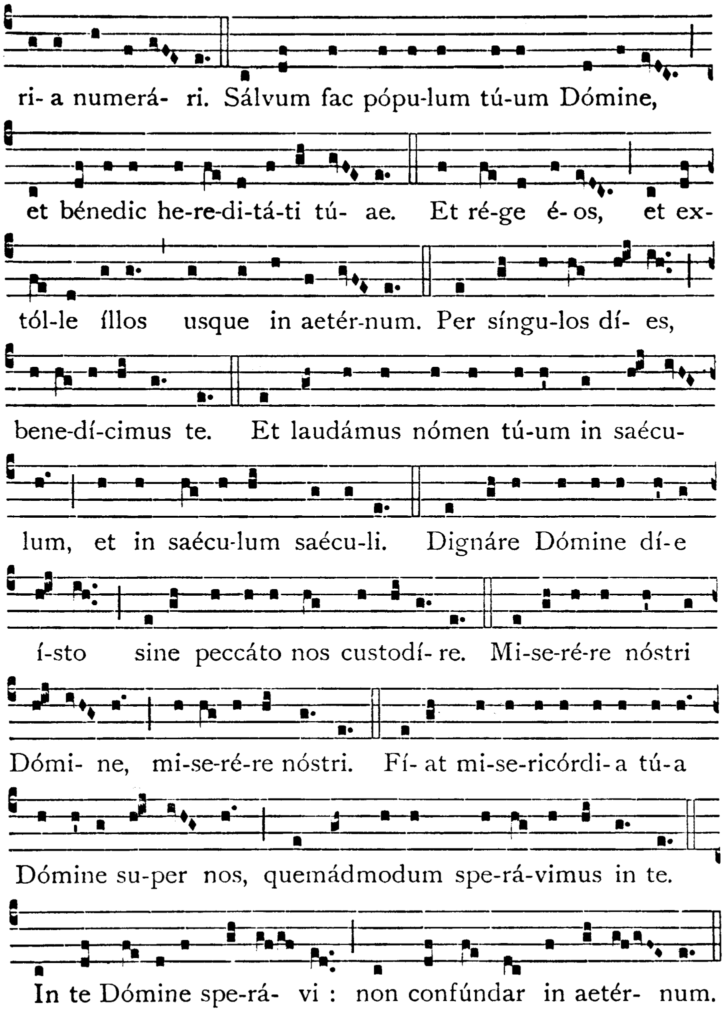
APPENDIX

Hymn of Thanksgiving

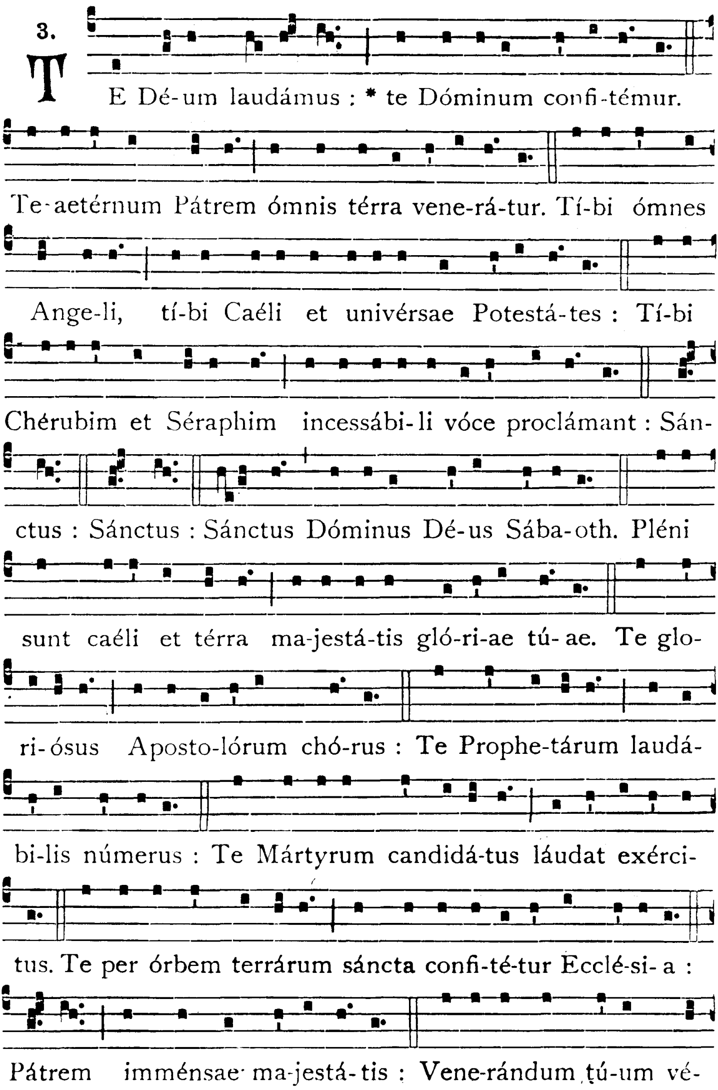
Solemn Tone.

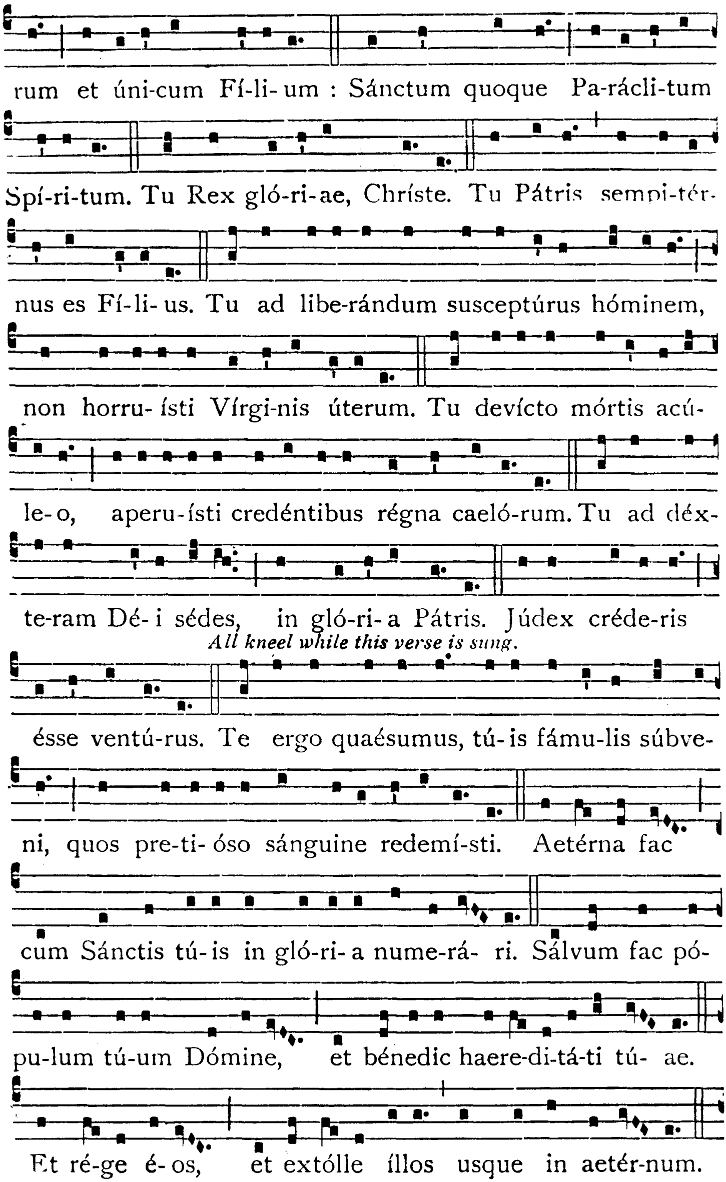


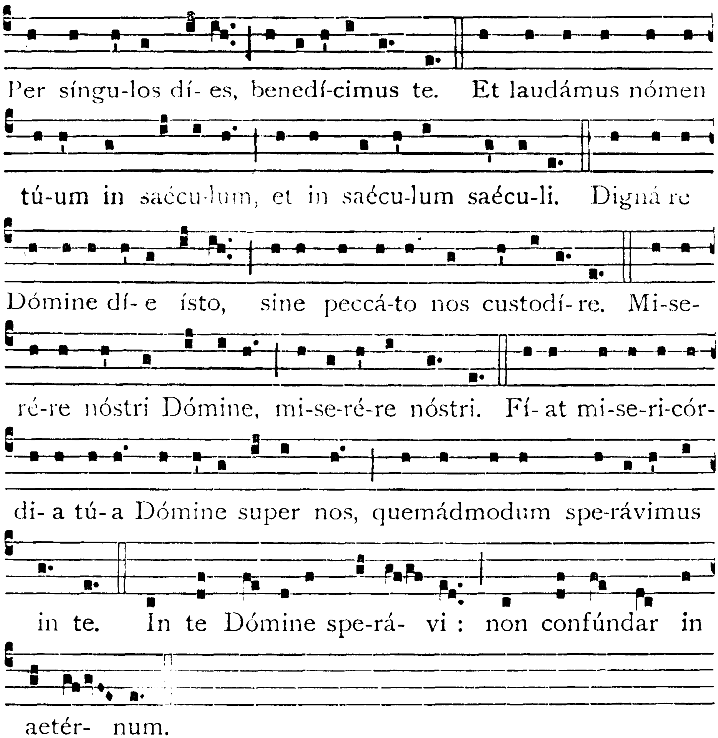

tus láudat exérci- tus. Te per órbem terrárum sáncta con-
fi-tétur Ecclé-si- a : Pátrem imménsae ma-jestá- tis :
Vene-rándum tú-um vé-rum, et únicum Fí-li- um : Sánctum
quoque Parácli-tum Spí-ri- tum. Tu Rex gló-ri-ae, Chrí-
ste. Tu Pátris sempi- térnus es Fí-li- us. Tu ad libe-rán-
dum susceptúrus hómi- nem, non horru-ísti Vírginis úte-
rum. Tu devícto mórtis acú- le- o, aperu- ísti credénti-
bus régna caeló-rum. Tu ad déxteram Dé- i sé- des, in
All kneel
gló-ri- a Pá-tris. Júdex créde-ris ésse ventú-rus. Te ergo
while this verse is sung.
quaésumus, tú- is fámu-lis súbve- ni, quos pre- ti- óso sán-
guine redemí-sti. Aetérna fac cum Sánctis tú- is in gló-


ri- a numerá- ri. Sálvum fac pópu-lum tú-um Dómine,
et bénedic he-re-di-tá-ti tú- ae. Et ré-ge é- os, et ex-
tól-le íllos usque in aetér-num. Per síngu-los dí- es,
bene-dí-cimus te. Et laudámus nómen tú-um in saécu-
lum, et in saécu-lum saécu-li. Dignáre Dómine dí-e
í-sto sine peccáto nos custodí- re. Mi-se-ré-re nóstri
Dómi- ne, mi-se-ré-re nóstri. Fí- at mi-se-ricórdi- a tú-a
Dómine su-per nos, quemádmodum spe-rá-vimus in te.
In te Dómine spe-rá- vi : non confúndar in aetér- num.

Simple Tone.


3.
TE Dé-um laudámus : * te Dóminum confi-témur.
Te-aetérnum Pátrem ómnis térra vene-rá-tur. Tí-bi ómnes
Ange-li, tí-bi Caéli et univérsae Potestá-tes : Tí-bi
Chérubim et Séraphim incessábi-li vóce proclámant : Sán-
ctus : Sánctus : Sánctus Dóminus Dé-us Sába-oth. Pléni
sunt caéli et térra ma-jestá-tis gló-ri-ae tú- ae. Te glo-
ri-ósus Aposto-lórum chó-rus : Te Prophe-tárum laudá-
bi-lis númerus : Te Mártyrum candidá-tus láudat exérci-
tus. Te per órbem terrárum sáncta confi-té-tur Ecclé-si- a :
Pátrem imménsae ma-jestá-tis : Vene-rándum tú-um vé-


rum et úni-cum Fí-li- um : Sánctum quoque Pa-rácli-tum
Spí-ri-tum. Tu Rex gló-ri-ae, Chríste. Tu Pátris sempi-tér-
nus es Fí-li- us. Tu ad libe-rándum susceptúrus hóminem,
non horru- ísti Vírgi-nis úterum. Tu devícto mórtis acú-
le-o, aperu-ísti credéntibus régna caeló-rum. Tu ad déx-
te-ram Dé- i sédes, in gló-ri- a Pátris. Júdex créde-ris
All kneel while this verse is sung.
ésse ventú-rus. Te ergo quaésumus, tú- is fámu-lis súbve-
ni, quos pre-ti- óso sánguine redemí-sti. Aetérna fac
cum Sánctis tú- is in gló-ri- a nume-rá- ri. Sálvum fac pó-
pu-lum tú-um Dómine, et bénedic haere-di-tá-ti tú- ae.
Et ré-ge é- os, et extólle íllos usque in aetér-num.
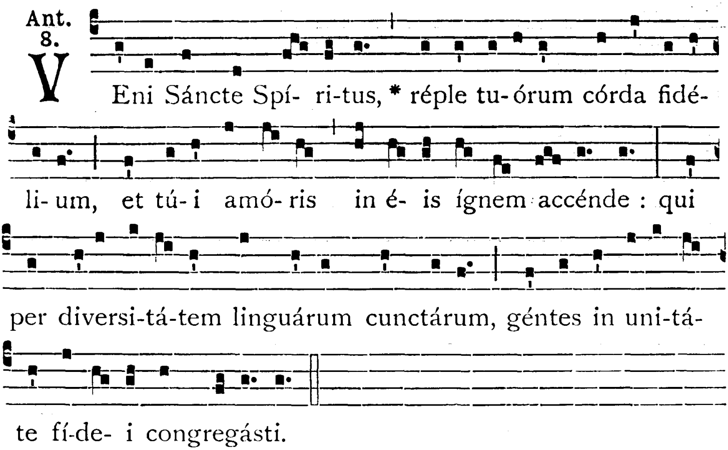


℣. Benedicámus Pátrem et Fílium cum Sáncto Spíritu. [1]
℟. Laudémus et superexaltémus éum in saécula.
℣. Benedíctus es, Dómine, in firmaménto caéli.
℟. Et laudábilis, et gloriósus, et superexaltátus in saécula.
℣. Dómine, exáudi oratiónem méam.
℟. Et clámor méus ad te véniat.
℣. Dóminus vobíscum. ℟. Et cum spíritu túo.

Orémus. *Prayer.*
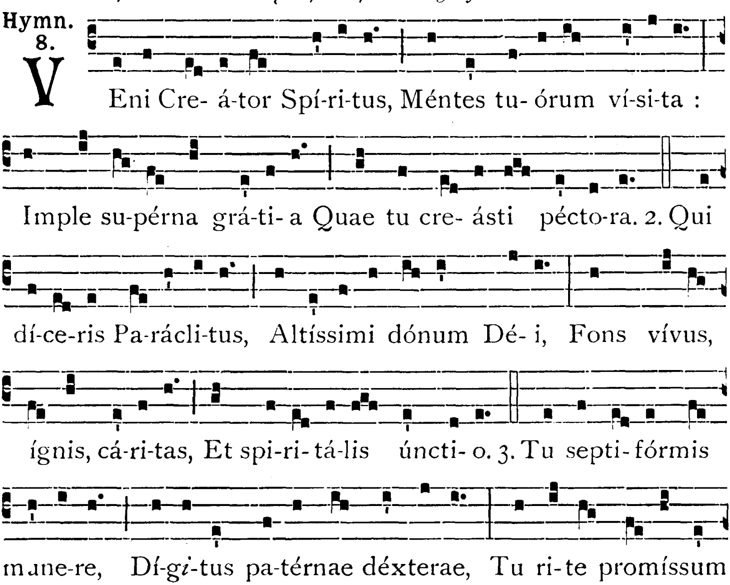
DEus, cujus misericórdiae non est númerus, et bonitátis infinítus est thesáurus : † piíssimae majestáti tuae pro collátis dónis grátias ágimus, tuam semper cleméntiam exorántes ;* ut qui peténtibus postuláta concédis, eósdem non déserens, ad praémia futúra dispónas. Per Christum Dóminum nostrum.
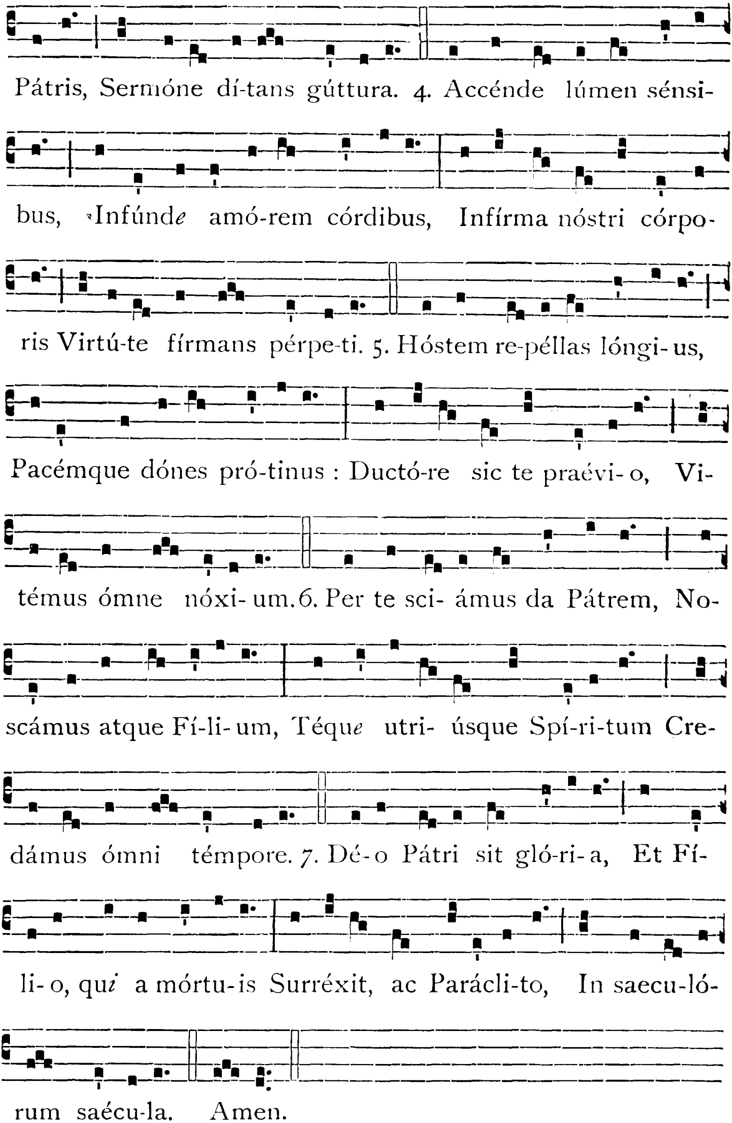
[1] Allelúia *is not added in Paschal time.* *The Versicles are sung by the Celebrant.*

Invocation to the Holy Ghost



All kneel for the first stanza of the following hymn.
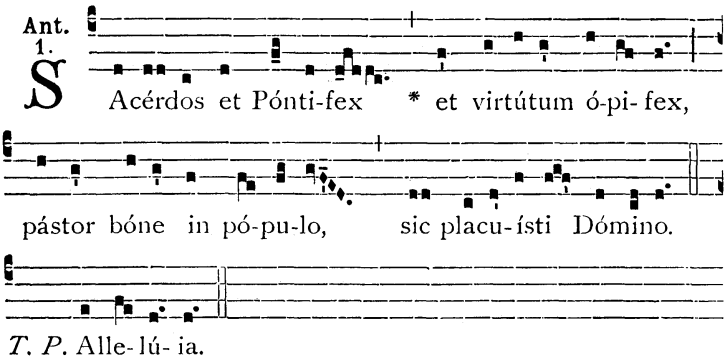




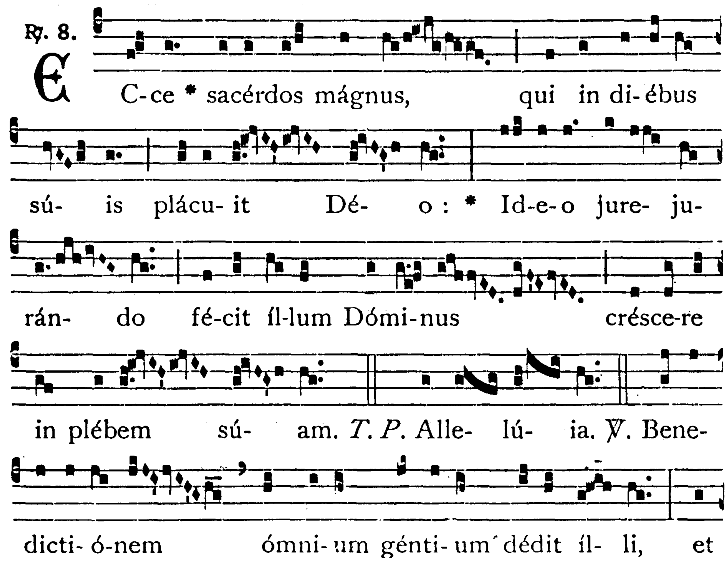
℣. Emítte Spíritum túum, et creabúntur.
℟. Et renovábis fáciem térrae.

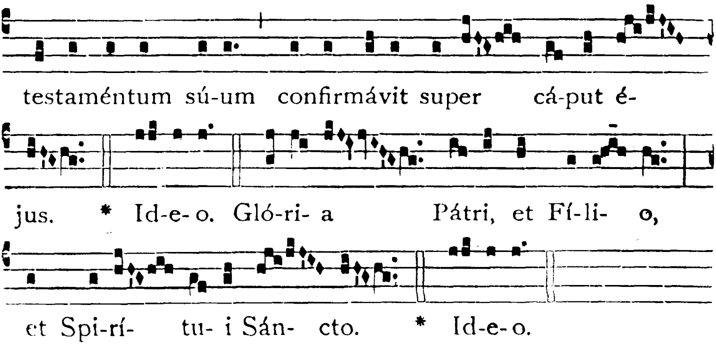
The Solemn Reception of a Bishop

On the Bishop's arrival, the Priest presents him with a crucifix to be kissed; the Cantors then intone the following Antiphon :



The following Responsory may also be sung :





The Bishop kneels before the Altar, while the Priest, standing at the Epistle side and turned towards the prelate, says the following :

℣. Protéctor nóster áspice, Déus. ℟. Et réspice in fáciem Chrísti túi.
℣. Sálvum fac sérvum túum. ℟. Déus méus sperántem in te.
℣. Mítte éi, Dómine, auxílium de sáncto. ℟. Et de Síon tuére éum.
℣. Nihil profíciat inimícus in éo.
℟. Et fílius iniquitátis non appónat nocére éi.
℣. Dómine, exáudi oratiónem méam. ℟. Et clámor méus ad te véniat.
℣. Dóminus vobíscum. ℟. Et cum spíritu túo.

The Administration of Confirmation

Veni Creátor *p.* 546.

The Bishop : Spíritus Sanctus supervéniat in vos, et virtus Altíssimi custódiat vos a peccátis. ℟. Amen.

℣. Adjutórium nóstrum in nómine Dómini.
℟. Qui fécit caélum et térram.
℣. Dómine, exáudi oratiónem méam. ℟. Et clámor méus ad te véniat.
℣. Dóminus vobíscum. ℟. Et cum spíritu túo.

Orémus. *Prayer.*

OMnípotens sempitérne Deus, qui regeneráre dignátus es hos fámulos tuos ex aqua et Spíritu Sancto; † quique dedísti eis remissiónem ómnium peccatórum : * emítte in eos septifórmem Spíritum tuum Sanctum Paráclitum de caelis.
℟. Amen.

Spíritum sapiéntiae, et intelléctus. ℟. Amen.
Spíritum consílii, et fortitúdinis. ℟. Amen
Spíritum sciéntiae, et pietátis. ℟. Amen.

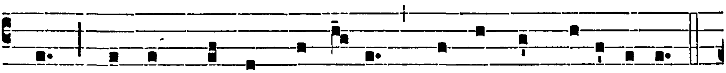
ADimple eos Spíritu timóris tui, et consígna eos signo Cru✠cis Christi, in vitam propitiátus aetérnam. Per eúmdem Dóminum nostrum Jesum Christum... in unitáte ejúsdem Spíritus Sancti Deus, per ómnia saécula saeculórum.
℟. Amen.

When all are confirmed, the Bishop washes his hands while the following is sung :

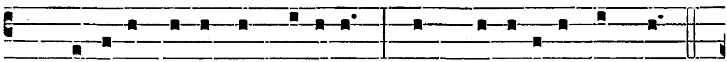
Ant. 8. e



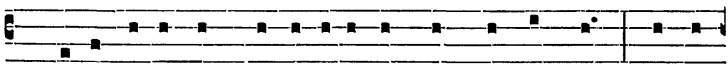
Confírma hoc Dé- us * quod operá-tus es in nó-



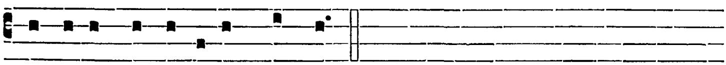
bis, a témplo sáncto tú- o, quod est in Jerú-sa-lem.



℣. Gló-ri- a Pátri, et Fí-li- o, et Spi-rí-tu-i Sáncto.



℟. Sic-ut é-rat in princí-pi- o, et nunc, et semper, et in



saécu-la saecu-lórum. Amen. *Repeat the Ant.* Confírma hoc.

The Prelate, turned towards the Altar, says :

℣. Osténde nóbis, Dómine, misericórdiam túam.
℟. Et salutáre túum da nóbis.
℣. Dómine, exáudi oratiónem méam. ℟. Et clámor méus ad te véniat.
℣. Dóminus vobíscum. ℟. Et cum spíritu túo.

Orémus. *Prayer.*

Deus, qui Apóstolis tuis Sanctum dedísti Spíritum, et per eos eorúmque successóres céteris fidélibus tradéndum esse voluísti : † réspice propítius ad humilitátis nostrae famulátum, et praesta; ut eórum corda, quorum frontes sacro Chrísmate delinívimus, et signo sanctae Crucis signávimus, * idem Spíritus Sanctus in eis supervéniens, templum glóriae suae dignánter inhabitándo perfíciat : Qui cum Patre, et eódem Spíritu Sancto vivis et regnas Deus, in saécula saeculórum. ℟. Amen.

Ecce sic benedicétur omnis homo, qui timet Dóminum.

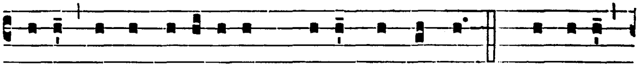
Benedícat vos Dóminus ex Sion, ut videátis bona Jerúsalem ómnibus diébus vitae vestrae, et habeátis vitam aetérnam. ℟. Amen.

SUNDAY AT VESPERS
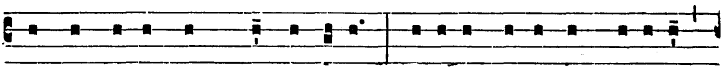
Páter nóster. Ave María.

Festal Tone.

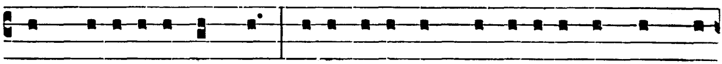
℣.



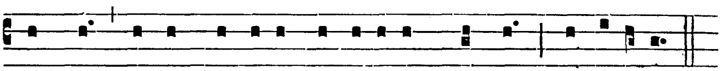
D E-us in adjutó-ri-um mé-um inténde. ℟. Dómine



ad adjuvándum me festína. Gló-ri-a Pátri, et Fí-li-o,

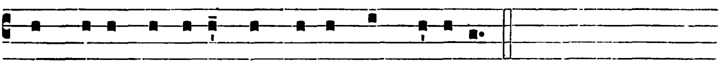


et Spi-rí-tu-i Sáncto. Sicut érat in princípi-o, et nunc, et



semper, et in saécu-la saecu-lórum. Amen. Alle-lú-ia.

From Septuagesima to Wednesday in Holy Week, the following is said instead of Allelúia :

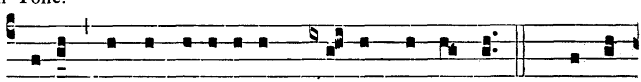


Laus tíbi Dómine Rex aetérnae gló-ri-ae.

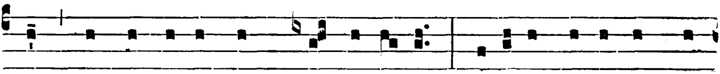
At Vespers of Solemn Feasts, the following Chant may be used :

Solemn Tone.
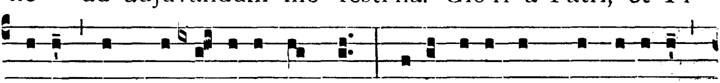
℣.



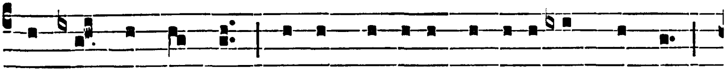
D E-us in adjutó-ri-um mé- um inténde. ℟. Dómi-



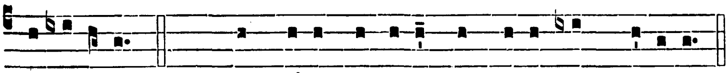
ne ad adjuvándum me festí-na. Gló-ri-a Pátri, et Fí-



li-o, et Spi-rí-tu-i Sáncto. Sicut érat in princípi-o,



et nunc, et semper, et in saécu-la saecu-ló-rum. Amen.

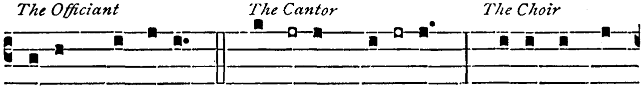


Alle-lú-ia. *or :* Laus tíbi, Dómine Rex aetérnae gló-ri-ae.

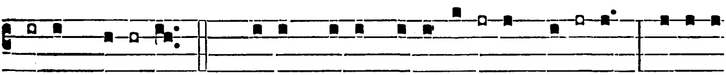
During the Year

The Officiant *The Cantor* *The Choir*

1. Ant.
7. c 2



DIxit Dóminus Dómino mé- o : * Séde a déx-



tris mé- is. 2. Dónec pónam inimí- cos tú- os, * ...

2. Donec pónam inimicos túos, * scabéllum pédum tuórum.

3. Vírgam virtútis túae emíttet Dóminus ex Sion : * domináre in médio inimicórum tuórum.

4. Técum princípium in díe virtútis túae in splendóribus sanctórum :* ex útero ante lucíferum génui te.

5. Jurávit Dóminus, et non paenitébit éum : * Tu es sacérdos in aetérnum secúndum órdinem Melchísedech.

6. Dóminus a déxtris túis, * confrégit in díe írae súae réges.

7. Judicábit in natiónibus, implébit ruínas : * conquassábit cápita in térra multórum.

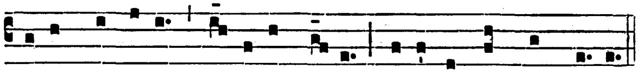
8. De torrénte in vía bibet : * proptérea exaltábit cáput.

9. Glória Pátri, et Fílio, * et Spirítui Sáncto.

10. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

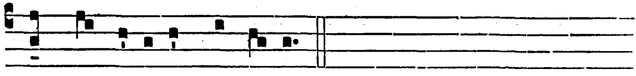
All the Psalms end thus with the doxology Glória Pátri. *unless the contrary be indicated.*

Ant.



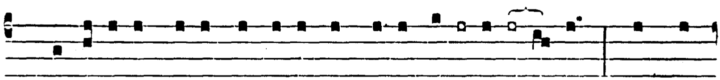
Díxit Dóminus Dómino mé-o : Séde a déxtris mé- is.

2. Ant.
8. b

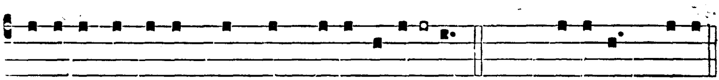


MAgna ópera Dómi-ni.

Psalm 110.



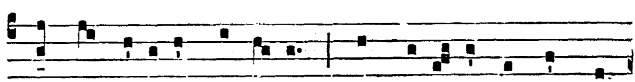
1. Confitébor tíbi Dómine in tóto cór-de mé- o : * in con-



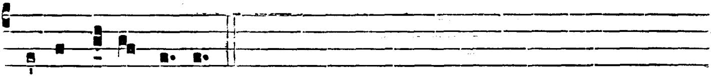
sí-li- o justórum, et congrega-*ti*- ó- ne. *Flex :* su-órum, †

2. Mágna ópera Dómini : * exquisíta in ómnes voluntá*tes* éjus.
3. Conféssio et magnificéntia ópus éjus : * et justítia éjus mánet in saécu*lum* saéculi.
4. Memóriam fécit mirabílium suórum, † miséricors et miserátor Dóminus : * éscam dédit timén*ti*bus se.
5. Mémor érit in saéculum testaménti súi : * virtútem óperum suórum annuntiábit pópu*lo* súo :
6. Ut det íllis haereditátem géntium : * ópera mánuum éjus véritas et *ju*dícium.
7. Fidélia ómnia mandáta éjus : † confirmáta in saéculum saéculi : * fácta in veritáte et ae*qui*táte.
8. Redemptiónem mísit pópulo súo : * mandávit in aetérnum testamén*tum* súum.
9. Sánctum et terríbile nómen éjus : * inítium sapiéntiae tí*mor* Dómini.
10. Intelléctus bónus ómnibus faciéntibus éum : * laudátio éjus mánet in saécu*lum* saéculi.
11. Glória Pátri, et Fílio, * et Spirítu*i* Sáncto.
12. Sicut érat in princípio, et núnc, et sémper, * et in saécula saecu-ló*rum*. Amen.

Ant.

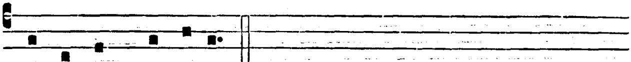


Mágna ópera Dómi-ni, exquisí- ta in ómnes



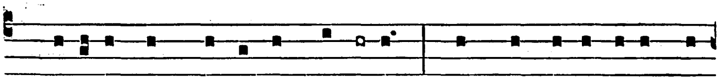
vo-luntátes é- jus.

3. Ant.
4. g

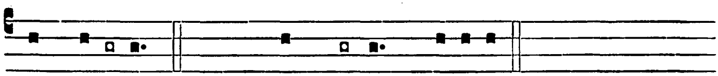


QUI tímet Dóminum.

Psalmus 111.



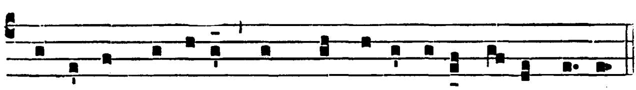
1. Be-átus vir qui *tímet* Dóminum : * in mandá-tis éjus vó-



let ní- mis. *Flex :* cómmodat, †

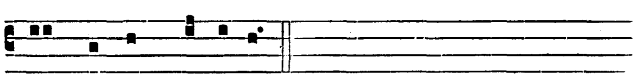
2. Pótens in térra érit *sémen* éjus : * generátio rectórum benedicétur.
3. Glória et divítiae in *dómo* éjus : * et justítia éjus mánet in saéculum saéculi.
4. Exórtum est in ténebris *lúmen* réctis : * miséricors, et miserátor, et jústus.
5. Jucúndus hómo qui miserétur et cómmodat, † dispónet sermónes súos *in ju*dício : * quia in aetérnum non commovébitur.
6. In memória aetérna *érit* jústus : * ab auditióne mála non timébit.
7. Parátum cor éjus speráre in Dómino, † confirmátum *est cor* éjus : * non commovébitur donec despíciat inimícos súos.
8. Dispérsit, dédit paupéribus : † justítia éjus mánet in saé*culum* saéculi : * córnu éjus exaltábitur in glória.
9. Peccátor vidébit, et irascétur, † déntibus suis frémet *et ta*béscet : * desidérium peccatórum períbit.
10. Glória Pá*tri, et* Fílio, * et Spirítui Sáncto.
11. Sicut érat in princípio, et *nunc, et* sémper, * et in saécula saeculórum. Amen.

Ant.



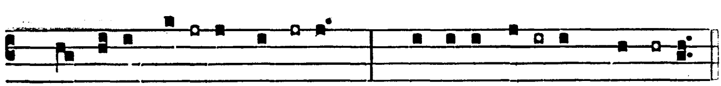
Qui tímet Dóminum, in mandá-tis éjus cúpit nimis.

4. Ant.
7. c



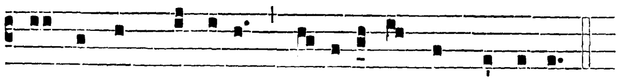
SIT nómen Dómi-ni.

Psalm 112.

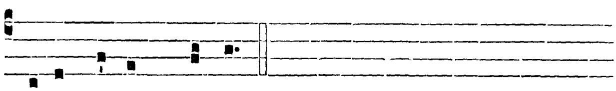


1. Laudáte púe-ri Dóminum : * laudáte nó- men Dómini.

2. Sit nómen Dómini **benedíctum,** * ex hoc nunc, et **úsque in saécu**lum.
3. A sólis órtu usque **ad occásum,** * laudábile **nómen Dómini.**
4. Excélsus super ómnes **géntes Dóminus,** * et super caélos **glória éjus.**
5. Quis sicut Dóminus Déus nóster, qui in **áltis hábitat,** * et humília **réspicit in caélo et in térra?**
6. Súscitans a **térra ínopem,** * et de stércore **érigens páuperem :**
7. Ut cóllocet éum **cum príncipibus,** * cum princípibus **pópuli súi.**
8. Qui habitáre fácit stéri**lem in dómo,** * mátrem filiórum **laetántem.**
9. Glória **Pátri,** et **Fílio,** * et **Spirítui Sáncto.**
10. Sicut érat in princípio, et **núnc,** et **sémper,** * et in saécula saecu**lórum. Amen.**

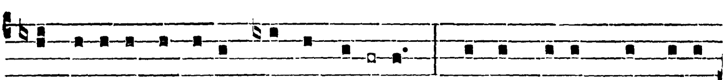
Ant.


Sit nómen Dómi-ni benedíctum in saécu-la.

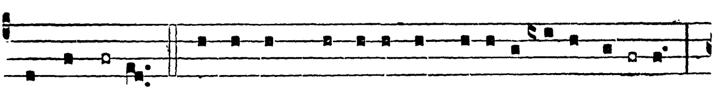
5. Ant. Pereg. T.


D E-us autem nóster.

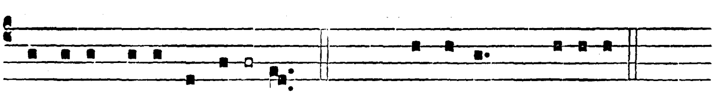
Psalm 113.



1. In éxi-tu Isra-*el de Ægý*- pto, * dómus Jácob de pópu-



lo **bár**baro. 2. Fácta est Judaé-a sancti-fi*cá- ti- o* **é-** jus, *



Isra-el poté*stas* **é-** jus. *Flex :* palpábunt : †

3. Máre *vidit, et* **fúgit** : * Jordánis convérsus est *re***trórsum.**
4. **Mó**ntes exsultavé*runt ut a***rietes,** * et cólles sicut á*gni* **óvium.**
5. Quid est tíbi má*re quod fu***gisti?** * et tu Jordánis, quia **convérsus** es **retrórsum?**

6. Móntes exsultástis *sicut a*rietes, * et cólles sicut *ágni* óvium?

7. A fácie Dómini *móta est* térra, * a fácie Dé*i* Jácob :

8. Qui convértit pétram in *stágna a*quárum : * et rúpem in fóntes *a*quárum.

9. Non nóbis Dó*mine, non* nóbis, * sed nómini túo *da* glóriam :

10. Super misericórdia túa et ve*ritáte* túa : * nequándo dícant géntes : Ubi est Déus *e*órum?

11. Déus autem *nóster in* caélo : * ómnia quaecúmque vólu*it,* fécit.

12. Simulácra géntium ar*géntum et* áurum, * ópera mánu*um* hóminum.

13. Os hábent, *et non lo*quéntur : * óculos hábent, et non *vi*débunt.

14. Aures há*bent, et non* áudient : * náres hábent, et non *odo*rábunt.

15. Mánus hábent, et non palpábunt : † pédes hábent, et *non ambu*lábunt : * non clamábunt in gúttu*re* súo.

16. Símiles íllis fíant qui *fáciunt* éa : * et ómnes qui confídunt *in* éis.

17. Dómus Israel spe*rávit in* Dómino : * adjútor eórum et protéctor *e*órum est.

18. Dómus Aaron spe*rávit in* Dómino : * adjútor eórum et protéctor *e*órum est.

19. Qui tíment Dóminum spera*vérunt in* Dómino : * adjútor eórum et protéctor *e*órum est.

20. Dóminus mé*mor fúit* nóstri : * et benedí*xit* nóbis.

21. Benedíxit *dómui* Israel : * benedíxit dómu*i* Aaron.

22. Benedíxit ómnibus *qui timent* Dóminum, * pusíllis cum *ma*jóribus.

23. Adjíciat *Dóminus* súper vos : * super vos, et super fíli*os* véstros.

24. Benedí*cti vos a* Dómino, * qui fécit caélum *et* térram.

25. Caé*lum caéli* Dómino : * térram autem dédit fíli*is* hóminum.

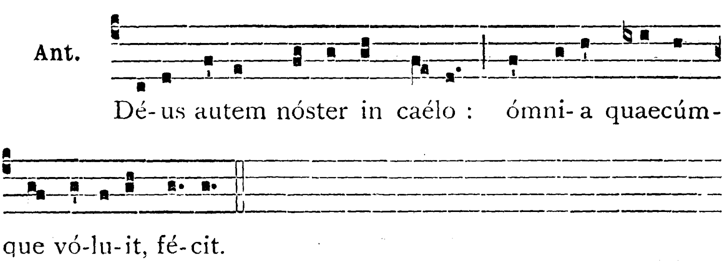
26. Non mórtui lau*dábunt te* Dómine : * neque ómnes qui descéndunt in *in*férnum.

27. Sed nos qui vívimus, bene*dícimus* Dómino, * ex hoc nunc et usque *in* saéculum.

28. Glória *Pátri, et* Fílio, * et Spirítu*i* Sáncto.

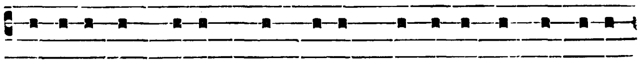
29. Sicut érat in princípio, *et nunc, et* sémper, * et in saécula saeculó*rum.* Amen.

Ant.

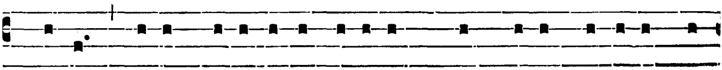


Chapter. *2. Cor. 1, 3.*

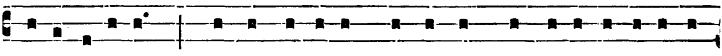
The Officiant.



B Enedíctus Dé-us, et Páter Dómi-ni nóstri Jésu



Chrísti, † Páter mi-se-ri-cordi- árum, et Dé- us to-tí- us con



so-la-ti- ónis, * qui conso-látur nos in ómni tribu-la-ti- óne

The Choir.

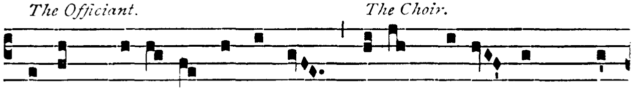


nóstra. ℟. Dé-o grá-ti- as.

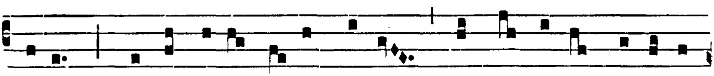
Hymn.

The Officiant. *The Choir.*

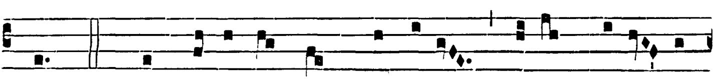
8.



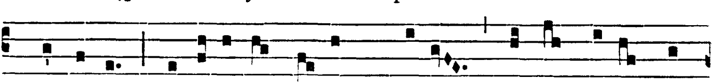
L Ucis Cre- á-tor óptime, Lúcem di- é- rum pró-



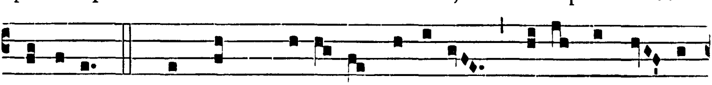
ferens, Primórdi- is lú-cis nóvae Múndi pá-rans o-rí-gi-



nem : 2. Qui máne júnctum véspe-ri dí- em vocá- ri



praéci-pis : Illábi-tur tétrum chá-os, Audi préces cum



flé-tibus. 3. Ne mens gravá-ta crímine, Vítae sit éxsul

múnere, Dum nil per-énne cógi-tat, Se-séque cúlpis íl-

ligat. 4. Caeléste púlset ósti- um, Vi-tá-le tól- lat praé-

mi- um : Vi-témus ómne nóxi-um, Purgémus ómne péssi-

mum. 5. Praésta, Pá-ter pi- íssime, Patríque cómpar Uni-

ce, Cum Spí-ri-tu Pa-rácli-to, Régnans per ómne saé-

cu-lum. Amen.

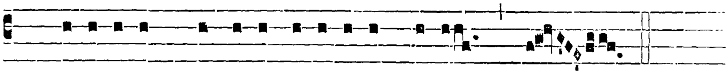
¶ *In Vespers with commemoration of the B. V. M., the doxology is sung as follows :*

5. Jésu, tí-bi sit gló-ri- a, Qui ná-tus es de Vírgine, Cum

Pátr*e* et álmo Spí-ri-tu, In sempi-térna saécu-la. Amen.

℣. Di-rigátur, Dómine, orá-ti-o mé- a.
℟. Sicut incénsum in conspéctu tú- o.

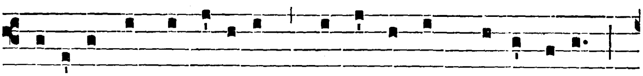
Or, according to a more recent custom.



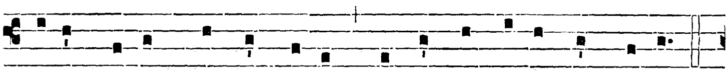
℣. Di-rigátur, Dómine, orá-ti- o mé- a.
℟. Sicut incénsum in conspéctu tú- o.

Hymn during Advent.

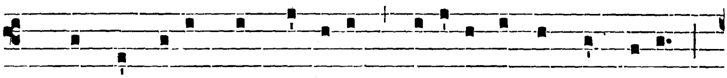
4.



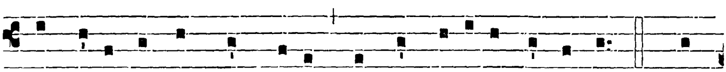
CRe- átor álme síderum, Ætérna lux credénti- um,



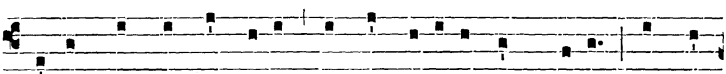
Jésu, Redémptor ómni- um, Inténde vó-tis súppli-cum.



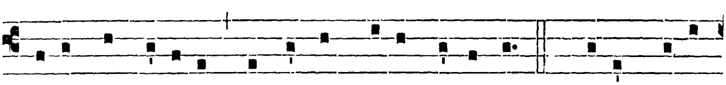
2. Qui daémonis ne fráudibus Per-í-ret órbis, ímpe-tu



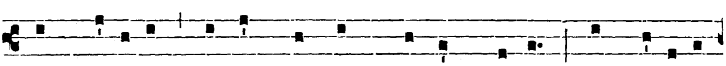
Amó-ris áctus, lánguidi Múndi medé-la fáctus es. 3. Com-



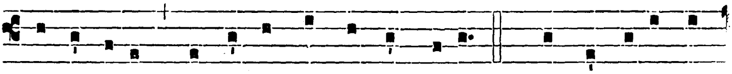
múne qui múndi né-fas Ut expi- áres, ad crúcem E Vír-



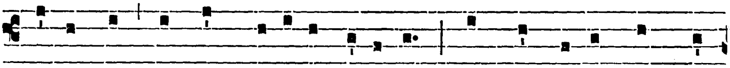
ginis sacrá-ri- o Intácta pródis víctima. 4. Cújus poté-



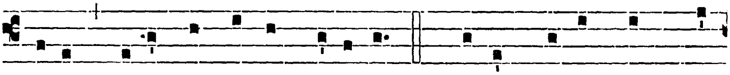
stas gló-ri-ae, Noménque cum primum sónat, Et caéli-tes
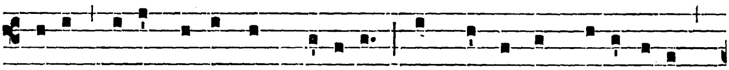


et ínfe-ri Treménte curvántur génu. 5. Te deprecámur,



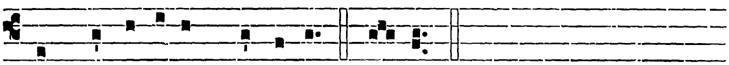
últimae Mágnum di-é- i Júdi-cem, Armis supérnae grá-



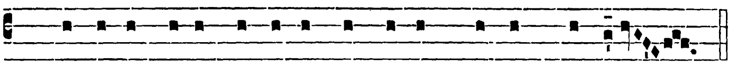
ti-ae Defénde nos ab hóstibus. 6. Vírtus, hónor, laus, gló-



ri- a Dé- o Pátri cum Fí-li- o, Sáncto simul Parácli-to,



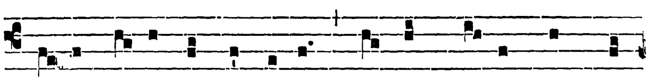
In saecu-lórum saécu-la. Amen.



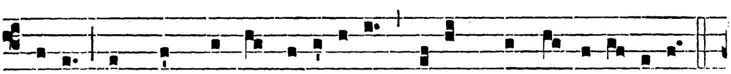
℣. Ro-rá-te, caéli, dé-super, et núbes plú- ant jústum.
℟. Ape-ri- átur térra, et gérmi-net Salva- tó- rem.

Hymn during Lent.

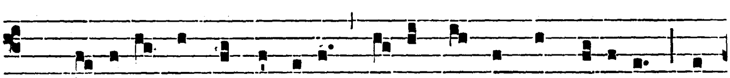
2.



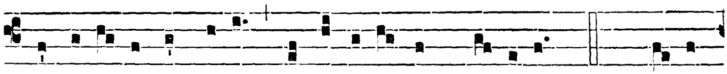
AUdi, benígne Cóndi-tor, Nóstras pré-ces cum flé-



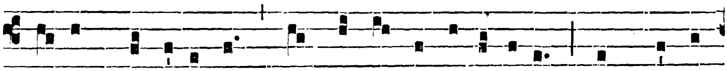
tibus, In hoc sácro jejúni- o Fúsas quadra-genár- ri- o.



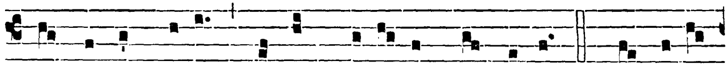
2. Scru-tá-tor álme córdi- um, Infírma tu scis ví-ri- um : Ad



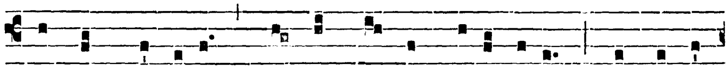
te revérsis éxhibe Remissi- ó-nis grá- ti- am. 3. Múltum



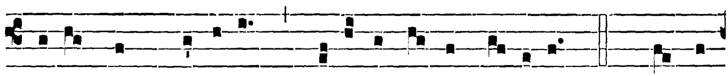
quidem peccávimus, Sed párce confi-téntibus : Ad nómi-



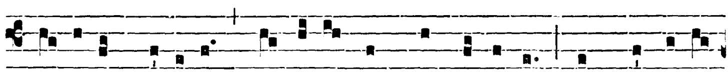
nis láudem tú-i, Cónfer medé-lam lánguidis. 4. Concéde



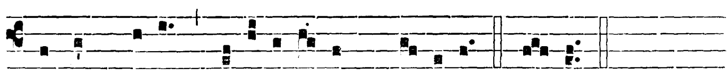
nóstrum cónteri Córpus per abstinénti- am, Cúlp*ae* ut



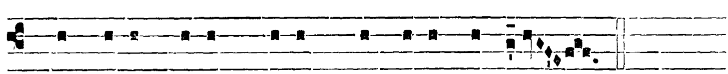
re-línquant pábulum Jejú-na córda críminum. 5. Praésta



be- áta Tríni-tas, Concéde símplex Uni-tas : Ut fructu-ó-



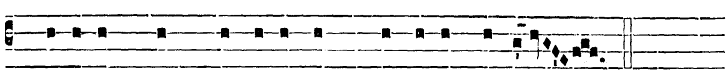
sa sint tú- is Jejuni- ó-rum mú-nera. Amen.



℣. Ange-lis sú- is Dé-us mandávit de te.
℟. *Ut custódiant te in ómnibus víis tú- is.*

Passiontide.

Hymn. Vexílla Régis *p.* 228.



℣. Eripe me, Dómine, ab hómine má-lo.
℟. A vi-ro i-ní-quo é-ri-pe me.

At the Magníficat. *Antiphon is Proper.*

Canticle of the Blessed Virgin Mary. *Luke 1, 46-55.*

MAgníficat * ánima **méa Dóminum.**

2. Et exsultávit **spíritus méus** * in Déo salu**tári méo.**

3. Quia respéxit humilitátem an**cíllae súae** : * ecce enim ex hoc beátam me dícent ómnes gene**ratiónes.**

4. Quia fécit míhi **mágna** qui **pótens** est : * et sánctum **nómen éjus.**

5. Et misericórdia éjus a progénie **in progénies** : * timén**tibus éum.**

6. Fecit poténtiam in **bráchio súo** : * dispérsit supérbos ménte **córdis súi.**

7. Depósuit **poténtes** de **séde,** * et exal**távit húmiles.**

8. Esuriéntes **implévit bónis** : * et dívites di**mísit inánes.**
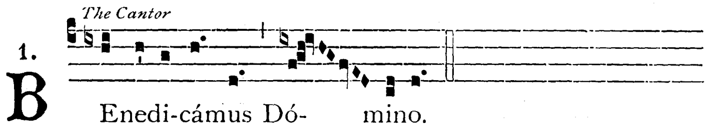
9. Suscépit Israel **púerum súum,** * recordátus miseri**córdiae súae.**

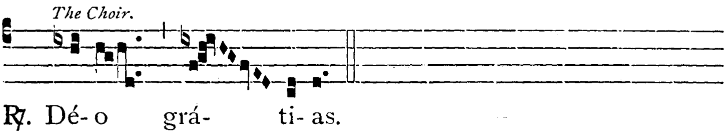
10. Sicut locútus est ad **pátres nóstros** : * Abraham et sémini **éjus in saécula.**

11. Glória **Pátri,** et **Fílio,** * et Spi**rítui Sáncto.**

12. Sicut érat in princípio, et **núnc,** et **sémper,** * et in saécula saecu**lórum. Amen.**

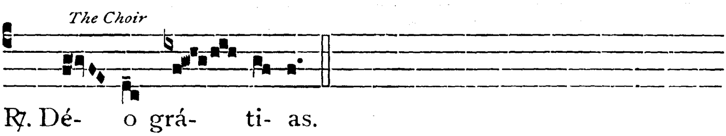
℣. Dóminus vobíscum. ℟. Et cum spíritu túo.





On the Sundays of Advent and Lent.





The Officiant next says recto tono in a low voice :

℣. Fidélium ánimae per misericórdiam Déi requiéscant in páce.
℟. Amen.

Pater noster. *is here said in silence, and the Officiant adds the following* ℣., *in the same tone as the* ℣. Fidélium.

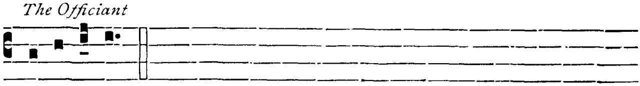
℣. Dóminus det nóbis súam pácem.
℟. Et vítam aetérnam. Amen.

An Anthem to the Blessed Virgin is then sung according to the Season. *p.* 592. *After which, the following is said recto tono in a low voice as above :*

℣. Divínum auxílium máneat semper nobíscum.
℟. Amen.

In Paschal Time.

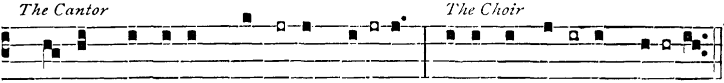
Ant. 7. c 2 *The Officiant*



A Lle-lú-ia. *Sole Antiphon for the 5 Psalms.*

Psalm 109.

The Cantor *The Choir*

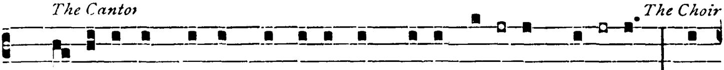


1. Dí-xit Dóminus **Dómino mé**- o :* Séde a **déx**tris **mé**- is.

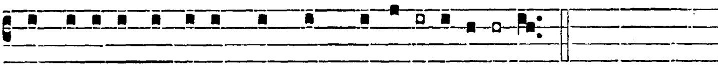
2. Donec pónam inimícos **túos**, * scabéllum **pé**dum tu**ó**rum.
3. Vírgam virtútis túae emíttet Dómi**nus** ex **Sí**on : * domináre in médio inimi**có**rum tu**ó**rum.
4. Técum princípium in díe virtútis túae in splendóri**bus** sanc**tó**-rum : * ex útero ante lucíferum **gé**nui te.
5. Jurávit Dóminus, et non paeni**té**bit **é**um : * Tu es sacérdos in aetérnum secúndum órdi**nem** Mel**chí**sedech.
6. Dóminus a **déx**tris **tú**is, * confrégit in díe írae **sú**ae **ré**ges.
7. Judicábit in natiónibus, im**plé**bit ru**í**nas : * conquassábit cápita in **tér**ra mul**tó**rum.
8. De torrénte in **ví**a **bí**bet : * proptérea exal**tá**bit **cá**put.
9. Glória **Pá**tri, et **Fí**lio, * et Spi**rí**tui **Sán**cto.
10. Sicut érat in princípio, et **núnc**, et **sém**per, * et in saécula saecu**ló**rum. **A**men.

Psalm 110.

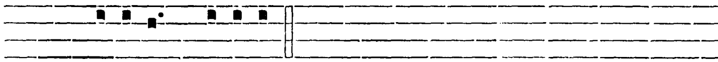
The Cantor *The Choir*



1. Confi-tébor tí-bi, Dómine, in tóto **cór**-de **mé**- o : * in



consí-li- o justórum et congrega- ti- ó- ne.

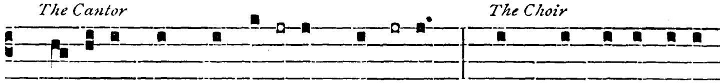


Flex : su-órum, †

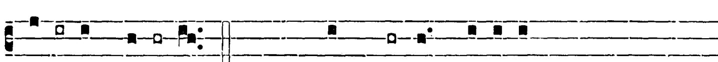
2. Mágna ópera Dómini : * exquisíta in ómnes voluntátes éjus.
3. Conféssio et magnificéntia ópus éjus : * et justítia éjus mánet in saéculum saéculi.
4. Memóriam fécit mirabílium suórum, † miséricors et miserátor Dóminus : * éscam dédit timéntibus se.
5. Mémor érit in saéculum testaménti súi : * virtútem óperum suórum annuntiábit pópulo súo :
6. Ut det íllis haereditátem géntium : * ópera mánuum éjus véritas et judícium.
7. Fidélia ómnia mandáta éjus : † confirmáta in saéculum saéculi : * fácta in veritáte et aequitáte.
8. Redemptiónem mísit pópulo súo : * mandávit in aetérnum testaméntum súum.
9. Sánctum et terríbile nómen éjus : * inítium sapiéntiae tímor Dómini.
10. Intelléctus bónus ómnibus faciéntibus éum : * laudátio éjus mánet in saéculum saéculi.
11. Glória Pátri, et Fílio, * et Spirítui Sáncto.
12. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

Psalm 111.

The Cantor *The Choir*



1. Be- átus vir qui tí- met Dóminum : * in mandá-tis éjus



vó- let ní- mis. *Flex :* cómmodat, †

2. Pótens in térra érit sémen éjus : * generátio rectórum benedicétur.
3. Glória et divítiae in dómo éjus : * et justítia éjus mánet in saéculum saéculi.
4. Exórtum est in ténebris lúmen réctis : * miséricors, et miserátor, et jústus.

5. Jucúndus hómo qui miserétur et cómmodat, † dispónet sermónes súos in judício : * quia in aetérnum non commovébitur.

6. In memória aetérna érit jústus : * ab auditióne mála non timébit.

7. Parátum cor éjus speráre in Dómino, † confirmátum est cor éjus : * non commovébitur donec despíciat inimícos súos.

8. Dispérsit, dédit paupéribus : † justítia éjus mánet in saéculum saéculi : * córnu éjus exaltábitur in glória.

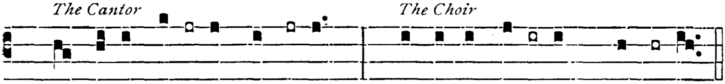
9. Peccátor vidébit, et irascétur, † déntibus súis frémet et tabéscet : * desidérium peccatórum períbit.

10. Glória Pátri, et Fílio, * et Spirítui Sáncto.

11. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

Psalm 112.

The Cantor *The Choir*



1. Laudáte, pú-e-ri, Dóminum : * laudá-te nó- men Dómi-ni.

2. Sit nómen Dómini benedíctum, * ex hoc nunc, et úsque in saéculum.

3. A sólis órtu usque ad occásum, * laudábile nómen Dómini.

4. Excélsus super ómnes géntes Dóminus, * et super caélos glória éjus.

5. Quis sicut Dóminus Déus nóster, qui in áltis hábitat, * et humília réspicit in caélo et in térra.

6. Súscitans a térra inopem, * et de stércore érigens páuperem :

7. Ut cóllocet éum cum princípibus, * cum princípibus pópuli súi.

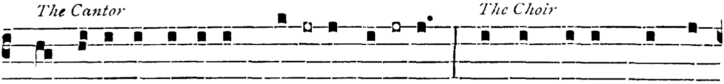
8. Qui habitáre fácit stérilem in dómo, * mátrem filiórum laetántem.

9. Glória Pátri, et Fílio, * et Spirítui Sáncto.

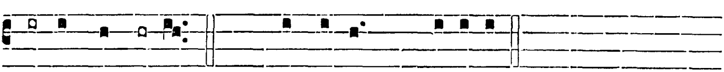
10. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

Psalm 113.

The Cantor *The Choir*



1. In éxi-tu Isra-el de Ægý-pto, * dómus Jácob de pó-



pu-lo bárbaro. *Flex* : palpábunt : †

2. Fácta est Judaéa sanctificátio éjus : * Israel potéstas éjus.

3. Máre vídit, et fúgit : * Jordánis convérsus ést retrórsum.

4. Móntes exsultavérunt ut aríetes : * et cólles sicut ágni óvium.

5. Quid est tíbi máre quod fugísti? * et tu Jordánis, quia convérsus és retrórsum?

6. Móntes exsultástis sicut aríetes, * et cólles sicut ágni óvium?

7. A fácie Dómini móta est térra, * a fácie Déi Jácob :

8. Qui convértit pétram in stágna aquárum, * et rúpem in fóntes aquárum.

9. Non nóbis, Dómine, non nóbis : * sed nómini túo da glóriam.

10. Super misericórdia túa et veritáte túa : * nequándo dícant géntes : Ubi est Déus eórum?

11. Déus autem nóster in caélo : * ómnia quaecúmque vóluit, fécit.

12. Simulácra géntium argéntum et áurum, * ópera mánuum hóminum.

13. Os hábent, et non loquéntur : * óculos hábent, et non vidébunt.

14. Aures hábent, et non áudient : * náres hábent, et non odorábunt.

15. Mánus hábent, et non palpábunt : † pédes hábent, et non ambulábunt : * non clamábunt in gútture súo.

16. Símiles íllis fíant qui fáciunt éa : * et ómnes qui confídunt in éis.

17. Dómus Israel sperávit in Dómino : * adjútor eórum et protéctor eórum est.

18. Dómus Aaron sperávit in Dómino : * adjútor eórum et protéctor eórum est.

19. Qui tíment Dóminum speravérunt in Dómino : * adjútor eórum et protéctor eórum est.

20. Dóminus mémor fúit nóstri : * et benedíxit nóbis.

21. Benedíxit dómui Israel : * benedíxit dómui Aaron.

22. Benedíxit ómnibus qui tíment Dóminum, * pusíllis cum majóribus.

23. Adjíciat Dóminus súper vos : * super vos, et super fílios véstros.

24. Benedícti vós a Dómino, * qui fécit caélum et térram.

25. Caélum caéli Dómino : * térram autem dédit fíliis hóminum.

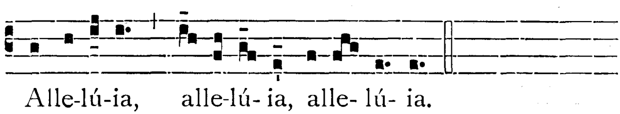
26. Non mórtui laudábunt te, Dómine : * neque ómnes qui descéndunt in inférnum.

27. Sed nos qui vívimus, benedícimus Dómino : * ex hoc nunc, et úsque in saéculum.

28. Glória Pátri, et Fílio, * et Spirítui Sáncto.

29. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

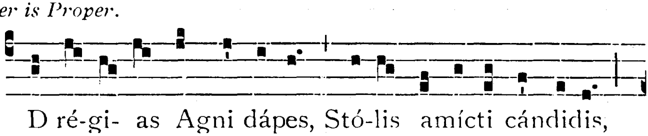
Ant.

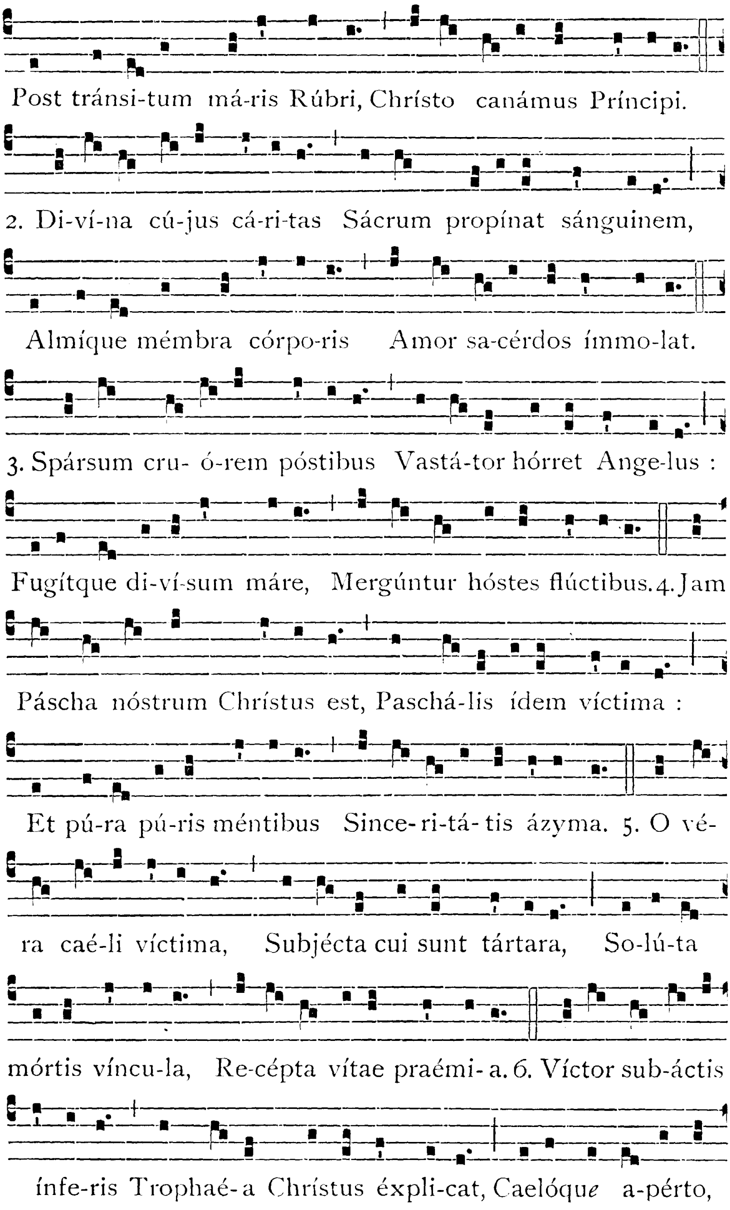


Chapter is Proper.

Hymn. 8.

A




Post tránsi-tum má-ris Rúbri, Chrísto canámus Príncipi.
2. Di-ví-na cú-jus cá-ri-tas Sácrum propínat sánguinem,
Almíque mémbra córpo-ris Amor sa-cérdos ímmo-lat.
3. Spársum cru- ó-rem póstibus Vastá-tor hórret Ange-lus :
Fugítque di-ví-sum máre, Mergúntur hóstes flúctibus. 4. Jam
Páscha nóstrum Chrístus est, Paschá-lis ídem víctima :
Et pú-ra pú-ris méntibus Since-ri-tá-tis ázyma. 5. O vé-
ra caé-li víctima, Subjécta cui sunt tártara, So-lú-ta
mórtis víncu-la, Re-cépta vítae praémi- a. 6. Víctor sub-áctis
ínfe-ris Trophaé-a Chrístus éxpli-cat, Caelóque a-pérto,

súbdi-tum Régem te-nebrárum tráhit. 7. Ut sis per-énne

méntibus Paschá-le Jésu gáudi- um, A mórte dí-ra crími-

num Vítae renátos líbe-ra. 8. Dé- o Pátri sit glóri- a,

Et Fí-li- o, qui a mórtu- is Surréxit, ac Parácli-to, In

sempi-térna saécu-la. Amen.

℣. Máne nobíscum, Dómine, alle-lú-ia.
℟. Quóni- am advespe-ráscit, alle-lú-ia.

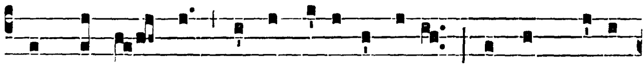
Cant. Magníficat *p.* 562.

7. B Enedicámus Dó- mino.

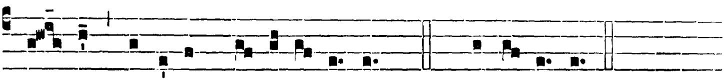
℟. Dé- o grá- ti- as.

Ant. Regína caéli. *p.* 595.

COMMON OF THE BLESSED VIRGIN MARY

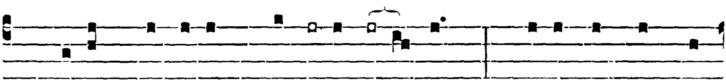
1. Ant.
3. a


DUM ésset rex * in accúbi-tu sú- o, nárdus mé-a

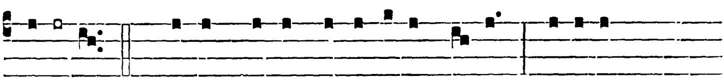


dé- dit odórem su- avi- tá- tis. *T. P.* Alle- lú- ia.

Psalm 109.



1. Díxit Dóminus **Dómino** **mé**- o : * Séde a déx*tris*



mé- is. 2. Donec pónam i-ni**mí**cos **tú**- os, * ...

2. Donec pónam inimicos **túos**, * scabéllum pédum *tu*órum.

3. Vírgam virtútis túae emíttet **Dóminus** ex **Sion** : * domináre in médio inimicórum *tu*órum.

4. Técum princípium in díe virtútis túae in splendóri**bus** **sanctó**rum : * ex útero ante lucíferum gé*nu*i te.

5. Jurávit Dóminus, et non paenitébit éum : * Tu es sacérdos in aetérnum secúndum órdinem *Mel*chísedech.

6. Dóminus a **déxtris** **túis**, * confrégit in díe írae sú*ae* **réges**.

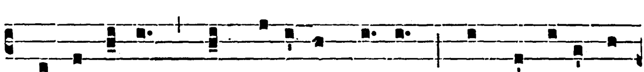
7. Judicábit in natiónibus, implébit ruinas : * conquassábit cápita in térra *mul*tórum.

8. De torrénte in via bibet : * proptérea exaltá*bit* **cáput**.
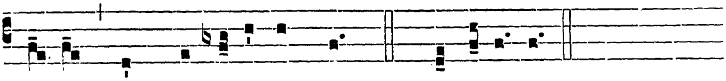
9. Glória **Pátri**, et **Fílio**, * et Spirítu*i* **Sán**cto.

10. Sicut érat in princípio, et **núne**, et sémper, * et in saécula saeculó*rum.* Amen.

Ant. Dum ésset rex.

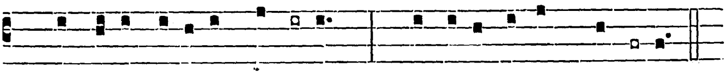
2. Ant.
4. A*


LAéva é-jus * sub cápi-te mé- o, et déxtera il-



lí- us ample-xábi-tur me. *T. P.* Alle-lú- ia.

Psalm 112.



1. Laudáte, pú-*eri*, **Dó**minum : * laudá*te nómen* **Dó**mini.

2. Sit nómen Dómini *bene*dictum, * ex hoc nunc, et *usque in* **saè**culum.

3. A sólis órtu usque *ad oc***cá**sum, * laudábi*le nómen* **Dó**mini.

4. Excélsus super ómnes *géntes* **Dó**minus, * et super caélos *glória* **è**jus.

5. Quis sicut Dóminus Déus nóster, qui in *áltis* **há**bitat, * et humília réspicit in caé*lo et in* **tè**rra?

6. Súscitans a *térra* **ì**nopem, * et de stércore *érigens* **pá**uperem :

7. Ut cóllocet éum *cum prin***cì**pibus, * cum princípibus *pópuli* **sú**i.

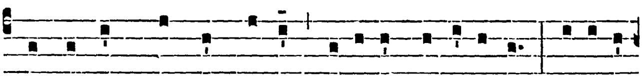
8. Qui habitáre fácit stéri*lem in* **dó**mo, * mátrem filió*rum lae***tán**tem.

9. Glória Pá*tri, et* **Fí**lio, * et Spi*rítui* **Sán**cto.

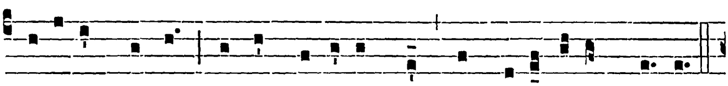
10. Sicut érat in princípio, et *nunc, et* **sèm**per, * et in saécula saecu-*lórum.* Amen.

Ant. Laéva éjus.

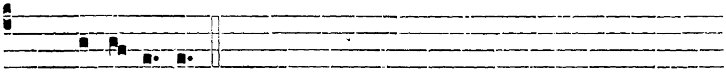
3. Ant.
3. b



Nigra sum sed formó-sa,* fí-li-ae Je-rúsa-lem : íde- o

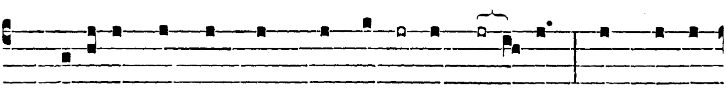


di-léxit me rex, et introdúxit me in cubí-culum sú- um.

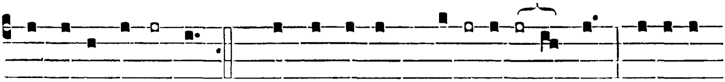


T. P. Alle-lú- ia.

Psalm 121.



1. Laetátus sum in his quae **dí**cta sunt **mí**-hi : * In dómum

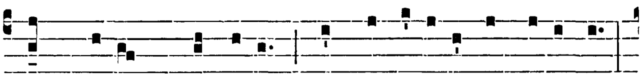


Dómi*ni* í-bimus. 2. Stántes é-rant **pé**- des **nó**stri, * ...

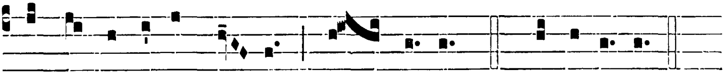
2. Stántes érant **pé**des **nó**stri, * in átriis túis *Je***rú**salem.
3. Jerúsalem, quae aedifi**cá**tur ut **cí**vitas : * cújus participátio éjus in *id*ípsum.
4. Illuc enim ascendérunt tríbus, **tríbus Dó**mini : * testimónium Israel ad confiténdum nóm*ini* **Dó**mini.
5. Quia illic sedérunt sédes **in** judi**cio**, * sédes super dó*mum* **Dá**vid.
6. Rogáte quae ad pácem **sú**nt Jerú**sa**lem : * et abundántia diligén*ti***bus** te.
7. Fíat pax in vir**tú**te **tú**a : * et abundántia in túr*ribus* **tú**is.
8. Propter frátres méos et **pró**ximos **mé**os, * loquébar pá*cem* **de** te.
9. Propter dómum Dómini **Déi nó**stri, * quaesívi bó*na* **tí**bi.
10. Glória **Pá**tri, et **Fí**lio, * et Spirítu*i* **Sá**ncto.
11. Sicut érat in princípio, et **núnc**, et **sém**per, * et in saécula saeculó*rum*. **A**men.

Ant. Nígra sum.

4. Ant.
8. G

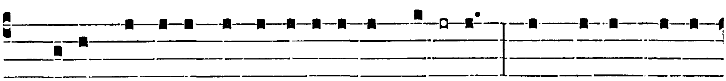


JAM hí- ems tránsi- it, * ímber ábi- it et recéssit :

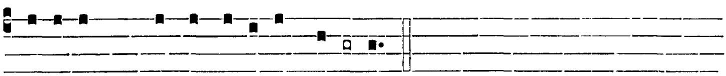


súrge, amí-ca mé- a, et vé-ni. *T. P.* Alle-lú- ia.

Psalm 126.



1. Ni-si Dóminus aedi- ficáve-rit **dó**- mum, * in vánum labo-



ravérunt qui aedí-*fi-cant* **é**- am.

2. Nisi Dóminus custodíerit civi**tá**tem, * frustra vígilat qui cu*stódit* **é**am.
3. Vánum est vóbis ante lúcem **súr**gere : * súrgite postquam sedéritis, qui manducátis pá*nem do***ló**ris.
4. Cum déderit diléctis súis **sóm**num : * ecce haeréditas Dómini, fílii : mérces, *frúctus* **vén**tris.
5. Sicut sagíttæ in mánu po**tén**tis : * ita fílii *excus***só**rum.

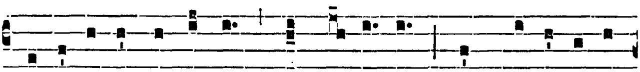
6. Beátus vir qui implévit desidérium súum ex ípsis : * non confundétur cum loquétur inimícis sú*is in* pórta.

7. Glória Pátri, et Fílio, * et Spirí*tui* Sáncto.

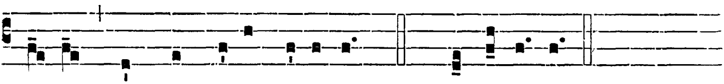
8. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu*lórum.* Amen.

Ant. Jam híems.

5. Ant.
4. A *

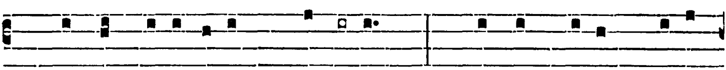


S Pe-ci- ó-sa fácta es * et su- á-vis in de-lí-ci- is

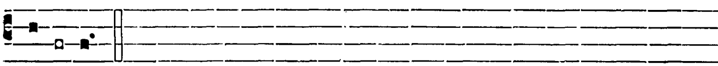


tú- is, sáncta Dé- i Génitrix. *T. P.* Alle-lú- ia.

Psalm 147.



1. Láuda, Jerú-*sa-lem,* Dóminum : * láuda Dé-*um tú-um*



Sí- on.

2. Quóniam confortávit séras portá*rum tu*árum : * benedíxit fíli*is túis* in te.

3. Qui pósuit fínes *túos* pácem : * et ádipe frumén*ti sáti*at te.

4. Qui emíttit elóquium *súum* térrae : * velóciter cúr*rit sérmo* éjus.

5. Qui dat nívem *sicut* lánam : * nébulam sicut *cínerem* spárgit.

6. Míttit crystállum súam si*cut buc*céllas : * ante fáciem frígoris éjus *quis susti*nébit?

7. Emíttet vérbum súum, et liquefá*ciet* éa : * flábit spíritus éjus, *et flúent* áquae.

8. Qui annúntiat vérbum *súum* Jácob : * justítias et judíci*a súa* Israel.

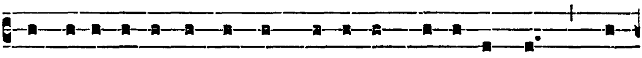
9. Non fécit táliter ómni *natió*ni : * et judícia súa non mani*festávit* éis.

10. Glória Pá*tri,* et Fílio, * et Spi*ritui* Sáncto.
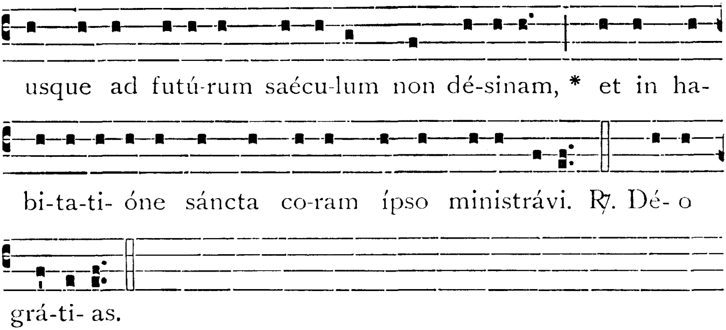
11. Sicut érat in princípio, et *nunc, et* sémper, * et in saécula sae*culórum.* Amen.

Ant. Speciósa.

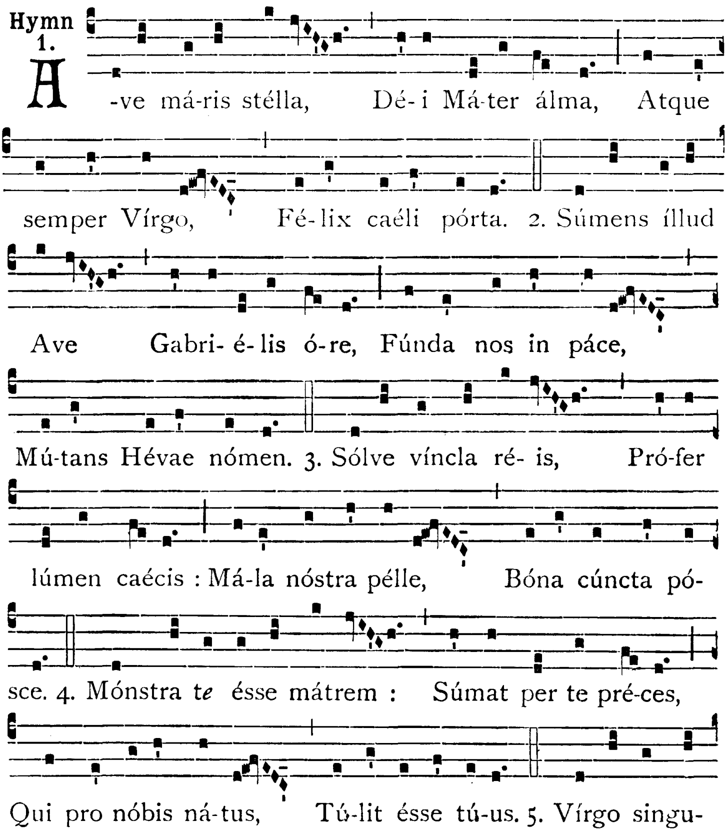
Chapter. *Eccli. 24, 14.*

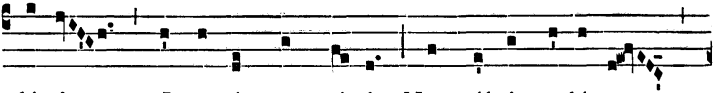


A B iní- ti- o et ante saécu-la cre- á-ta sum, † et

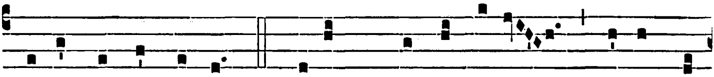


The first verse of the following hymn is said kneeling.

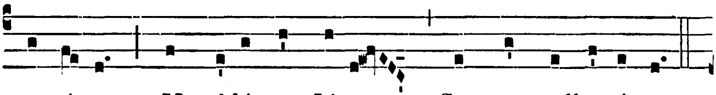




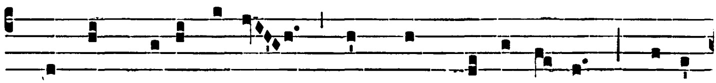
lá-ris, Inter ómnes mí-tis, Nos cúlpis so-lú-tos,



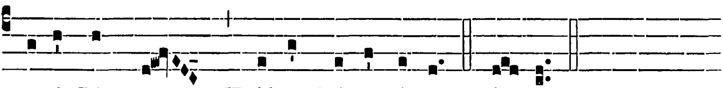
Mí-tes fac et cástos. 6. Ví-tam praésta púram, I-ter pá-



ra tú-tum : Ut vidéntes Jésum, Semper collaetémur.

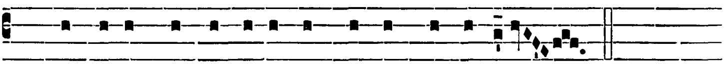


7. Sit laus Dé-o Pátri, Súmmo Chrísto dé-cus, Spi-rí-



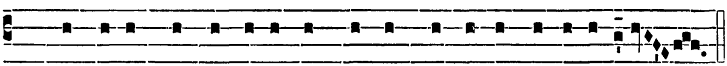
tu- i Sáncto, Trí-bus hónor únus. Amen.

During the Year.



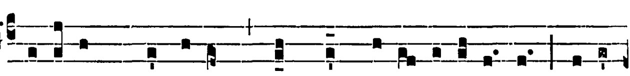
℣. Dignáre me laudáre te, Vírgo sacrá-ta.
℟. Da míhi virtútem contra hóstes tú- os.

In Paschal Time.

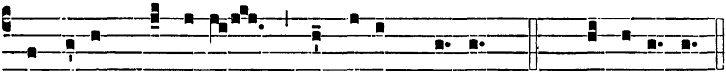


℣. Dignáre me laudáre te, Vírgo sacrá-ta, allelú-ia.
℟. Da míhi virtútem contra hóstes tú- os, allelú-ia.

At Magn. Ant. 8. G

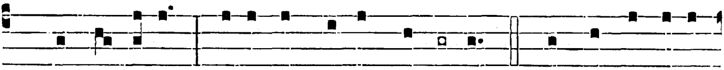


B E-átam me dícent * ómnes gene-ra-ti-ó-nes, qui-a

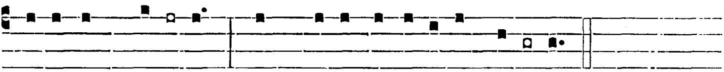


ancíllam húmi-lem respéxit Dé- us. *T. P.* Alle-lú- ia.

Canticle of the Blessed Virgin Mary. *Luke 1, 46-55.*



1. Magní- ficat * ánima *mé- a* **Dó**mi-num. 2. Et exsultávit



spí-ri-tus **mé-** us * in Dé-o sa-lu*tári* **mé-** o.

3. Quia respéxit humilitátem ancíllae **sú**ae : * ecce enim ex hoc beátam me dícent ómnes gene*rati***ó**nes.

4. Quia fécit míhi mágna qui **pó**tens est : * et sánctum *nómen* **é**jus.

5. Et misericórdia éjus a progénie in pro**gé**nies * timén*tibus* **é**um.

6. Fécit poténtiam in bráchio **sú**o : * dispérsit supérbos ménte *córdis* **sú**i.

7. Depósuit poténtes de **sé**de, * et exal*távit* **hú**miles.

8. Esuriéntes implévit **bó**nis : * et dívites dimí*sit in***á**nes.

9. Suscépit Israel púerum **sú**um, * recordátus misericór*diae* **sú**ae.

10. Sicut locútus est ad pátres **nó**stros, * Abraham et sémini é*jus in* **saé**cula.

11. Glória Pátri, et **Fí**lio, * et Spirí*tui* **Sán**cto.

12. Sicut érat in princípio, et nunc, et **sém**per, * et in saécula saecu*lórum.* Amen.

Ant. Beátam.

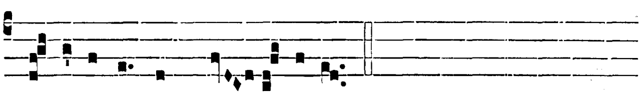
℣. Dóminus vobíscum. ℟. Et cum spíritu túo.

Prayer.

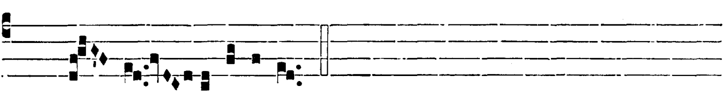
Concéde nos fámulos tuos, quaésumus Dómine Deus, perpétua mentis et córporis sanitáte gaudére : † et gloriósa beátae Maríae semper Vírginis intercessióne, * a praesénti liberári tristítia, et aetérna pérfrui laetítia. Per Dóminum nostrum Jesum Christum.

℣. Dóminus vobíscum. ℟. Et cum spíritu túo.

1.



Benedi-cámus Dó- mino.



℟. Dé- o gráti- as.

Anthems to the Blessed Virgin Mary, p. 592.

OTHER PSALMS FOR VESPERS

Psalm 115.

CRédidi, propter quod locútus sum : * égo autem humiliátus sum nimis.

2. Ego díxi in excéssu méo : * Omnis hómo méndax.
3. Quid retríbuam Dómino, * pro ómnibus quae retríbuit mihi?
4. Cálicem salutáris accípiam : * et nómen Dómini invocábo.
5. Vóta méa Dómino réddam córam ómni pópulo éjus : * pretiósa in conspéctu Dómini mors sanctórum éjus :
6. O Dómine, quia égo sérvus túus : * égo sérvus túus, et fílius ancíllae túae.
7. Dirupísti víncula méa : † tíbi sacrificábo hóstiam láudis, * et nómen Dómini invocábo.
8. Vóta méa Dómino réddam in conspéctu ómnis pópuli éjus : * in átriis dómus Dómini, in médio túi, Jerúsalem.
9. Glória Pátri, et Fílio, * et Spirítui Sáncto.
10. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

Psalm 116.

LAudáte Dóminum, ómnes géntes : * laudáte éum, ómnes pópuli.

2. Quóniam confirmáta est super nos misericórdia éjus : * et véritas Dómini mánet in aetérnum.
3. Glória Pátri, et Fílio, * et Spirítui Sáncto.
4. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

Psalm 121. Laetátus sum *p.* 570.

Psalm 125.

IN converténdo Dóminus captivitátem Sion : * fácti súmus sicut consoláti.

2. Tunc replétum est gáudio os nóstrum : * et língua nóstra exsultatióne.
3. Tunc dícent inter géntes : * Magnificávit Dóminus fácere cum éis.
4. Magnificávit Dóminus fácere nobíscum : * fácti súmus laetántes.
5. Convérte, Dómine, captivitátem nóstram, * sicut tórrens in Austro.
6. Qui séminant in lácrimis, * in exsultatióne métent.
7. Eúntes íbant et flébant, * mitténtes sémina súa.
8. Veniéntes autem vénient cum exsultatióne, * portántes manípulos súos.

9. Glória Pátri, et Fílio, * et Spirítui Sáncto.
10. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

Psalm 126. Nisi Dóminus *p.* 571.

Psalm 127.

BEáti ómnes qui tíment Dóminum, * qui ámbulant in víis éjus.
2. Labóres mánuum tuárum quia manducábis : * beátus es, et bene tíbi érit.
3. Uxor túa sicut vítis abúndans, * in latéribus dómus túae.
4. Fílii túi sicut novéllae olivárum, * in circúitu ménsae túae.
5. Ecce sic benedicétur hómo * qui tímet Dóminum.
6. Benedícat tíbi Dóminus ex Sion : * et vídeas bóna Jerúsalem ómnibus diébus vítae túae.
7. Et vídeas fílios filiórum tuórum, * pácem super Israel.
8. Glória Pátri, et Fílio, * et Spirítui Sáncto.
9. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

Psalm 129.

DE profúndis clamávi ad te, Dómine : * Dómine, exáudi vócem méam.
2. Fíant áures túae intendéntes, * in vócem deprecatiónis méae.
3. Si iniquitátes observáveris, Dómine : * Dómine, quis sustinébit?
4. Quia apud te propitiátio est : * et propter légem túam sustínui te, Dómine.
5. Sustínuit ánima méa in vérbo éjus : * sperávit ánima méa in Dómino.
6. A custódia matutína usque ad nóctem : * spéret Israel in Dómino.
7. Quia apud Dóminum misericórdia : * et copiósa apud éum redémptio.
8. Et ípse rédimet Israel, * ex ómnibus iniquitátibus éjus.
9. Glória Pátri, et Fílio, * et Spirítui Sáncto.
10. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

Psalm 131.

MEménto, Dómine, Dávid * et ómnis mansuetúdinis éjus :
2. Sicut jurávit Dómino, * vótum vóvit Déo Jácob :
3. Si introíero in tabernáculum dómus méae, * si ascéndero in léctum stráti méi.
4. Si dédero sómnum óculis méis, * et pálpebris méis dormitatiónem.
5. Et réquiem tempóribus méis : donec invéniam lócum Dómino, * tabernáculum Déo Jácob.
6. Ecce audívimus éam in Ephrata : * invénimus éam in cámpis silvae.

7. Introíbimus in tabernáculum éjus : * adorábimus in lóco ubi stetérunt pédes éjus.

8. Súrge, Dómine, in réquiem túam, * tu et árca sanctificatiónis túae.

9. Sacerdótes túi induántur justítiam : * et sáncti túi exsúltent.

10. Propter Dávid sérvum túum, * non avértas fáciem Chrísti túi.

11. Jurávit Dóminus Dávid veritátem, et non frustrábitur éam : * de frúctu véntris túi pónam super sédem túam.

12. Si custodíerunt fílii túi testaméntum méum, * et testimónia méa haec, quae docébo éos :

13. Et fílii eórum úsque in saéculum, * sedébunt super sédem túam.

14. Quóniam elégit Dóminus Síon : * elégit éam in habitatiónem síbi.

15. Haec réquies méa in saéculum saéculi : * hic habitábo quóniam elégi éam.

16. Víduam éjus benedícens benedícam : * páuperes éjus saturábo pánibus.

17. Sacerdótes éjus índuam salutári : * et sáncti éjus exsultatióne exsultábunt.

18. Illuc prodúcam córnu Dávid, * parávi lucérnam Christo méo.

19. Inimícos éjus índuam confusióne : * super ípsum autem efflorébit sanctificátio méa.

20. Glória Pátri, et Fílio, * et Spirítui Sáncto.

21. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

Psalm 137.

Confitébor tíbi, Dómine, in tóto córde méo : * quóniam audísti vérba óris méi.

2. In conspéctu Angelórum psállam tíbi : * adorábo ad témplum sánctum túum, et confitébor nómini túo.

3. Super misericórdia túa et veritáte túa : * quóniam magnificásti super ómne, nómen sánctum túum.

4. In quacúmque díe invocávero te, exáudi me : * multiplicábis in ánima méa virtútem.

5. Confiteántur tíbi, Dómine, ómnes réges térrae : * quia audiérunt ómnia vérba óris túi :

6. Et cántent in víis Dómini : * quóniam mágna est glória Dómini.

7. Quóniam excélsus Dóminus, et humília réspicit : * et álta a lónge cognóscit.

8. Si ambulávero in médio tribulatiónis, vivificábis me : † et super íram inimicórum meórum extendísti mánum túam, * et sálvum me fécit déxtera túa.

9. Dóminus retríbuet pro me : † Dómine, misericórdia túa in saéculum : * ópera mánuum tuárum ne despícias.

10. Glória Pátri, et Fílio, * et Spirítui Sáncto.

11. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

Psalm 138.

DOmine, probásti me et cognovísti me : * tu cognovísti sessiónem méam et resurrectiónem méam.

2. Intellexísti cogitatiónes méas de lónge : * sémitam méam et funículum méum investigásti.

3. Et ómnes vías méas praevidísti : * quia non est sérmo in língua méa.

4. Ecce, Dómine, tu cognovísti ómnia novíssima et antíqua : * tu formásti me, et posuísti super me mánum túam.

5. Mirábilis fácta est sciéntia túa ex me : * confortáta est, et non pótero ad éam.

6. Quo íbo a spíritu túo? * et quo a fácie túa fúgiam?

7. Si ascéndero in caélum, tu íllic es : * si descéndero in inférnum, ádes.

8. Si súmpsero pénnas méas dilúculo, * et habitávero in extrémis máris :

9. Etenim illuc mánus túa dedúcet me : * et tenébit me déxtera túa.

10. Et díxi : Fórsitan ténebrae conculcábunt me : * et nox illuminátio méa in delíciis méis.

11. Quia ténebrae non obscurabúntur a te, † et nox sicut díes illúminábitur : * sicut ténebrae éjus, ita et lúmen éjus.

12. Quia tu possedísti rénes méos : * suscepísti me de útero mátris méae.

13. Confitébor tíbi quia terribíliter magnificátus es : † mirabília ópera túa, * et ánima méa cognóscit nímis.

14. Non est occultátum os méum a te, quod fecísti in occúlto : * et substántia méa in inferióribus térrae.

15. Imperféctum méum vidérunt óculi túi, † et in líbro túo ómnes scribéntur : * díes formabúntur, et némo in éis.

16. Míhi autem nimis honorificáti sunt amíci túi, Déus : * nimis confortátus est principátus eórum.

17. Dinumerábo éos, et super arénam multiplicabúntur : * exsurréxi, et adhuc sum técum.

18. Si occíderis, Déus, peccatóres : * víri sánguinum declináte a me :

19. *Quia dícitis in cogitatióne* : * Accípient in vanitáte civitátes túas.

20. Nónne qui odérunt te, Dómine, óderam? * et super inimícos túos tabescébam?

21. Perfécto ódio óderam íllos : * et inimíci fácti sunt míhi.

22. Próba me, Déus, et scito cor méum : * intérroga me, et cognósce sémitas méas.

23. Et víde, si vía iniquitátis in mé est : * et déduc me in vía aetérna.

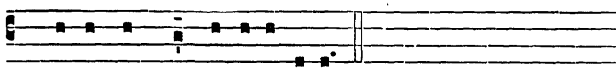
24. Glória Pátri, et Fílio, * et Spirítui Sáncto.

25. Sicut érat in princípio, et núnc, et sémper, * et in saécula saeculórum. Amen.

Psalm 147. Láuda, Jerúsalem *p.* 572.

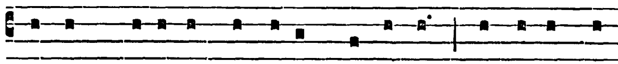
SUNDAY AT COMPLINE

The Lector

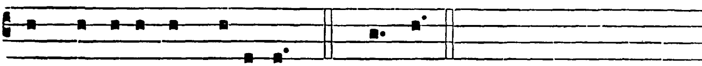


℣. Júbe dómne benedí-cere.

Blessing.

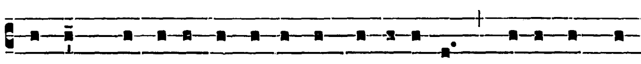


Nóctem qui-é-tam et fínem perféctum concédat nó-

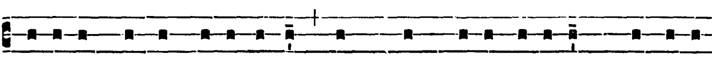


bis Dóminus omnípotens. ℟. Amen.

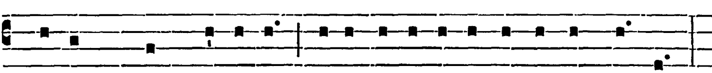
Short Lesson. *1. Peter 5, 8-9*



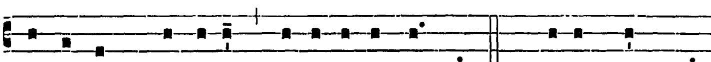
F Rátres : Sóbri- i estó-te, et vi-gi-lá-te : † qui-a adver-



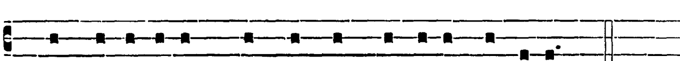
sá-ri-us véster di- ábo-lus, tamquam lé- o rúgi- ens, círcu-it



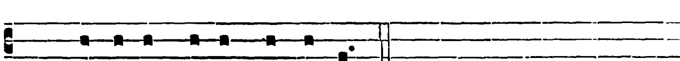
quaérens quem dévo-ret : cú- i re-sísti-te fórtes in fí-de.



Tu autem, Dómine, mi-se-ré-re nó-bis. ℟. Dé- o grá-ti- as.



℣. Adju-tó-ri- um nóstrum in nómine Dómini.



℟. Qui fé-cit caélum et térram.

Páter nóster. *altogether in silence.*

Then the Officiant says the Confíteor *entirely recto tono, in a low voice.*

The Choir replies :

MIsereátur túi omnípotens Déus, et dimíssis peccátis túis, perdúcat te ad vítam aetérnam. ℟. Amen.

Then the Choir says the Confíteor *as follows :*

COnfíteor Déo omnipoténti, beátae Maríae semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístae, sánctis Apóstolis Pétro et Páulo, ómnibus Sánctis, et tíbi páter, quia peccávi nimis, cogitatióne, vérbo et ópere : méa cúlpa, méa cúlpa, méa máxima cúlpa. Ideo précor beátam Maríam semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sánctos Apóstolos Pétrum et Páulum, ómnes Sánctos, et te páter, oráre pro me ad Dóminum Déum nóstrum.

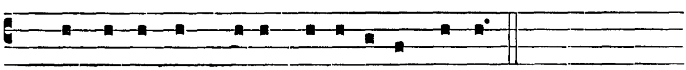
The Officiant next says ·

MIsereátur véstri omnípotens Déus, et dimíssis peccátis véstris, perdúcat vos ad vítam aetérnam. ℟. Amen.

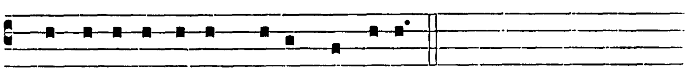
INdulgéntiam, absolutiónem, et remissiónem peccatórum nostrórum tríbuat nóbis omnípotens et miséricors Dóminus. ℟. Amen.

¶ *In nuns' choirs, the* Confíteor. *is said as indicated on p.* 232.

The Officiant then sings :

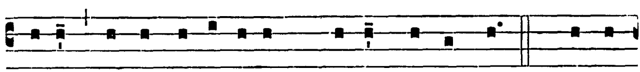


℣. Convérte nos Dé-us sa-lu-tá-ris nóster.

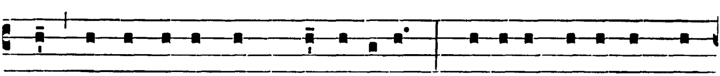


℟. Et avérte í-ram tú-am a nóbis.

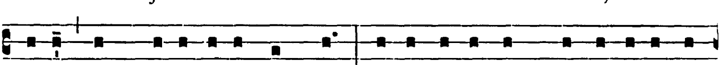
Ferial Tone.

℣. 

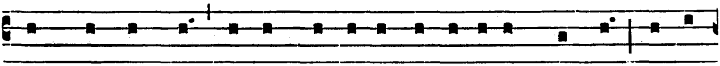
D E-us in adju-tó-ri-um mé- um inténde. ℟. Dómi-



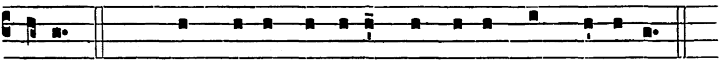
ne ad adjuvándum me festína. Gló-ri- a Pátri, et Fí-



li- o, et Spi-rí-tu- i Sáncto. Sic-ut é-rat in princí-pi- o, et



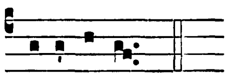
nunc, et semper, et in saécu-la saecu-lórum. Amen. Alle-



lú-ia. *Or :* Laus tí-bi Dómine Rex aetérnae gló-ri-ae.

During the Year.

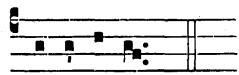
Ant. 8. G



M Ise-ré-re.

In Paschal Time.

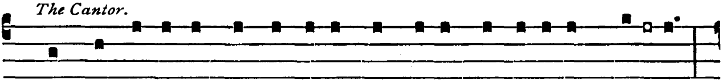
Ant. 8. G



A Lle-lú- ia.

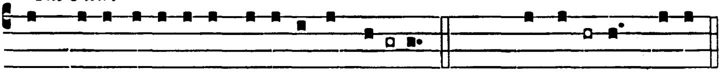
Psalm 4.

The Cantor.



1. Cum invo-cá-rem exaudívit me Dé-us justí-ti-ae **mé-** ae : *

The Choir.



in tribu-la-ti-óne di-la*tásti* **mí-** hi. *Flex :* peccá- re : †

2. Miserére **méi**, * et exáudi orati*ónem* **méam**.

3. Fílii hóminum, úsquequo grávi **córde**? * ut quid diligitis vanitátem et quaéri*tis men***dácium**?

4. Et scitóte quóniam mirificávit Dóminus sánctum **súum** : * Dóminus exáudiet me cum clamáve*ro ad* **éum**.

5. Irascímini, et nolíte peccáre : † quae dícitis in córdibus **véstris**, * in cubílibus véstris *compun***gímini**.

6. Sacrificáte sacrifícium justítiae, † et speráte in **Dómino**. * Múlti dícunt : Quis osténdit *nóbis* **bóna**?

7. Signátum est super nos lúmen vúltus túi **Dómine** : * dedísti laetítiam in *córde* **méo**.

8. A frúctu fruménti, víni et ólei **súi**, * mul*tipli***cáti** sunt.

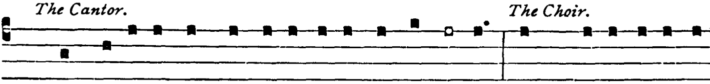
9. In páce in idípsum * dórmiam et *requi***éscam**.

10. Quóniam tu Dómine singuláriter **in** spe * cons*titu***isti** me.

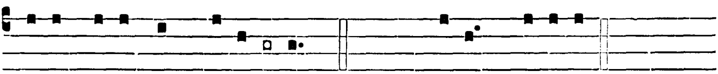
11. Glória Pátri, et Fílio, * et Spirí*tui* **Sáncto**.

12. Sicut érat in princípio, et nunc, et **sémper**, * et in saécula saecu*lórum*. Amen.

Psalm 90.



1. Qui hábi-tat in adjutó-ri-o Altíssimi, * in protecti-óne



Dé- i caéli *commo*rábi-tur. *Flex :* dí- e, †

2. Dícet Dómino : Suscéptor méus es tu et refúgium méum : * Déus méus, sperá*bo in* éum.

3. Quóniam ípse liberávit me de láqueo venántium, * et a *vérbo* áspero.

4. Scápulis súis obumbrábit tíbi : * et sub pénnis é*jus spe*rábis.

5. Scúto circúmdabit te véritas éjus : * non timébis a timó*re no*ctúrno.

6. A sagítta volánte in díe, † a negótio perambulánte in ténebris : * ab incúrsu, et daemónio me*ridi*áno.

7. Cádent a látere túo mílle, † et decem míllia a déxtris túis : * ad te autem non ap*propin*quábit.

8. Verúmtamen óculis túis considerábis : * et retributiónem peccató*rum vi*débis.

9. Quóniam tu es Dómine spes méa : * Altíssimum posuísti refú*gium* túum.

10. Non accédet ad te málum : * et flagéllum non appropinquábit taberná*culo* túo.

11. Quóniam Angelis súis mandávit de te : * ut custódiant te in ómnibus *viis* túis.

12. In mánibus portábunt te : * ne forte offéndas ad lápidem *pédem* túum.

13. Super áspidem et basilíscum ambulábis : * et conculcábis leónem *et dra*cónem.

14. Quóniam in me sperávit, liberábo éum : * prótegam éum, quóniam cognóvit *nómen* méum.

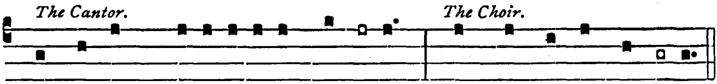
15. Clamábit ad me, et égo exáudiam éum : † cum ípso sum in tribulatióne : * erípiam éum et glorifi*cábo* éum.

16. Longitúdine diérum replébo éum : * et osténdam ílli salu*táre* méum.

17. Glória Pátri, et Fílio, * et Spirí*tui* Sáncto.

18. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu*lórum*. Amen.

Psalm 133.



1. Ecce nunc benedí-ci-te **Dóminum**, * ómnes *sérvi* **Dómini** :

2. Qui státis in dómo **Dómini**, * in átriis dómus *Déi* **nóstri**.

3. In nóctibus extóllite mánus véstras in **sáncta**, * et bene*dícite* **Dóminum**.

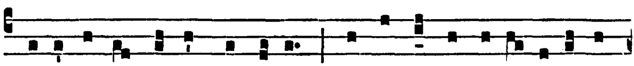
4. Benedícat te Dóminus ex **Sion**, * qui fécit caé*lum et* **térram**.

5. Glória Pátri, et **Fílio**, * et Spirí*tui* **Sáncto**.

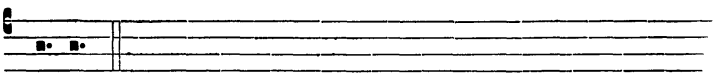
6. Sicut érat in princípio, et nunc, et **sémper**, * et in saécula saecu*ló-rum*. Amen.

During the Year.

Ant.



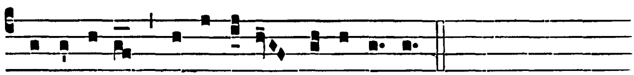
M Ise-ré-re mí-hi Dómine, et exáudi o-ra-ti- ónem



mé- am.

In Paschal Time.

Ant.



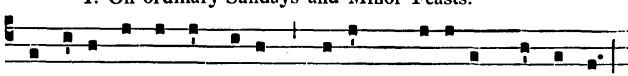
A Lle-lú-ia, alle-lú-ia, alle-lú- ia.

Hymn.

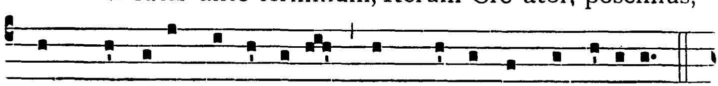
The Chant of the Hymn Te lucis ante términum *varies according to the Season and Feasts. The Chants for the Ordinary Sundays and for Feasts which have no Proper tone are as follows :*

1. On ordinary Sundays and Minor Feasts.

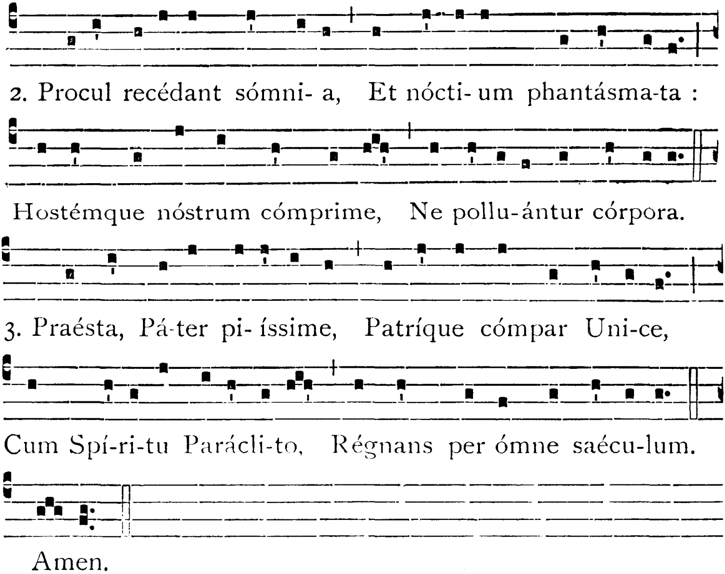
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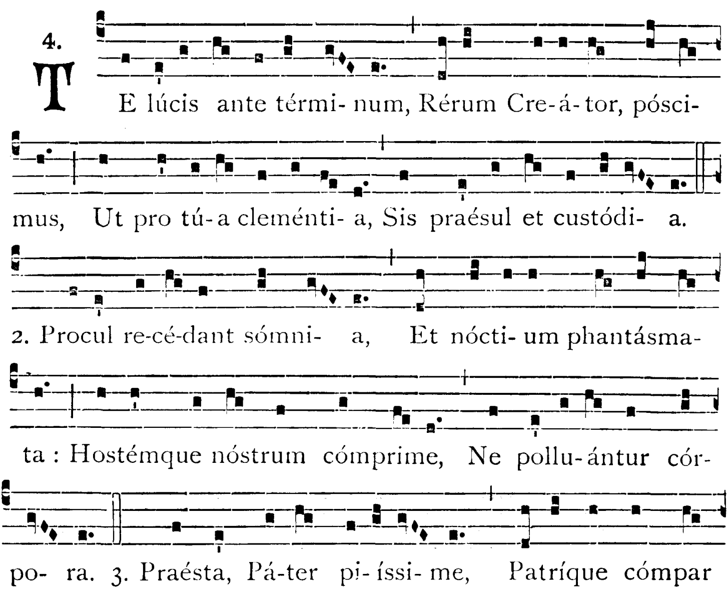
T E lúcis ante términum, Rérum Cre-átor, póscimus,

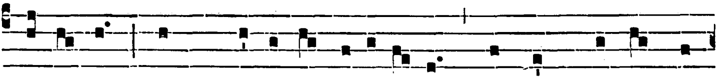


Ut pro tú-a cleménti- a, Sis praésul et custódi- a.

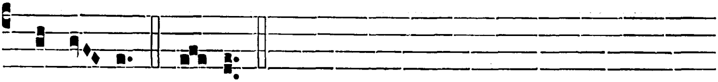


2. On Solemn Feasts





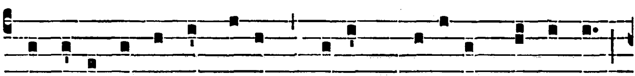
Uni- ce, Cum Spí-ri-tu Parácli-to, Régnans per ómne



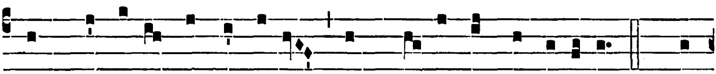
saécu- lum. Amen.

In Paschal Time. On Sunday and Feasts. *(Feasts of B. V. M. excepted.)*

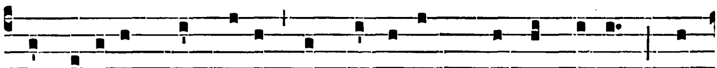
8.



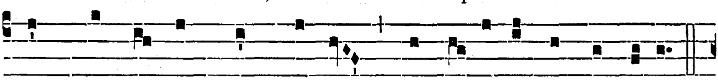
TE lúcis ante términum, Rérum Cre-átor, póscimus,



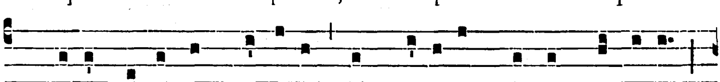
Ut pro tú- a cleménti- a, Sis praésul et custódi- a. 2. Pro-



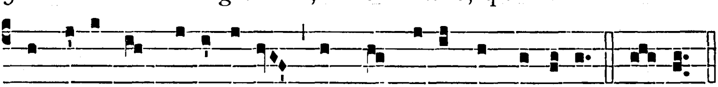
cul recédant sómni- a, Et nócti- um phantásma-ta : Ho-



stémque nóstrum cómprime, Ne pollu- ántur córpora.



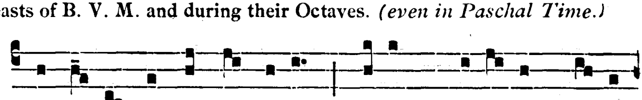
3. Dé-o Pátri sit gló-ri- a, Et Fí-li- o, qui a mórtu- is



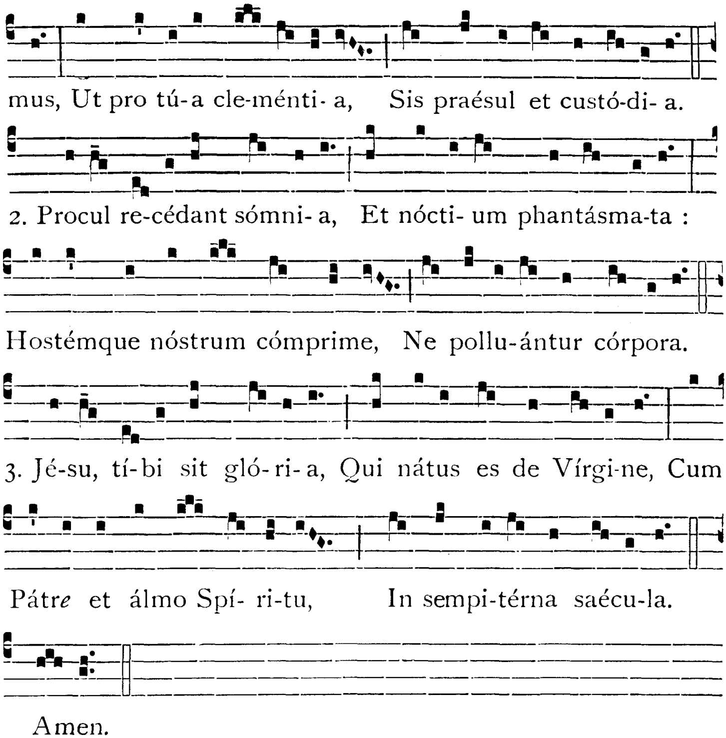
Surréxit, ac Parácli-to, In sempi-térna saécula. Amen.

On Feasts of B. V. M. and during their Octaves. *(even in Paschal Time.)*

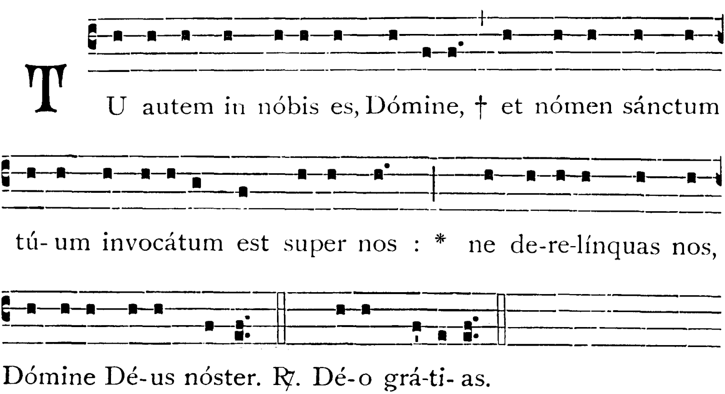
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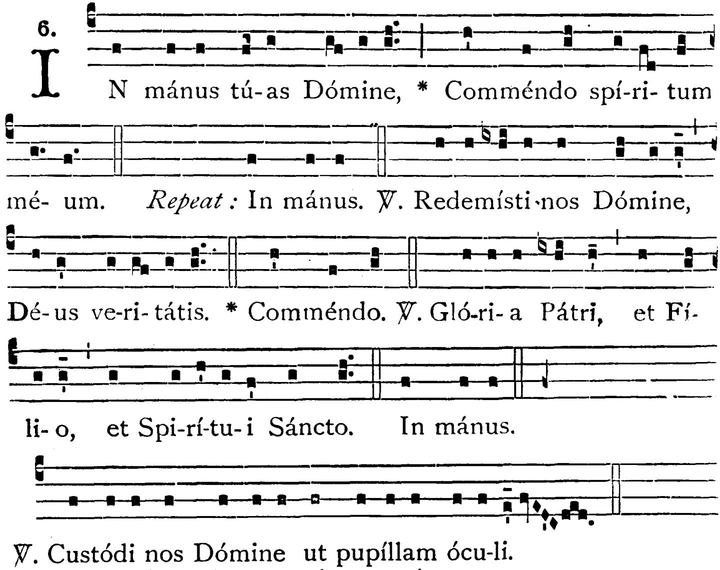


TE lú-cis ante términum, Rérum Cre- á-tor, pósci-



Chapter. *Jer. 14, 9.*

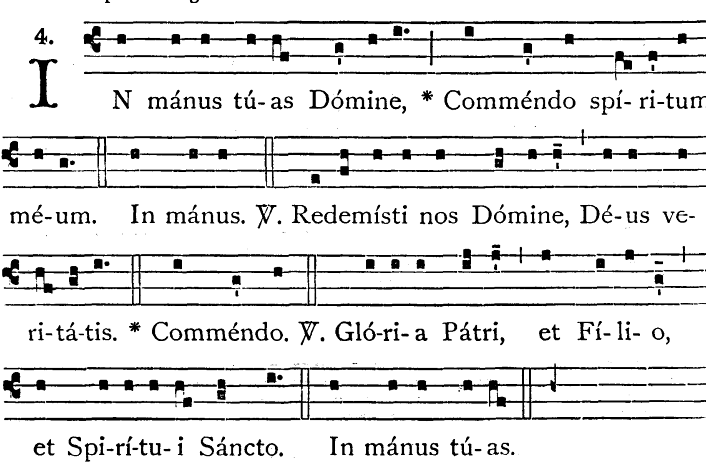


Short Resp. During the Year.



℟. Sub úmbra alárum tuárum prótege nos.

Short Resp. During Advent.

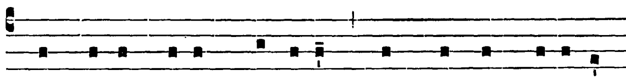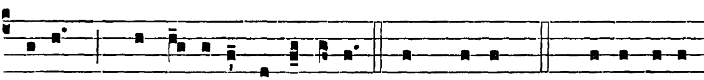




℣. Custódi nos Dómine ut pupíllam ócu-li.
℟. Sub úmbra alárum tuárum prótege nos.

Short Resp. In Paschal Time.

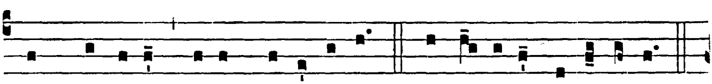
6.



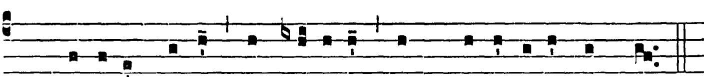
IN mánus tú-as Dómine, comméndo spí-ri-tum



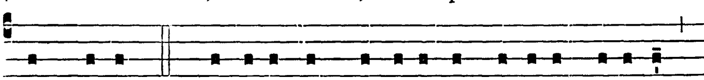
mé-um : * Alle-lú-ia, alle-lú-ia. In mánus. ℣. Redemísti



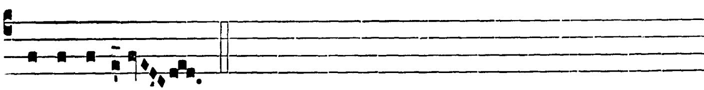
nos Dómine, Dé-us ve-ri-tá-tis. * Alle-lú-ia, alle-lú-ia.



℣. Gló-ri-a Pátri, et Fí-li-o, et Spi-rí-tu-i Sáncto.



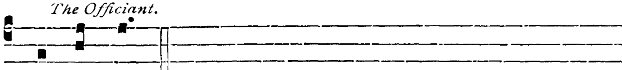
In mánus. ℣. Custódi nos Dómine, ut pupíllam ócu-li,
℟. Sub úmbra alárum tuárum prótege nos,



alle-lú-ia.

Ant. 3. a

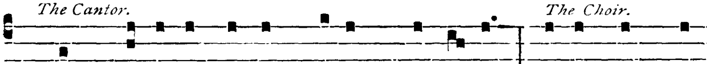
The Officiant.
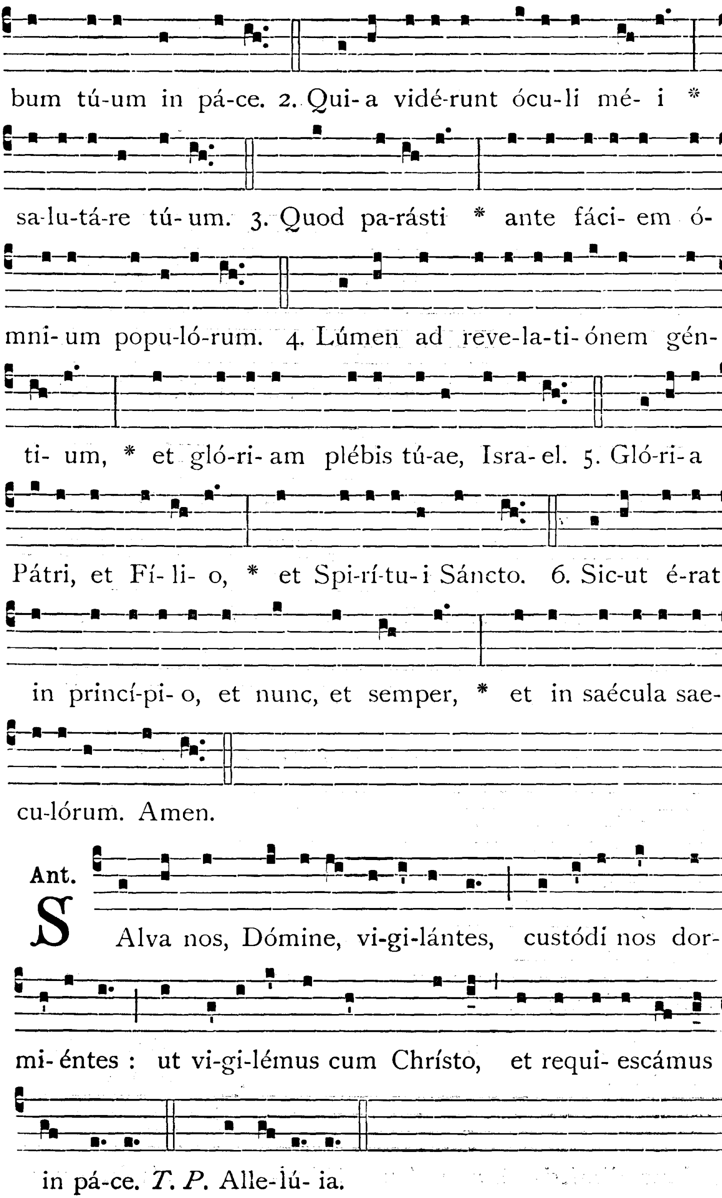


SAlva nos.

Canticle of Simeon. *Luke 2, 29-32.*

The Cantor. *The Choir.*

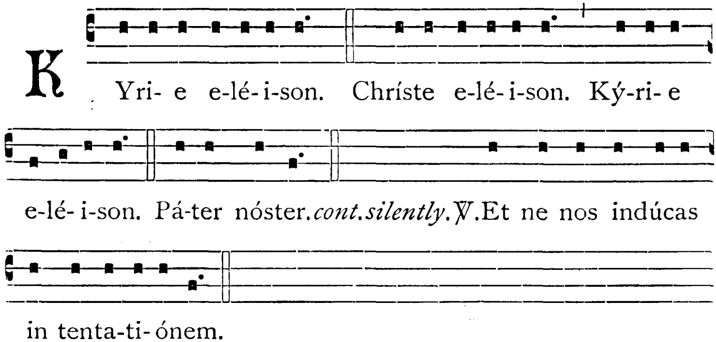


1. Nunc dimíttis sérvum tú-um, Dómi-ne, * secúndum vér-


bum tú-um in pá-ce. 2. Qui- a vidé-runt ócu-li mé- i *
sa-lu-tá-re tú- um. 3. Quod pa-rásti * ante fáci- em ó-
mni- um popu-ló-rum. 4. Lúmen ad reve-la-ti- ónem gén-
ti- um, * et gló-ri- am plébis tú-ae, Isra- el. 5. Gló-ri- a
Pátri, et Fí- li- o, * et Spi-rí-tu- i Sáncto. 6. Sic-ut é-rat
in princí-pi- o, et nunc, et semper, * et in saécula sae-
cu-lórum. Amen.
Ant.
SAlva nos, Dómine, vi-gi-lántes, custódi nos dor-
mi- éntes : ut vi-gi-lémus cum Chrísto, et requi- escámus
in pá-ce. T. P. Alle-lú- ia.

Prayers (called Preces)

The following Prayers are said on all Sundays of semi-double rite; they are omitted, however, if the Commemoration of a Double feast or of an Octave occurs at Vespers.



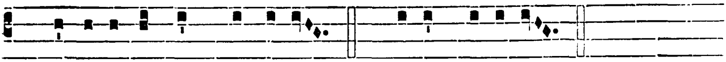
℟. Sed líbera nos a málo.
Crédo in Déum. *cont. silently.*
℣. Cárnis resurrectiónem. ℟. Vítam aetérnam. Amen.
℣. Benedíctus es Dómine Déus pátrum nostrórum.
℟. Et laudábilis et gloriósus in saécula.
℣. Benedicámus Pátrem et Fílium cum Sáncto Spíritu.
℟. Laudémus et superexaltémus éum in saécula.
℣. Benedíctus es Dómine in firmaménto caéli.
℟. Et laudábilis et gloriósus et superexaltátus in saécula.
℣. Benedícat et custódiat nos omnípotens et mísericors Dóminus.
℟. Amen.
℣. Dignáre Dómine nócte ísta. ℟. Sine peccáto nos custodíre.
℣. Miserére nóstri Dómine. ℟. Miserére nóstri.
℣. Fíat misericórdia túa Dómine super nos.
℟. Quemádmodum sperávimus in te.
℣. Dómine exáudi oratiónem méam. ℟. Et clámor méus ad te véniat.

℣. Dóminus vobíscum. ℟. Et cum spíritu túo.

Orémus. *Prayer.*

VIsita, quaésumus Dómine, habitatiónem istam, et omnes insídias inimíci ab ea longe repélle : † Angeli tui sancti hábitent in ea, qui nos in pace custódiant ; * et benedíctio tua sit super nos semper. Per Dóminum nostrum Jesum Christum Fílium tuum : † qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, * per ómnia saécula saeculórum. ℟. Amen.

℣. Dóminus vobíscum. ℟. Et cum spíritu túo.



℣. Benedi-cámus Dómino. ℟. Dé- o grá-ti- as.

Blessing *(given by Officiant recto tono, slowly and gravely.)*

Benedícat et custódiat nos omnípotens et miséricors Dóminus, Páter, et Fílius, et Spíritus Sánctus. ℟. Amen.
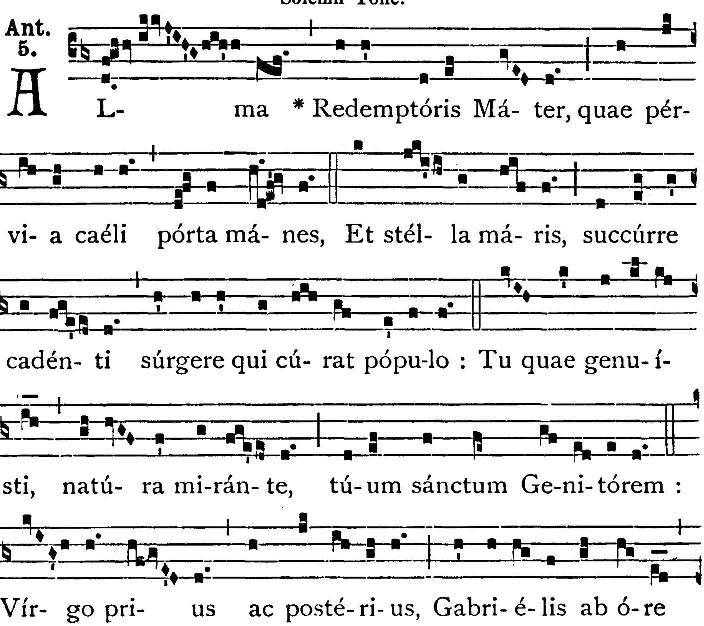
The ℣. Fidélium ánimae. *is omitted, but one of the following Anthems is said according to the Season.*

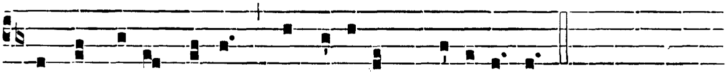
Anthems to the Blessed Virgin Mary

Alma Redemptoris

¶ *From Vespers of Saturday before the 1st Sunday of Advent to 2nd Vespers of the Purification.*

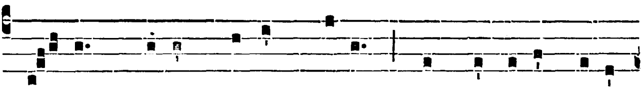
Solemn Tone.



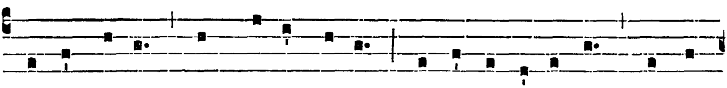


súmens íllud Ave, * peccatórum mi-seré-re.

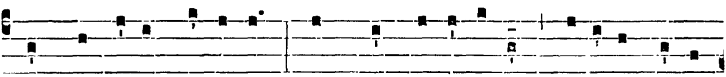
Simple Tone.



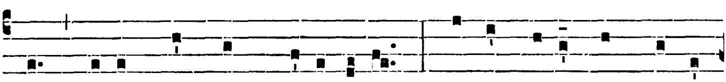
5. A Lma * Redemptó-ris Máter, quae pérvi- a caéli



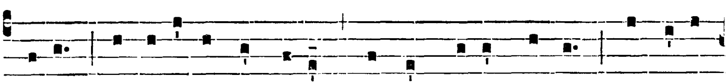
pórta mánes, Et stélla má-ris, succúrre cadénti súrge-



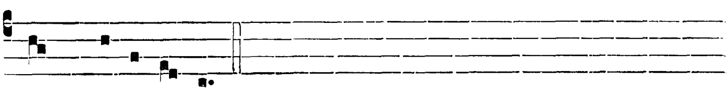
re qui cúrat pópu-lo : Tu quae genu- ísti, natúra mi-rán-



te, tú-um sánctum Geni-tó-rem : Vírgo pri- us ac posté-



ri- us, Gabri- é-lis ab óre súmens íllud Ave, peccató-



rum mi-se-ré- re.

During Advent :

℣. Angelus Dómini nuntiávit Maríae.
℟. Et concépit de Spíritu Sáncto.

Orémus. *Prayer.*

GRátiam tuam, quaésumus Dómine, méntibus nostris infúnde : † ut qui, Angelo nuntiánte, Christi Fílii tui incarnatiónem cognóvimus, * per passiónem ejus et crucem ad resurrectiónis glóriam perducámur. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

From 1st Vespers of Christmas to 2nd Vespers of the Purification :

℣. Post pártum Vírgo invioláta permansísti.
℟. Déi Génitrix intercéde pro nóbis.

Orémus. *Prayer.*

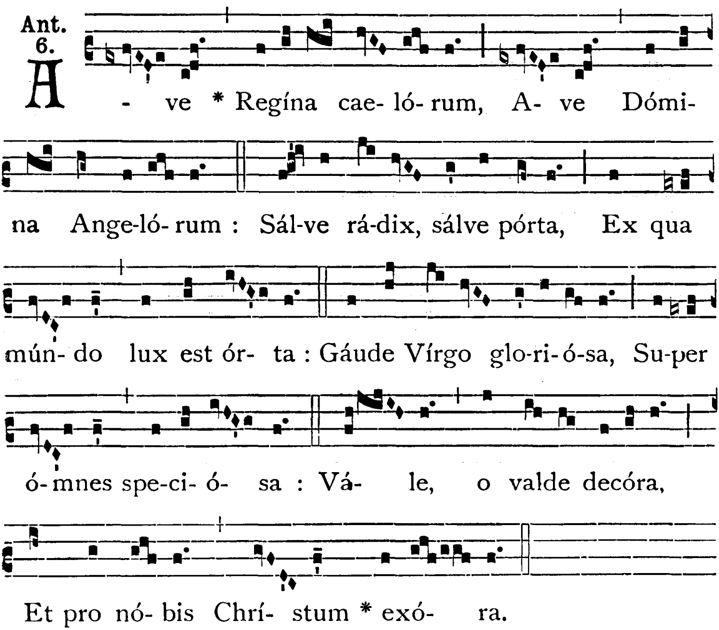
DEus, qui salútis aetérnae, beátae Maríae virginitáte fecúnda, humáno géneri praémia praestitísti : † tríbue, quaésumus; ut ipsam pro nobis intercédere sentiámus, * per quam merúimus auctórem vitae suscípere, Dóminum nostrum Jesum Christum Fílium tuum. ℟. Amen.

Ave Regina

From Compline of Feb. 2nd (even if the Feast of the Purification be transferred) until Compline of Wednesday in Holy Week.

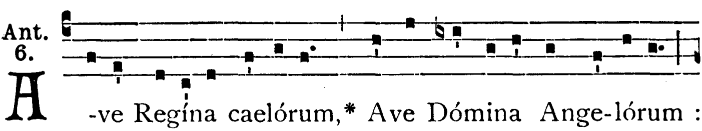
Solemn Tone.

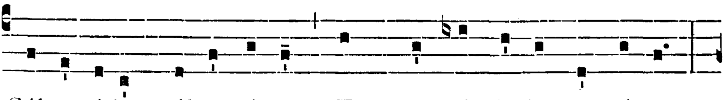
Ant. 6.



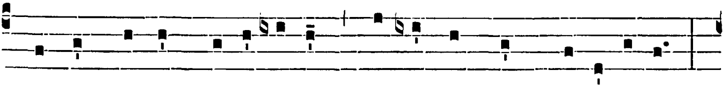
Simple Tone.

Ant. 6.

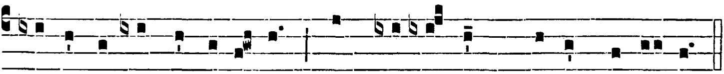




Sálve rádix, sálve pórta, Ex qua múndo lux est órta :



Gáude Vírgo glo-ri- ó-sa, Su-per ómnes spe-ci- ó-sa :



Vá-le, o valde decó-ra, Et pro nó-bis Chrístum exó- ra.

℣. Dignáre me laudáre te, Vírgo sacráta.
℟. Da míhi virtútem cóntra hóstes túos.

Orémus. *Prayer.*
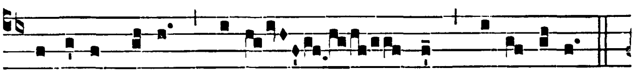
CONcéde, miséricors Deus, fragilitáti nostrae praesídium : † ut qui sanctae Dei Genitrícis memóriam ágimus, * intercessiónis ejus auxílio a nostris iniquitátibus resurgámus. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

Regina caeli

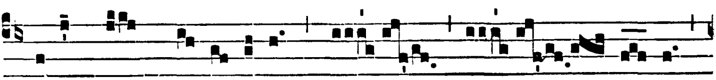
From Compline of Holy Saturday to None of Saturday after the Feast of Pentecost.

Solemn Tone.

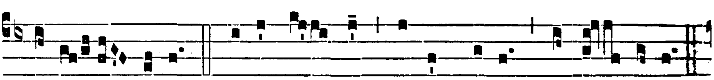
Ant. 6.



REgína caéli * laetá- re, alle-lú-ia :



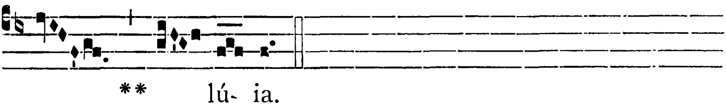
Qui-a quem me-ru- ísti por- **tá- re,**
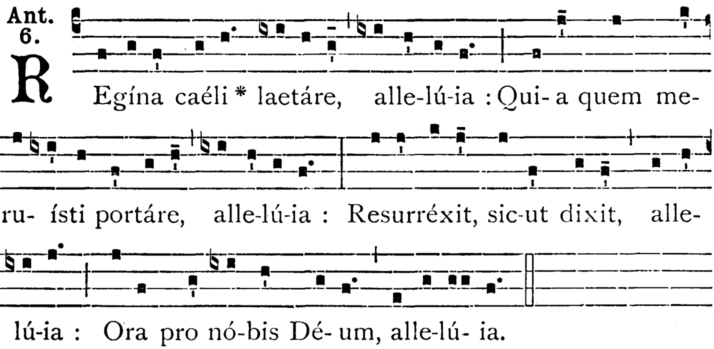


alle- lú-ia : Resurré- xit, sic-ut díxit, alle- **lú-ia** :



O- ra pro nó-bis Dé- um, alle- *



Simple Tone.



℣. Gáude et laetáre Vírgo María, allelúia.
℟. Quia surréxit Dóminus vere, allelúia.

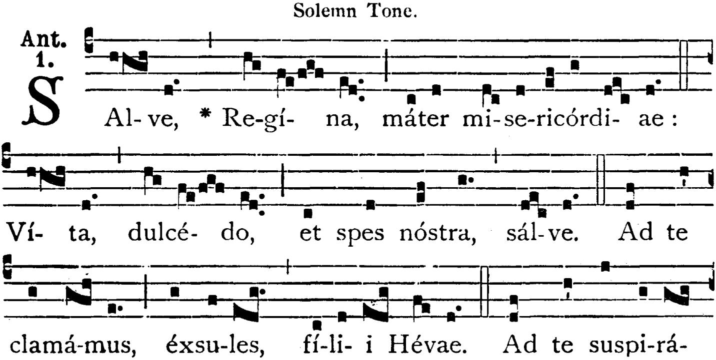
Orémus. *Prayer.*

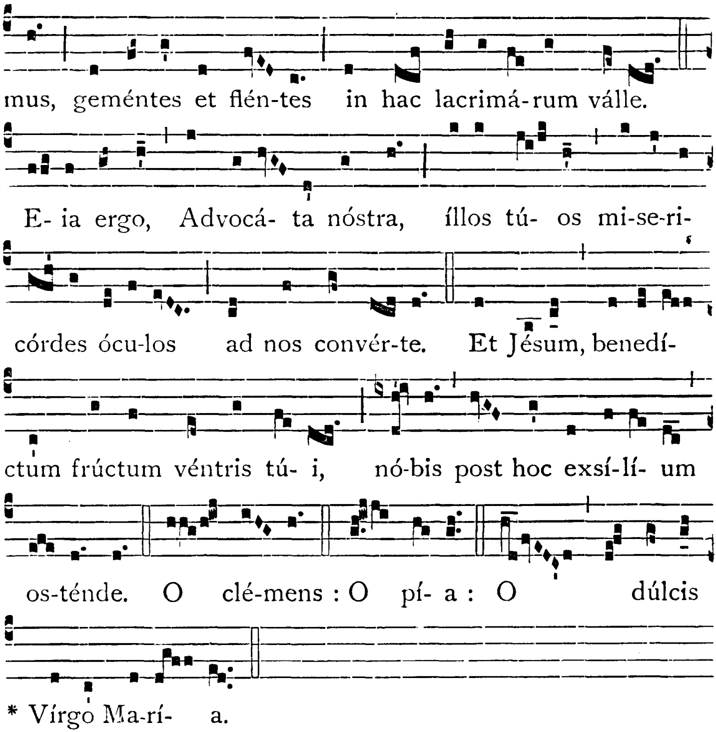
DEus, qui per resurrectiónem Fílii tui Dómini nostri Jesu Christi mundum laetificáre dignátus es : † praesta, quaésumus; ut per ejus Genitrícem Vírginem Maríam * perpétuae capiámus gáudia vitae. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

Salve Regina
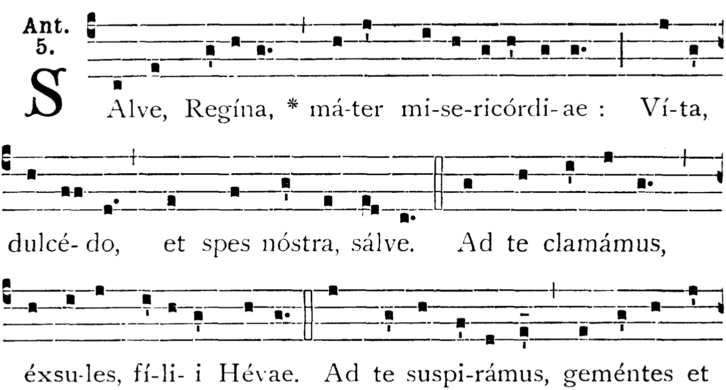
From 1st Vespers of the Feast of the Blessed Trinity to None on Saturday before the 1st Sunday of Advent.

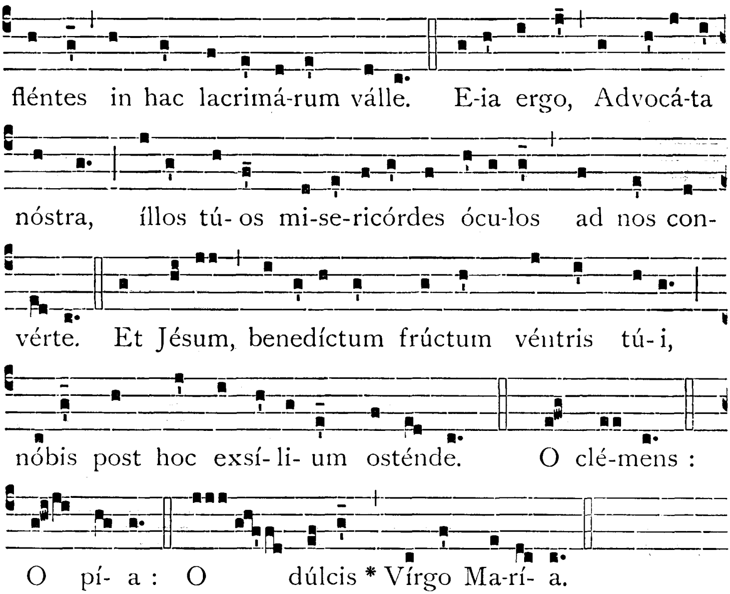
Solemn Tone.




mus, geméntes et flén-tes in hac lacrimá-rum válle.
E- ia ergo, Advocá- ta nóstra, íllos tú- os mi-se-ri-
córdes ócu-los ad nos convér-te. Et Jésum, benedí-
ctum frúctum véntris tú- i, nó-bis post hoc exsí-lí- um
os-ténde. O clé-mens : O pí- a : O dúlcis
* Vírgo Ma-rí- a.

Simple Tone.


Ant. 5.
SAlve, Regína, * má-ter mi-se-ricórdi-ae : Ví-ta,
dulcé- do, et spes nóstra, sálve. Ad te clamámus,
éxsu-les, fí-li- i Hévae. Ad te suspi-rámus, geméntes et



℣. Ora pro nóbis, sáncta Déi Génitrix.
℟. Ut dígni efficiámur promissiónibus Chrísti.

Orémus. *Prayer.*

OMnípotens sempitérne Deus, qui gloriósae Vírginis Matris Maríae corpus et ánimam, ut dignum Fílii tui habitáculum éffici mererétur, Spíritu Sancto cooperánte praeparásti : † da, ut cujus commemoratióne laetámur, * ejus pia intercessióne ab instántibus malis et a morte perpétua liberémur. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

℣. Divínum auxílium máneat semper nobíscum. ℟. Amen.

This ℣. is said recto tono in a low voice.

Páter nóster. Ave María. *and* Credo. *are then said in silence.*

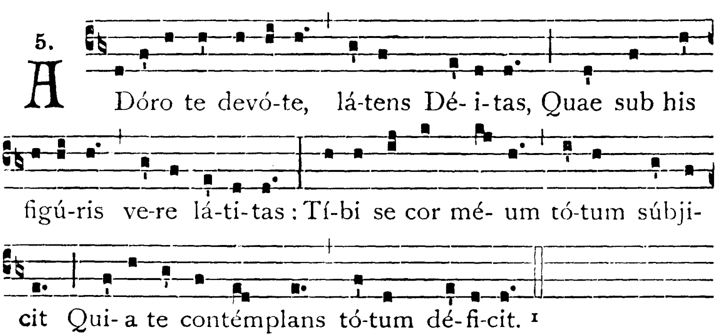
Compline is said as above on all Sundays and Feasts, except the last three days of Holy Week, and during the Octave of Easter.

CHANTS

At Benediction of the Blessed Sacrament

I. IN HONOUR OF THE BLESSED SACRAMENT

1. Adoro te



2. Vísus, táctus, gústus in te fállitur,
Sed audítu sólo tuto créditur :
Crédo quídquid díxit Déi Fílius :
Nil hoc vérbo veritátis vérius.

3. In crúce latébat sóla Déitas,
At hic látet simul et humánitas :
Ambo tamen crédens atque cónfitens,
Péto quod petívit látro paénitens.

4. Plágas, sicut Thómas, non intúeor
Déum tamen méum te confíteor :
Fac me tíbi semper magis crédere,
In te spem habére, te díligere.

5. O memoriále mórtis Dómini,
Pánis vívus vítam praéstans hómini,
Praésta méae ménti de te vívere,
Et te ílli semper dúlce sápere.

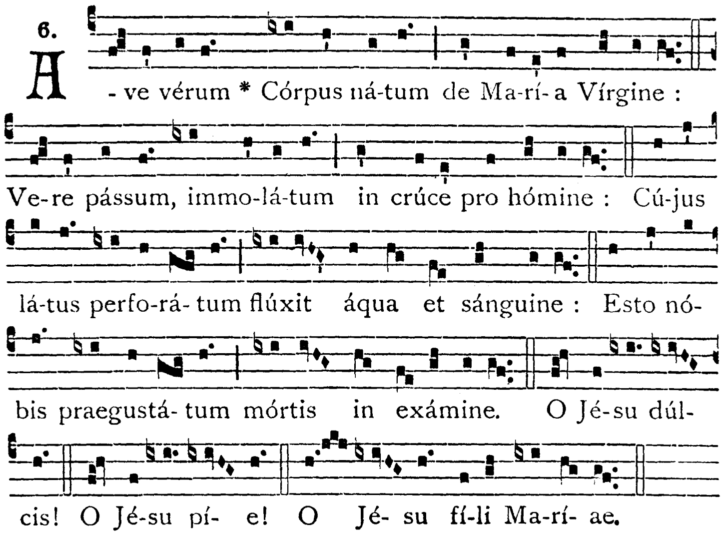
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[1] In verses 2 and 6 no pause in last line.

6. Píe pellicáne, Jésu Dómine,
Me immúndum múnda túo sánguine,
Cújus úna stília sálvum fácere
Tótum múndum quit ab ómni scélere.
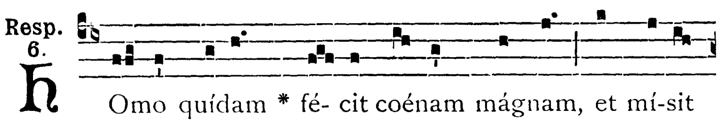
7. Jésu, quem velátum nunc aspício,
Oro, fíat íllud quod tam sítio;
Ut, te reveláta cérnens fácie,
Vísu sim beátus túae glóriae. Amen.

2. Ave verum *

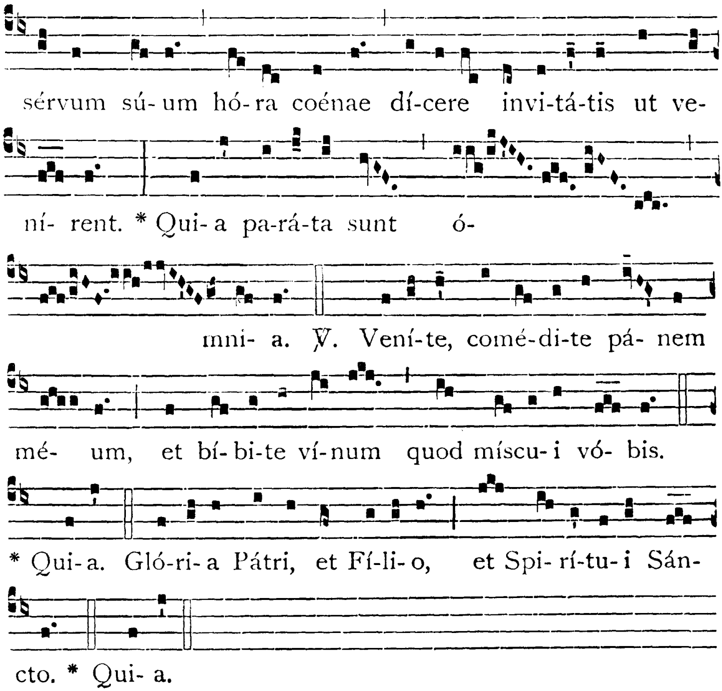


3. Ecce panis Angelorum *p*. 284.
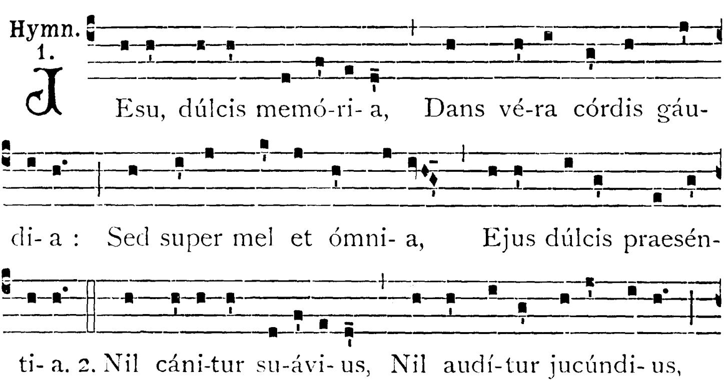
4. Homo quidam *

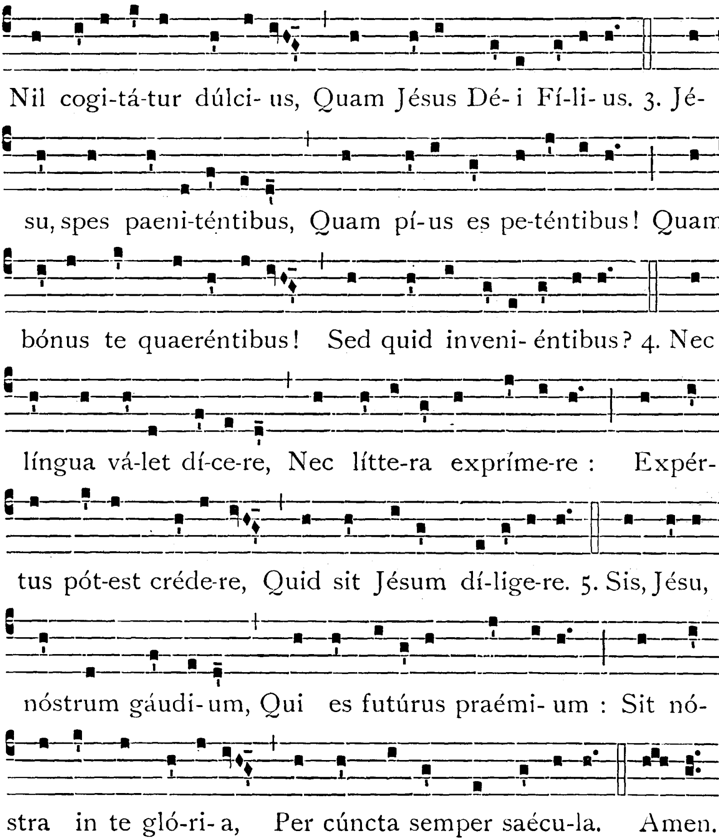


* Melodies taken from Solesmes publications are marked with an asterisk.

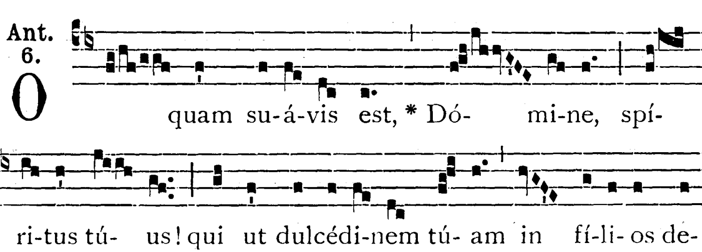


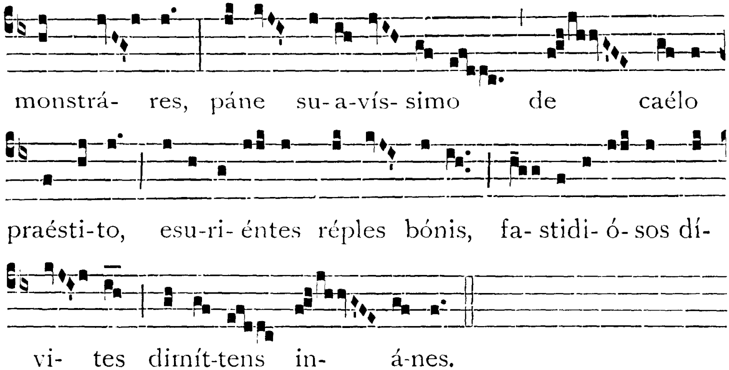
5. Jesu dulcis memoria
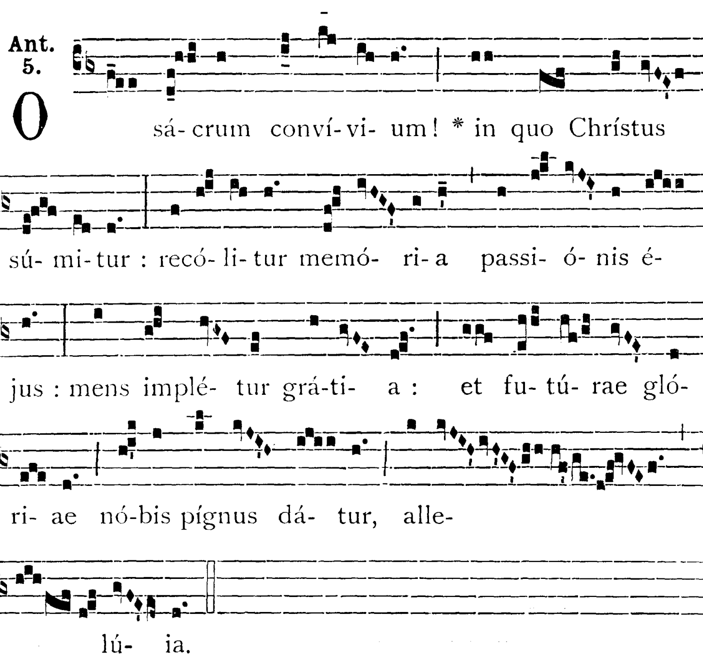




6. O quam suavis est





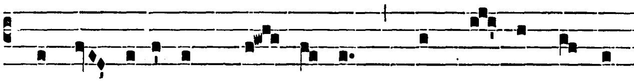
7. O sacrum convivium



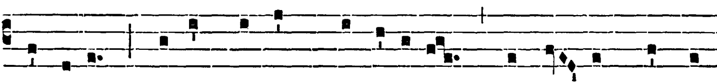
8. O salutaris Hostia *p.* 295.

9. Another Chant

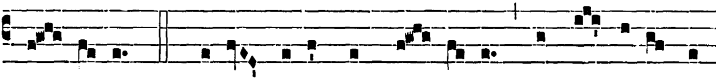
7.



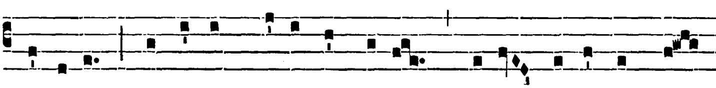
O sa- lutá-ris Hó- sti- a, Quae caé- li pándis



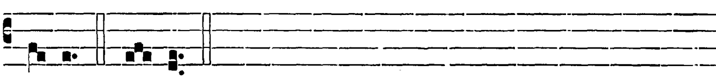
ósti- um, Bélla prémunt hostí- li- a, Da ró- bur, fer au-



xí- li- um. 2. Uni trinóque Dó- mi-no Sit sempi-térna



gló-ri- a, Qui ví-tam sine término Nóbis dónet in pá-



tri- a. Amen.

10. Panis Angelicus *p.* 292 *or* 294.

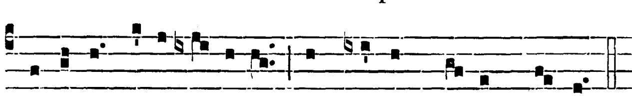
II. FOR VARIOUS SEASONS AND FEASTS

ADVENT

11. Creator alme siderum *p.* 559.

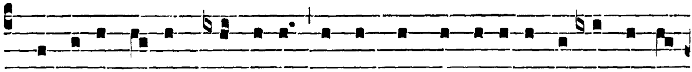
12. Rorate caeli desuper *

1.

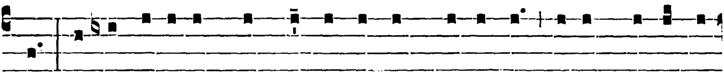


R Orá-te, caéli, dé-super, et núbes plú- ant jústum.

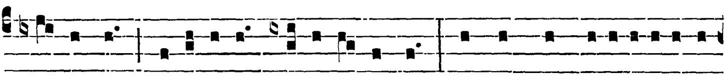
The Choir repeats : Roráte.



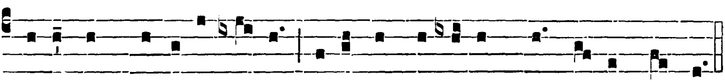
1. Ne i-rascá-ris, Dómine, ne ultra memíne-ris in-iqui-tá-



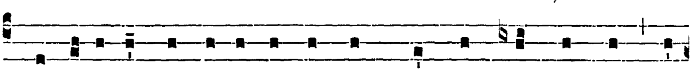
tis : ecce cívi-tas Sáncti fácta est de-sérta : Sí- on de-sérta



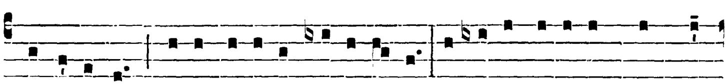
fácta est: Jerúsa-lem deso-lá-ta est: dómus sancti-ficati-ónis



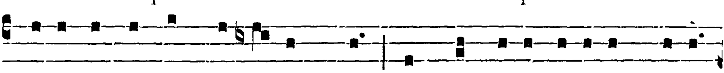
tú-ae et gló-ri- ae tú-ae, ubi lauda-vérunt te pátres nóstri.
℟. Roráte.



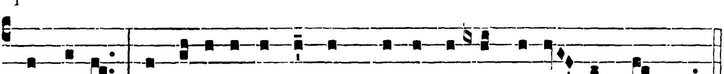
2. Peccávimus, et fácti súmus tamquam immúndus nos, et



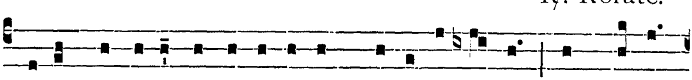
ce-cídimus quasi fó-li- um univérsi : et iniqui-tátes nóstrae



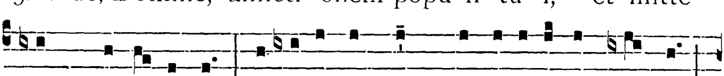
quasi véntus abstu- lé-runt nos : abscondísti fáci- em tú-am



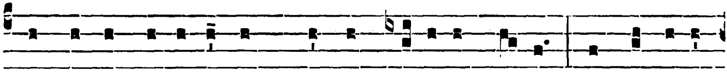
a nóbis, et alli-sísti nos in mánu in- iqui-tá- tis nóstrae.
℟. Roráte.



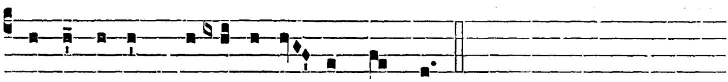
3. Víde, Dómine, afflicti- ónem pópu- li tú- i, et mítte



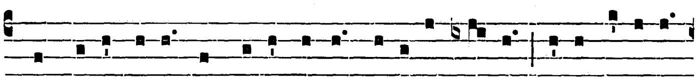
quem missú-rus es : emítte Agnum dominató-rem térrae,



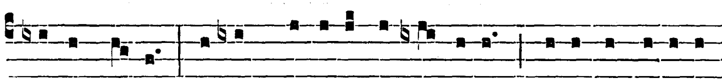
de Pétra de-sérti ad móntem fí-li-ae Sí- on : ut áuferat



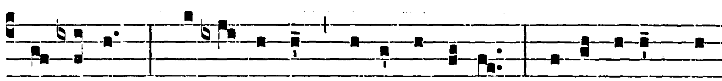
ípse júgum capti-vi-tá- tis nóstrae. ℟. Roráte.



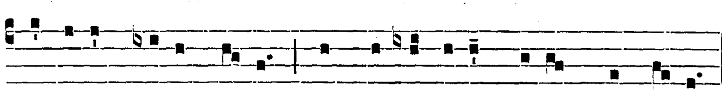
4. Conso-lámini, conso-lámi-ni, pópule mé- us : cito véni- et



sá-lus tú- a : qua-re moeróre consúme-ris, qui- a innovávit



te dó-lor? Salvá-bo te, nó-li timé-re, égo enim sum



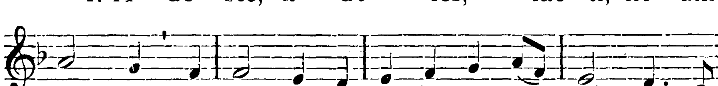
Dóminus Dé-us tú-us, Sánctus Isra-el, Redémptor tú- us.
℟. Roráte.

CHRISTMASTIDE
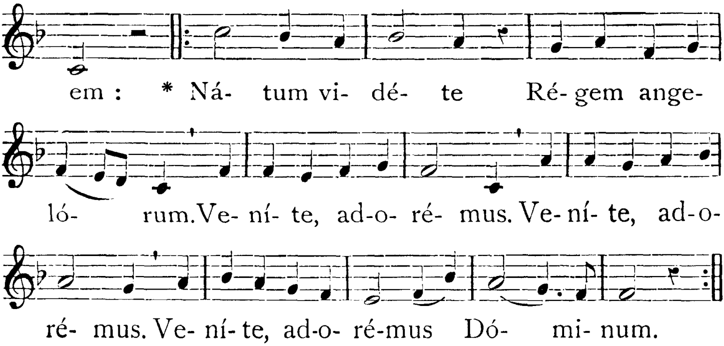
13. Adeste fideles *



1. A- dé- ste, fi- dé- les, laé- ti, tri- um-



phán- tes : Ve- ní- te, ve- ní- te in Béth- le-
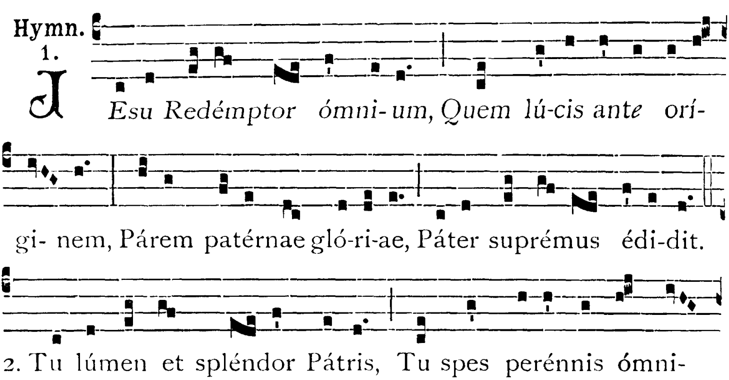


The Choir : * Nátum vidéte.
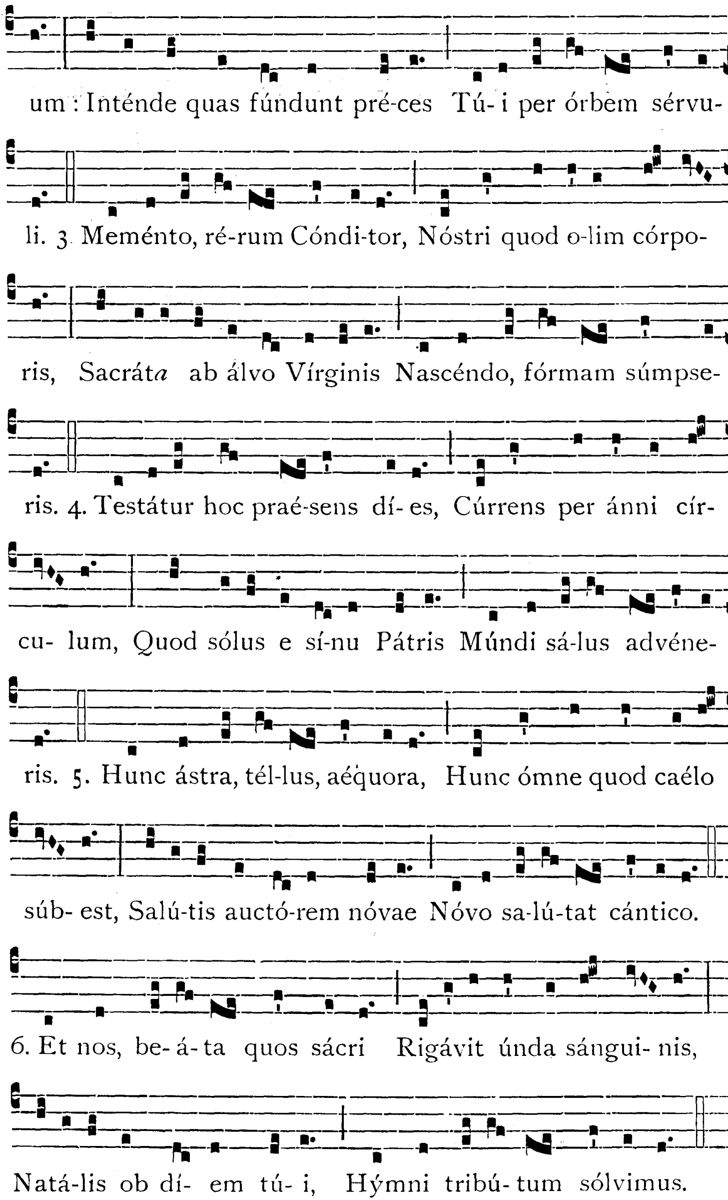
2. En grége relícto, húmiles ad cúnas
   Vocáti pastóres appróperant :
 * Et nos ovánti grádu festinémus :
   Veníte, adorémus, *etc.*

3. Ætérni Paréntis splendórem aetérnum
   Velátum sub cárne vidébimus :
 * Déum infántem, pánnis involútum,
   Veníte, adorémus, *etc.*

4. Pro nóbis egénum et foéno cubántem
   Piis foveámus ampléxibus :
 * Sic nos amántem quis non redamáret?
   Veníte, adorémus, *etc.*

14. Jesu Redemptor omnium




um : Inténde quas fúndunt pré-ces Tú- i per órbem sérvu-
li. 3. Meménto, ré-rum Cóndi-tor, Nóstri quod o-lim córpo-
ris, Sacráta ab álvo Vírginis Nascéndo, fórmam súmpse-
ris. 4. Testátur hoc praé-sens dí- es, Cúrrens per ánni cír-
cu- lum, Quod sólus e sí-nu Pátris Múndi sá-lus advéne-
ris. 5. Hunc ástra, tél-lus, aéquora, Hunc ómne quod caélo
súb- est, Salú-tis auctó-rem nóvae Nóvo sa-lú-tat cántico.
6. Et nos, be- á- ta quos sácri Rigávit únda sángui- nis,
Natá-lis ob dí- em tú- i, Hýmni tribú- tum sólvimus.

7. Jésu, tí-bi sit gló-ri- a, Qui nátus es de Vírgi- ne,

Cum Pátre et álmo Spí-ri-tu, In sempi-térna saécula.

Amen.

DURING LENT

15. **Audi, benigne Conditor** *p.* 560.

16. Attende Domine

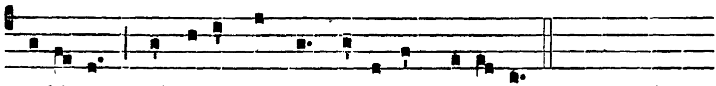
5.

ATténde Dómine, et mi-se-rére, qui-a peccávimus tí-bi. *The Choir repeats :* Atténde.

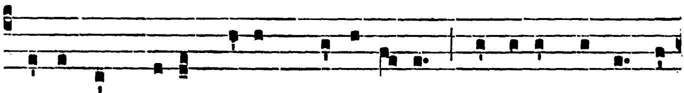
1. Ad te Rex súmme, ómni-um Redémptor, óculos nóstros sublevámus fléntes : exáudi, Chríste, suppli-cántum pré-ces.

℟. Atténde.

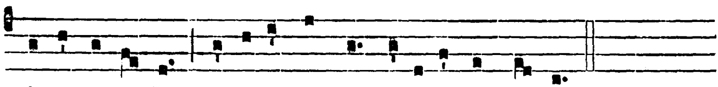
2. Déxtera Pátris, lápis angu-lá- ris, ví- a sa-lú-tis jánu-a



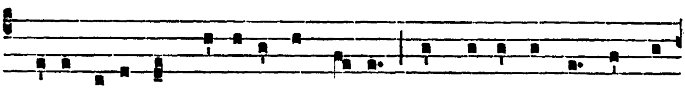
caeléstis, áblu- e nóstri mácu-las de-lícti. ℟. Atténde.



3. Rogámus, Dé- us, tú-am ma-jestá-tem : áuribus sácris gé-



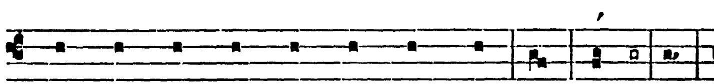
mi-tus exáudi : crímina nóstra plácidus indúlge. ℟. Atténde.



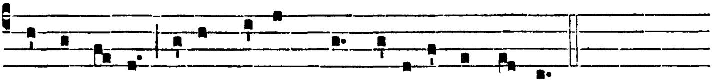
4. Tíbi fatémur crímina admíssa : contrí-to córde pándi-

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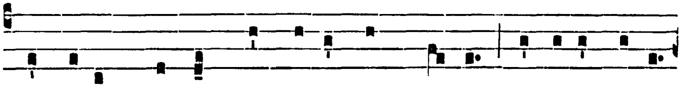
17. Miserere mei Deus



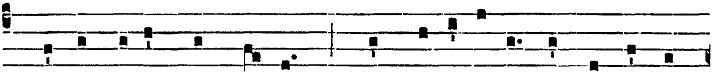
1. Miserére mé-	i	Dé-	us,
2. Et secúndum multitúdinem miseratiónum	tu-	á-	rum,
3. Amplius láva me ab iniquitá-	te	mé-	a :
4. Quóniam iniquitátem méam égo	co-	gnó-	sco :
5. Tíbi sóli peccávi, et málum coram	te	fé-	ci :
6. Ecce enim in iniquitátibus	con-	cé- ptus	sum :
7. Ecce enim veritátem di-	le-	xí-	sti :
8. Aspérges me hyssópo et	mundá-		bor :
9. Audítui méo dábis gáudium et	lae-	tí- ti-	am :
10. Avérte fáciem túam a peccá-	tis	mé-	is :
11. Cor múndum créa in	me	Dé-	us :
12. Ne projícias me a fáci-	e	tú-	a :
13. Rédde míhi laetítiam salutá-	ris	tú-	i :
14. Docébo iníquos ví-	as	tú-	as :
15. Líbera me de sanguínibus Déus, Déus salú-	tis	mé-	ae :
16. Dómine lábia méa	a-	pé- ri-	es :
17. Quóniam si voluísses sacrifícium, dedís-	sem	ú- ti-	que :
18. Sacrifícium Déo spíritus contri-	bu-	lá-	tus :
19. Benígne fac Dómine in bóna voluntáte tú-	a	Sí-	on :
20. Tunc acceptábis sacrifícium justítiae, oblatiónes et ho-	lo-	cáu-	sta :
Miserére mé-	i	Dé-	us :



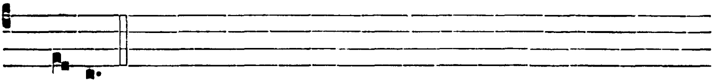
mus occúlta : tú- a Redémptor, pí- e-tas ignóscat. ℟. Atténde.



5. Innocens cáptus, nec repúgnans dúctus, téstibus fálsis

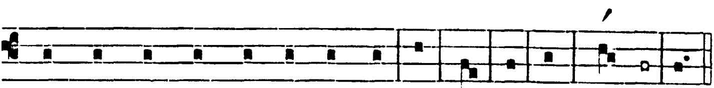


pro ímpi- is damná- tus : quos redemísti, tu consérva,



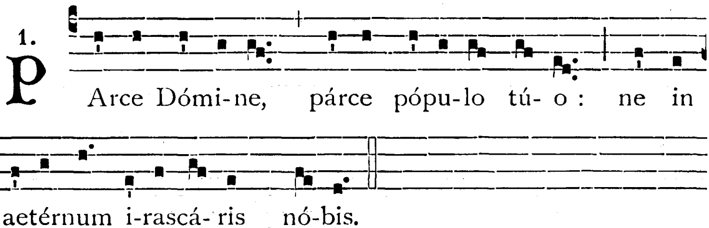
Chríste. ℟. Atténde.

Psalm 50. — *Tone 2.*



1. secúndum mágnam mise-	ri-	cór-	di-	am	tú-		am.
2. déle in-	i-	qui-	tá-	tem	mé-		am.
3. et a pec-	cá-	to	mé-	o	múnda		me.
4. et peccátum méum	con-	tra	me	est	sem-		per.
5. ut justificéris in sermónibus túis, et vín-	cas	cum	ju-	di-	cá-		ris.
6. et in peccátis concé-	pit	me	má-	ter	mé-		a.
7. incérta et occúlta sapiéntiae túae ma-	ni-	fe-	stá-	sti	mí-		hi.
8. lavábis me, et super	ní-	vem	de-	al-	bá-		bor.
9. et exsultábunt ós-	sa	hu-	mi-	li-	á-		ta.
10. et ómnes iniqui-	tá-	tes	mé-	as	dé-		le.
11. et spíritum réctum ínnova in	vi-	scé-	ri-	bus	mé-		is.
12. et spíritum sánctum túum	ne	áu-	fe-	ras	a		me.
13. et spíritu prin-	ci-	pá-	li	con-	fír-	ma	me.
14. et ímpii	ad	te	con-	ver-	tén-		tur.
15. et exsultábit língua méa	ju-	stí-	ti-	am	tú-		am.
16. et os méum annunti-	á-	bit	láu-	dem	tú-		am.
17. holocáu-	stis	non	de-	le-	ctá-	be-	ris.
18. cor contrítum et humiliátum	Dé-	us	non	de-	spí-	ci-	es.
19. ut aedificén-	tur	mú-	ri	Je-	rú-	sa-	lem.
20. tunc impónent super al-	tá-	re	tú-	um	ví-	tu-	los.
	mi-	se-	ré-	re	mé-		i.
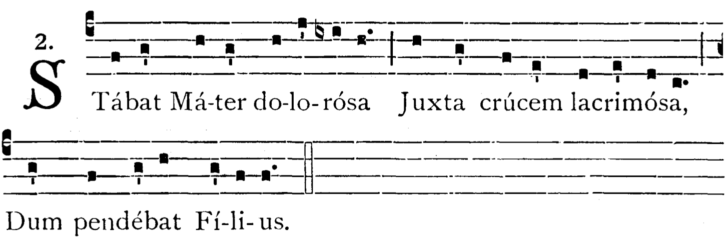
18. Parce Domine



PASSIONTIDE

19. Stabat Mater *Seq. p.* 519.

20. Simple Tone



2. Cújus ánimam geméntem,
Contristátam et doléntem
Pertransívit gládius.

3. O quam trístis et afflícta
Fúit ílla benedícta
Máter unigéniti!

4. Quae maerébat et dolébat,
Pía Máter, dum vidébat
Náti poénas ínclyti.

5. Quis est hómo qui non fléret,
Mátrem Chrísti si vidéret
In tánto supplício?

6. Quis non pósset contristári,
Chrísti mátrem contemplári
Doléntem cum Fílio?

7. Pro peccátis súae géntis,
Vídit Jésum in torméntis,
Et flagéllis súbditum.

8. Vídit súum dúlcem nátum
Moriéndo desolátum,
Dum emísit spíritum.

9. Eia Máter, fons amóris,
Me sentíre vim dolóris
Fac, ut técum lúgeam.

10. Fac ut árdeat cor méum
In amándo Chrístum Déum,
Ut síbi compláceam.

11. Sáncta Máter, ístud ágas,
Crucifíxi fíge plágas
Córdi méo válide.

12. Túi náti vulnerátí,
Tam dignáti pro me páti,
Poénas mécum dívide.

13. Fac me técum pie flére,
Crucifíxo condolére,
Donec égo víxero.

14. Juxta crúcem técum stáre,
Et me tíbi sociáre
In plánctu desídero.

15. Vírgo vírginum praeclára,
Míhi jam non sis amára :
Fac me técum plángere.

16. Fac ut pórtem Chrísti mórtem,
Passiónis fac consórtem,
Et plágas recólere.

17. Fac me plágis vulnerári,
Fac me crúce inebriári,
Et cruóre Fílii.

18. Flámmis ne úrar succénsus,
Per te, Vírgo, sim defénsus
In díe judícii.

19. Chríste, cum sit hinc exíre,
Da per Mátrem me veníre
Ad pálmam victóriae.

20. Quando córpus moriétur,
Fac ut ánimae donétur
Paradísi glória. Amen.

21. **Vexilla Regis** *p.* 228.

EASTERTIDE

22. **Ad regias Agni dapes** *p.* 566.

23. O filii et filiae
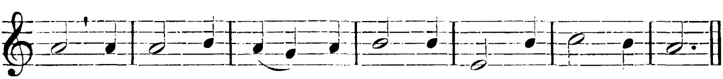


Al-le- lú- ia, Al-le- lú- ia, Al-le- lú- ia.

The Choir repeats : Allelúia.



1. O fí- li- i et fí- li- ae, Rex cae-lé- stis, Rex gló- ri-



ae, Mór- te sur- ré- xit hó- di- e, Al-le- lú- ia.

2.

Et máne príma sábbati,
Ad óstium monuménti
Accessérunt discípuli.

3.

Et María Magdaléne,
Et Jacóbi et Salóme,
Venérunt córpus úngere.

4.

In álbis sédens Angelus
Praedíxit muliéribus :
In Galilaéa est Dóminus.

5.

Et Joánnes Apóstolus
Cucúrrit Pétro cítius,
Monuménto vénit prius.

6.

Discípulis adstántibus,
In médio stétit Chrístus,
Dícens : Pax vóbis ómnibus.

7.

Ut intelléxit Dídymus,
Quia surréxerat Jésus,
Remánsit fere dúbius.

8.

Víde, Thóma, víde látus,
Vide pédes, víde mánus,
Nóli ésse incrédulus.

9.

Quando Thómas Chrísti látus,
Pédes vídit atque mánus,
Díxit : Tu es Déus méus.

10.

Beáti qui non vidérunt,
Et fírmiter credidérunt,
Vítam aetérnam habébunt.

11.

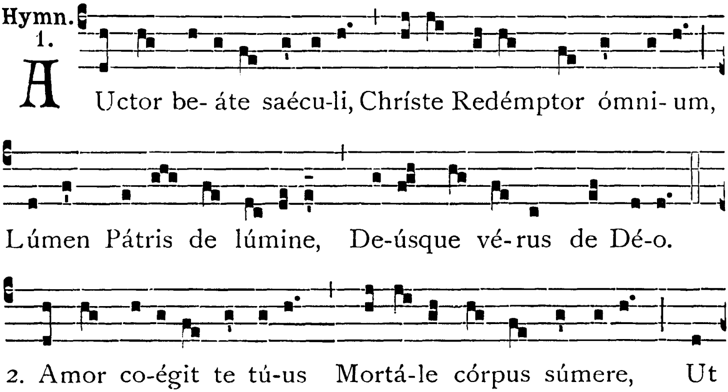
In hoc késto sanctíssimo
Sit laus et jubilátio,
BENEDICÁMUS DÓMINO.

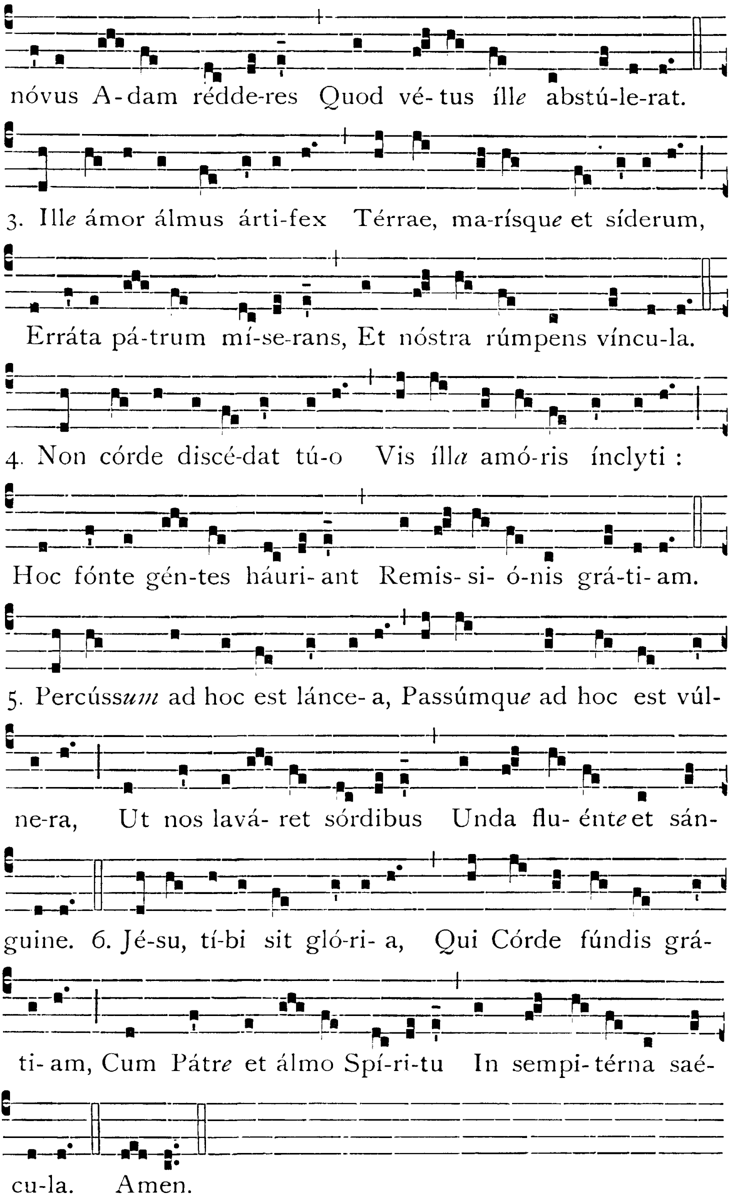
12.

Ex quíbus nos humíllimas
Devótas atque débitas
DÉO dicámus GRÁTIAS.

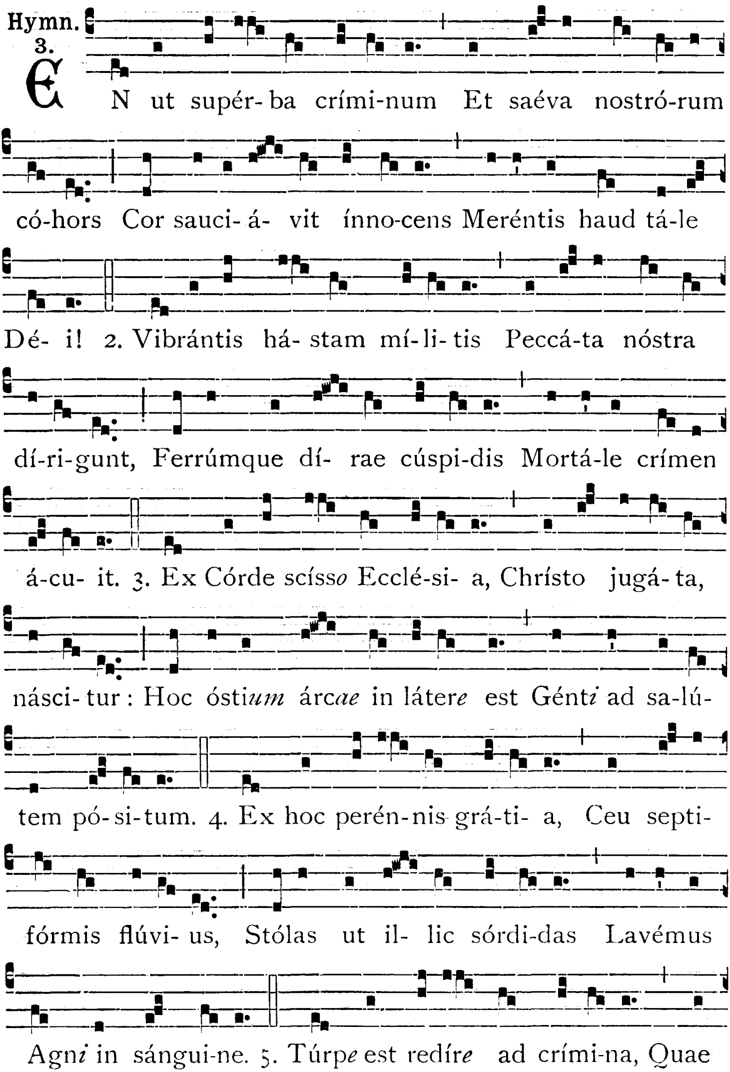
SACRED HEART

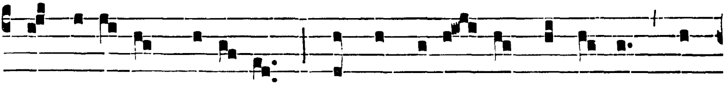
24. Auctor beate saeculi *



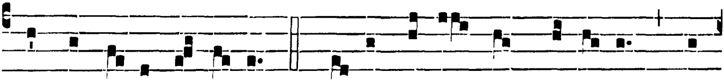

nóvus A-dam rédde-res Quod vé-tus ílle abstú-le-rat.
3. Ille ámor álmus árti-fex Térrae, ma-rísque et síderum,
Erráta pá-trum mí-se-rans, Et nóstra rúmpens víncu-la.
4. Non córde discé-dat tú-o Vis ílla amó-ris ínclyti :
Hoc fónte gén-tes háuri-ant Remis-si-ó-nis grá-ti-am.
5. Percússum ad hoc est lánce-a, Passúmque ad hoc est vúl-
ne-ra, Ut nos lavá-ret sórdibus Unda flu-énte et sán-
guine. 6. Jé-su, tí-bi sit gló-ri-a, Qui Córde fúndis grá-
ti-am, Cum Pátre et álmo Spí-ri-tu In sempi-térna saé-
cu-la. Amen.

25. En ut superba

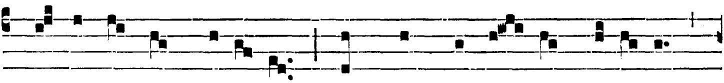




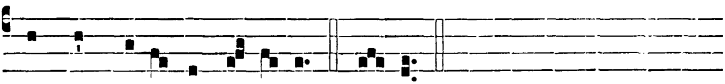
Cor be-á-tum láce-rent : Sed aemulé- mur córdi-bus Flám-



mas amó-ris índi-ces. 6. Jé-su, tí-bi sit gló-ri- a, Qui



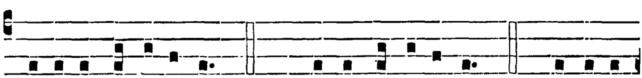
Córde fúndis grá-ti- am, Cum Pátre et ál-mo Spí-ri-tu



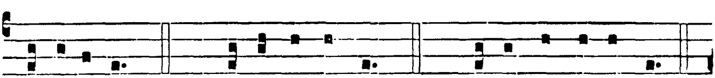
In sempi-térna saécu-la. Amen.

26. Litany of the Sacred Heart *

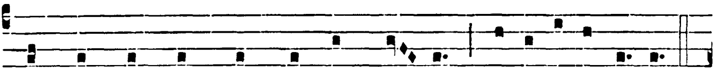
4.



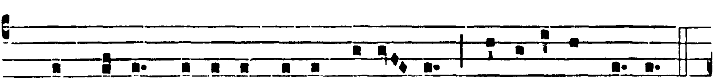
KYri-e e-lé- i-son. *ij.* Chríste e-lé- i-son. *ij.* Ký-ri- e



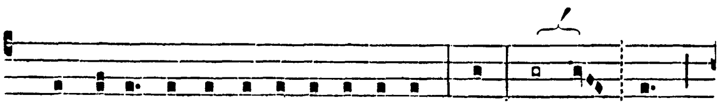
e-lé- i-son. *ij.* Chríste áudi nos. *ij.* Chríste exáudi nos. *ij.*



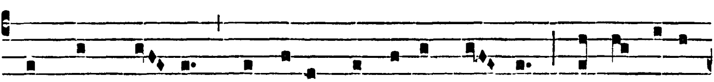
Pá- ter de caé- lis Dé- us, mi-se-ré-re nó-bis.
Fí- li Red- émptor múndi Dé- us, mi-se-ré-re nó-bis.
Spí- ri- tus Sán- cte Dé- us, mi-se-ré-re nó-bis.
Sáncta Trí- ni- tas ú-nus Dé- us, mi-se-ré-re nó-bis.



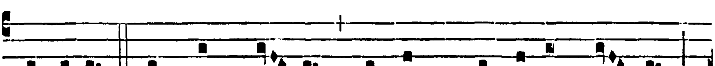
1. Cor Jé-su, Fí- li- i Pátris aetér-ni, mi-seré-re nó-bis.



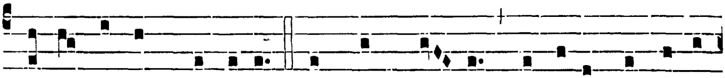
2. Cor Jé-su, in sínu Vírginis Mátris a Spíritu Sáncto	for-		má-	tum,
3. Cor Jé-su, Vérbo Déi substantiáliter	u-		ní-	tum,
4. Cor Jé-su, majestátis in-	fi-		ní-	tae,
5. Cor Jé-su, témplum Dé-	i		sán-	ctum,
6. Cor Jé-su, tabernáculum	Al-	tís-	si-	mi,
7. Cor Jé-su, dómus Déi et pór-	ta		caé-	li,
8. Cor Jé-su, fórnax árdens ca-	ri-		tá-	tis,
9. Cor Jé-su, justítiae et amóris re-	ce-	ptá-	cu-	lum,
10. Cor Jé-su, bonitáte et amó-	re		plé-	num,
11. Cor Jé-su, virtútum ómnium	a-		býs-	sus,
12. Cor Jé-su, ómni láude	di-	gnís-	si	mum,
13. Cor Jé-su, rex et céntrum ómni-	um	cór-	di-	um,
14. Cor Jé-su, in quo sunt ómnes thesáuri sapiéntiae et	sci-	én-	ti-	ae,
15. Cor Jé-su, in quo hábitat ómnis plenitúdo divi-	ni-		tá-	tis,
16. Cor Jé-su, in quo Páter síbi bene	com-	plá-	cu-	it,
17. Cor Jé-su, de cújus plenitúdine ómnes nos	ac-	cé-	pi-	mus,
18. Cor Jé-su, desidérium cóllium ae-	ter-		nó-	rum,
19. Cor Jé-su, pátiens et múltae mise-	ri-	cór-	di-	ae,
20. Cor Jé-su, díves in ómnes qui ín-	vo-		cant	te,
21. Cor Jé-su, fons vítae et san-	cti-		tá-	tis,
22. Cor Jé-su, propitiátio pro peccá-	tis		nó-	stris,
23. Cor Jé-su, saturátum	op-	pró-	bri-	is,
24. Cor Jé-su, attrítum propter scéle-	ra		nó-	stra,
25. Cor Jé-su, usque ad mórtem obédi-	ens		fá-	ctum,
26. Cor Jé-su, láncea per-	fo-		rá-	tum,
27. Cor Jé-su, fons totíus consola-	ti-		ó-	nis,
28. Cor Jé-su, víta et resurrécti-	o		nó-	stra,
29. Cor Jé-su, pax et reconciliáti-	o		nó-	stra,
30. Cor Jé-su, víctima pec-	ca-		tó-	rum,
31. Cor Jé-su, sálus in te	spe-	rán-	ti-	um,
32. Cor Jé-su, spes in te mo-	ri-	én-	ti-	um,
33. Cor Jé-su, delíciae sanctó-	rum	ó-	mni-	um,



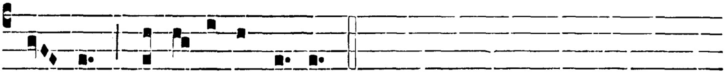
Agnus Dé- i, qui tóllis peccá-ta mún-di, párce nóbis



Dómine. Agnus Dé- i, qui tóllis peccá-ta mún-di,



exáudi nos, Dómine. Agnus Dé- i, qui tóllis peccá-ta



mún di, mi-se-ré-re nó-bis.

℣. Jésu, mítis et húmilis Córde.
℟. Fac cor nóstrum secúndum Cór túum.

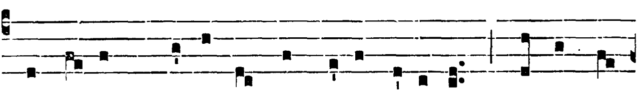
Orémus.

OMnípotens sempitérne Deus, réspice in Cor dilectíssimi Fílii tui, et in laudes et satisfactiónes, quas in nómine peccatórum tibi persólvit, † iísque misericórdiam tuam peténtibus, tu véniam concéde placátus, * in nómine ejúsdem Fílii tui Jesu Chrísti : Qui tecum vivit et regnat in saécula saeculórum. ℟. Amen.

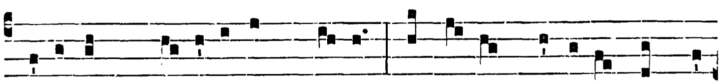
SAINT JOSEPH

27. Te Joseph celebrent

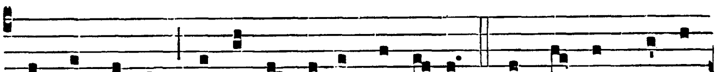
Hymn. 1.



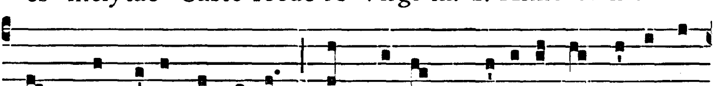
TE, Jó-seph, cé-lebrent ágmina caéli-tum : Te cúncti



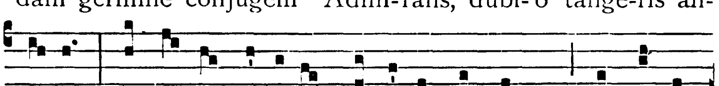
résonent christí- adum chó-ri, Qui clá-rus mé-ri-tis, júnctus
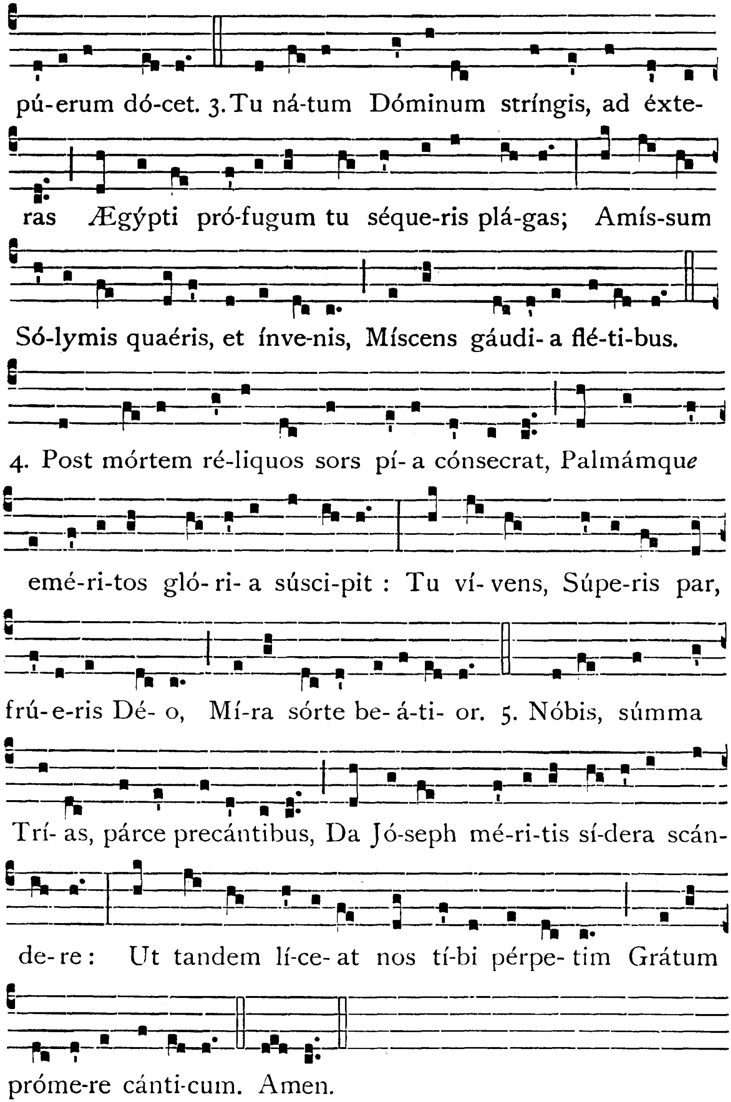


es ínclytae Cásto foéde-re Vírgi-ni. 2. Almo cum túmi-



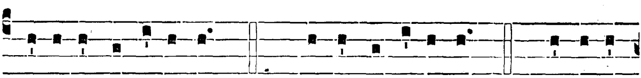
dam gérmine cónjugem Admí-rans, dúbi- o tánge-ris án-



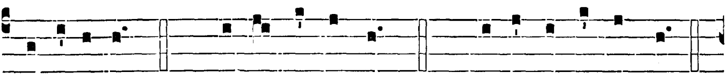
xi- us, Afflá- tu súpe-ri Flámi-nis Ange-lus Concéptum


pú-erum dó-cet. 3. Tu ná-tum Dóminum stríngis, ad éxte-
ras Ægýpti pró-fugum tu séque-ris plá-gas; Amís-sum
Só-lymis quaéris, et ínve-nis, Míscens gáudi- a flé-ti-bus.
4. Post mórtem ré-liquos sors pí- a cónsecrat, Palmámque
emé-ri-tos gló- ri- a súsci-pit : Tu ví- vens, Súpe-ris par,
frú- e-ris Dé- o, Mí-ra sórte be- á-ti- or. 5. Nóbis, súmma
Trí- as, párce precántibus, Da Jó-seph mé-ri-tis sí-dera scán-
de- re : Ut tandem lí-ce- at nos tí-bi pérpe- tim Grátum
próme-re cánti-cum. Amen.

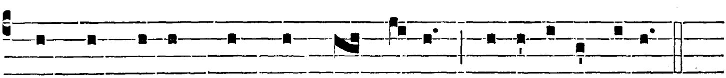
28. Litany of St. Joseph *



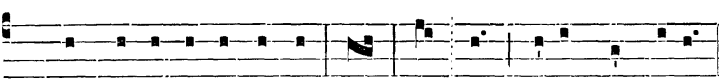
K Yri- e, e-lé- i-son. *ij.* Chríste, e-lé- i-son. *ij.* Ký-ri- e,



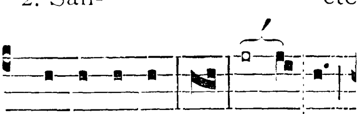
e-lé- i-son. *ij.* Chríste, áudi nos. *ij.* Chríste, exáudi nos. *ij.*



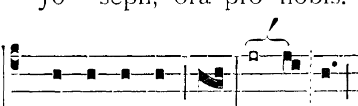
Pá- ter de caé- lis, Dé- us, mi-se-ré-re nóbis.
Fí li, Redémptor mún-di, Dé- us, mi-se-ré-re nóbis.
Spí- ri- tus Sáncte, Dé- us, mi-se-ré-re nóbis.
Sáncta Trí-ni- tas, ú- nus Dé- us, mi-se-ré-re nóbis.



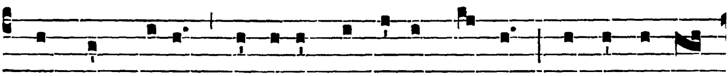
1. Sáncta Ma- rí- a, óra pro nóbis.
2. Sán- cte Jó- seph, óra pro nóbis.



3. Próles Dá vid ín-cli- ta
4. Lúmen Patri- ar- chá-rum,
5. Déi Genitrí- cis Spónse
6. Cústos pudí- ce Vírgi- nis,
7. Fílii Déi nu- trí-ci- e,
8. Chrísti defén- sor sé-du- le,
9. Almae Famíli- ae praé-ses,
10. Jóseph ju- stíssi- me,
11. Jóseph ca- stíssi- me,
12. Jóseph pru- den-tís-si- me,
13. Jóseph for- tís-si- me,
14. Jóseph obedi- en- tís-si- me,



15. Jóseph fi- de- lís- si- me
16. Spéculum pa- ti- én-ti- ae,
17. Amátor pau- per- tá- tis,
18 Exémplar o- pí- fi- cum,
19. Domésticae vítae dé-cus,
20. Cú- stos vír-gi- num,
21. Familiá- rum có-lu- men,
22. Solátium mi- se- ró- rum,
23. Spes ae- gro- tánti- um,
24. Patróne mo- ri- én-ti- um,
25. Tér- ror daémonum,
26. Protéctor sán- ctae Ec- clé-si- ae,



Agnus Dé-i, qui tóllis peccá-ta múndi, párce nó-bis,
Agnus Dé-i, qui tóllis peccá-ta múndi, exáudi nos,
Agnus Dé-i, qui tóllis peccá-ta múndi, mi-se-ré-re



Dómi-ne.
Dómi-ne.
nó-bis.

℣. Constítuit éum dóminum dómus súae.
℟. Et príncipem ómnis possessiónis súae
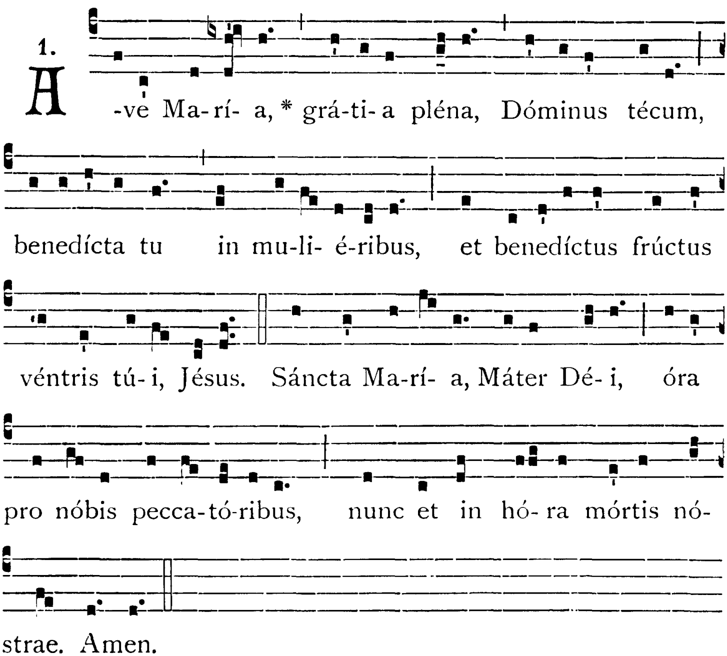
Orémus.

DEus, qui ineffábili providéntia beátum Joseph sanctíssimae Genitrícis tuae sponsum elígere dignátus es : † praesta, quaésumus; ut, quem protectórem venerámur in terris, * intercessórem habére mereámur in caelis : Qui vivis et regnas in saécula saeculórum. ℟. Amen.

III. IN HONOUR OF THE BLESSED VIRGIN MARY

29. Alma Redemptoris *p.* 592.

30. Ave Maria *

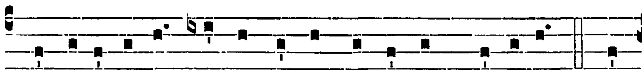


31. Ave maris stella *p.* 573.

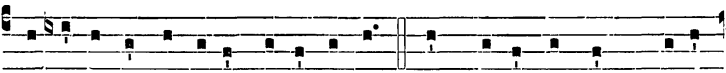
32. Ave Regina caelorum *p.* 594.

33. Inviolata *

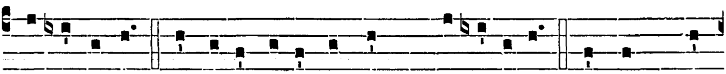
6.



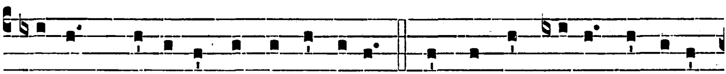
INvi- o-lá-ta, * íntegra, et cásta es Ma-rí- a : Quae



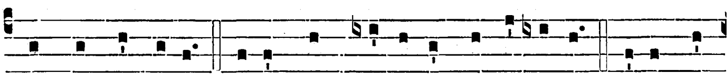
es effécta fúlgida caéli pórta. O Má-ter álma Chrísti



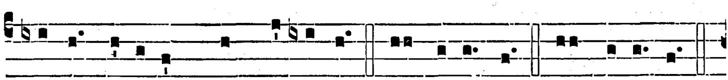
ca-ríssima : Súscipe pí- a láudum praecóni- a. Te nunc flá-



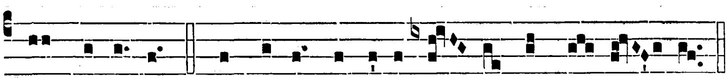
gi-tant devó-ta córda et óra : Nóstra ut púra péctora



sint et córpora. Tú-a per pre-cá-ta dulcí- sona : Nóbis con-



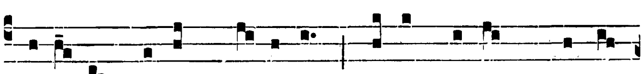
cédas véni- am per saécu-la. O benígna! O Regí-na!



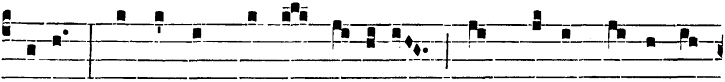
O Ma-rí- a! Quae só-la invi- o-lá- ta perman-sí- sti.

34. Maria Mater gratiae

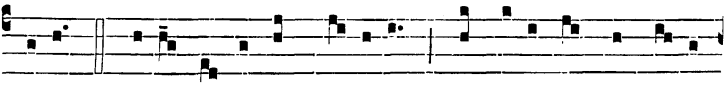
Hymn. 2.



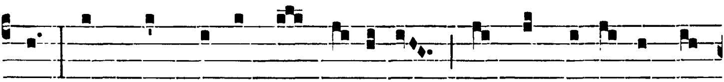
MArí- a Má-ter grá-ti- ae, Dúlcis Pá-rens clemén-



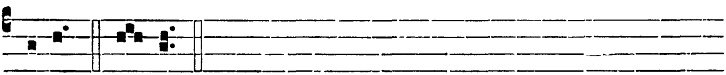
ti-ae, Tu nos ab hóste pró-tege, Et mórtis hó-ra sús-



cipe. 2. Jésu, tí- bi sit gló-ri- a, Qui nátus es de Vírgi-



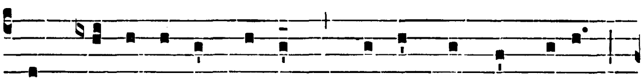
ne, Cum Pátre et álmo Spí- ri-tu, In sempi-térna saé-



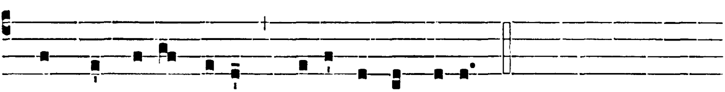
cu-la Amen.

35. Monstra te esse matrem

1.



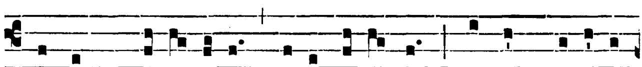
M Onstra te esse mátrem : Súmat per te préces,



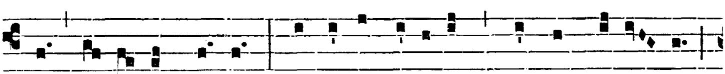
Qui pro nóbis nátus, Tú-lit esse tú-us.

36. O quam glorifica
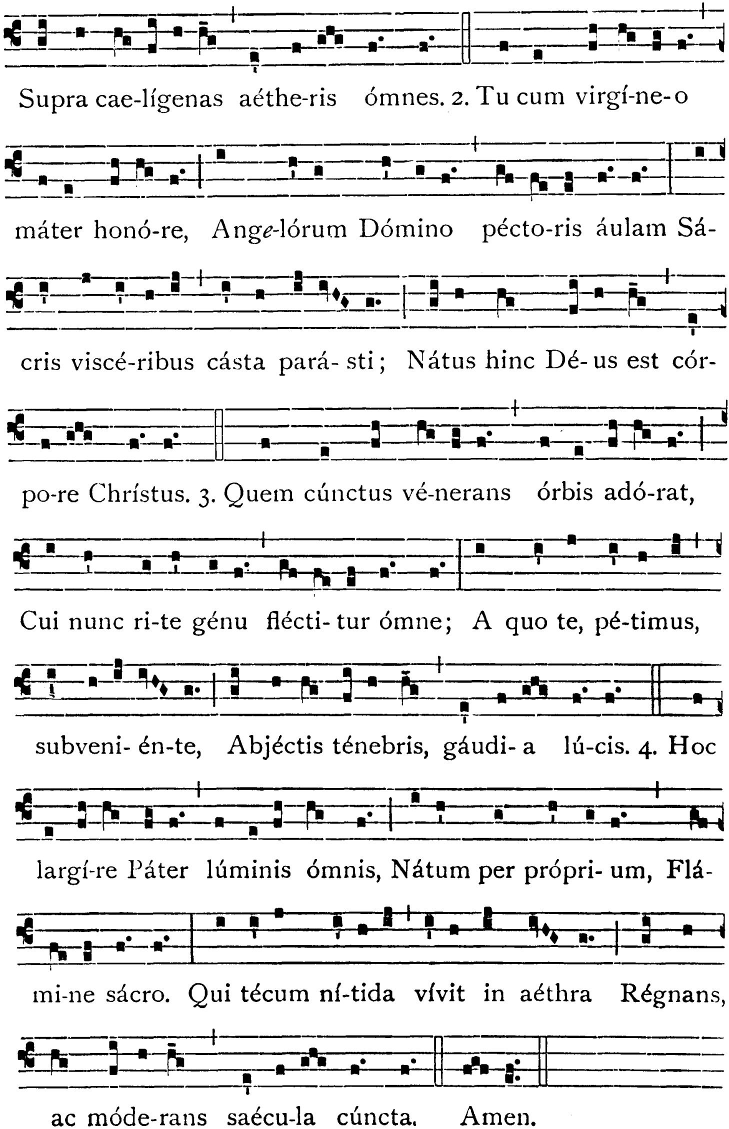
Hymn. 2.



O quam glo-rí- fica * lúce corúscas, Stírpis Davídi-

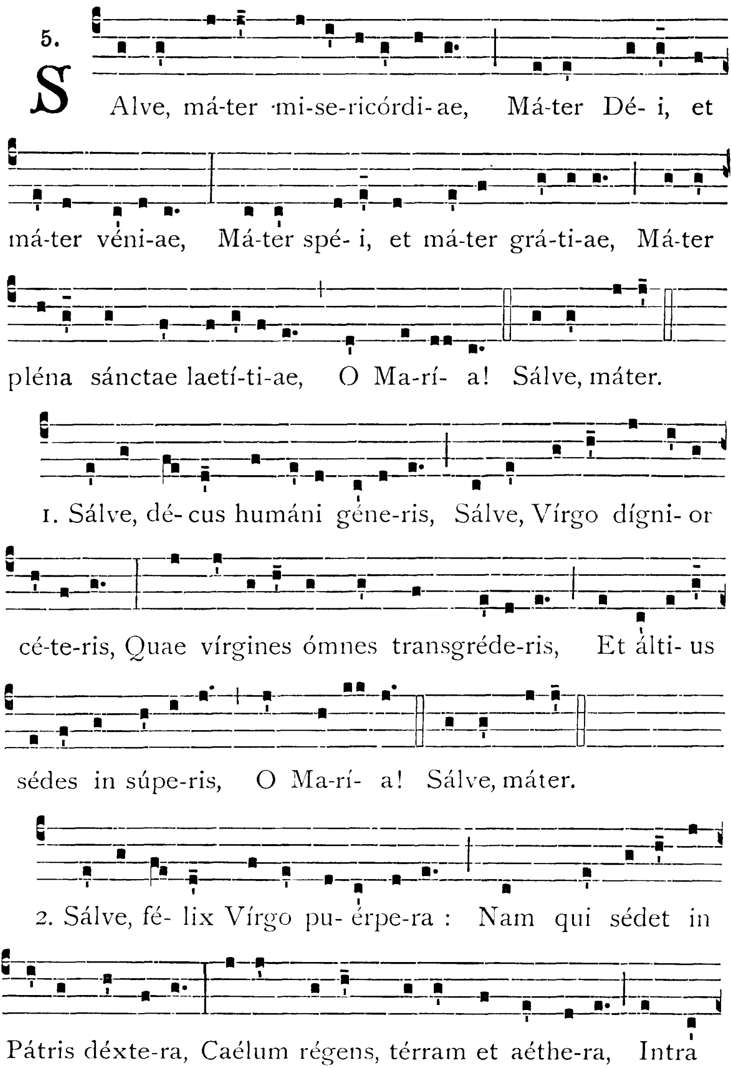


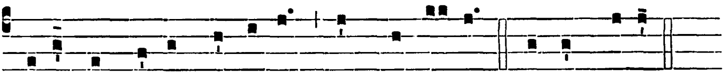
cae ré-gi- a pró- les! Sublímis résidens, Vírgo Ma-rí- a,



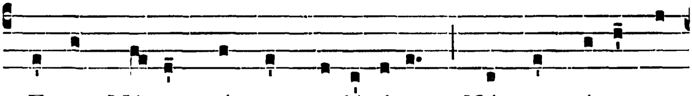
37. Regina caeli *p.* 595.

38. Salve Mater

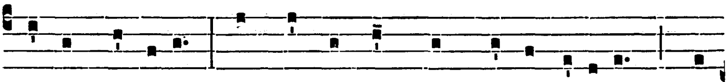




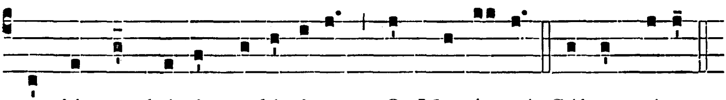
tú-a se cláusit vísce-ra, O Ma-rí- a! Sálve, máter.



3. Esto, Má-ter, nóstrum so-lá-ti-um; Nóstrum ésto, tu



Vírgo, gáudi- um; Et nos tándem post hoc exsí-li- um, Laé-

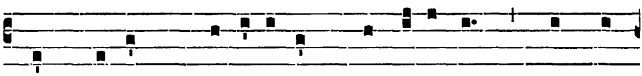


tos júnge chó-ris caelésti- um, O Ma-rí- a! Sálve, máter.

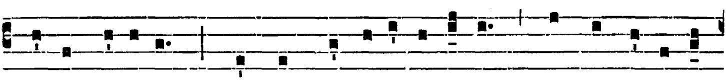
39. Salve Regina *p.* 596.

40. Sub tuum praesidium

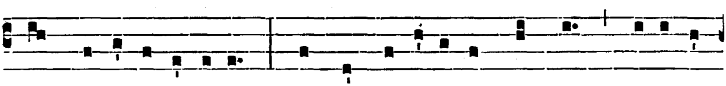
Ant. 7.



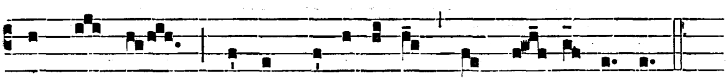
SUB tú- um praesídi- um confúgimus, * sáncta



Dé- i Génitrix : nóstras depreca-ti- ónes ne despí-ci- as
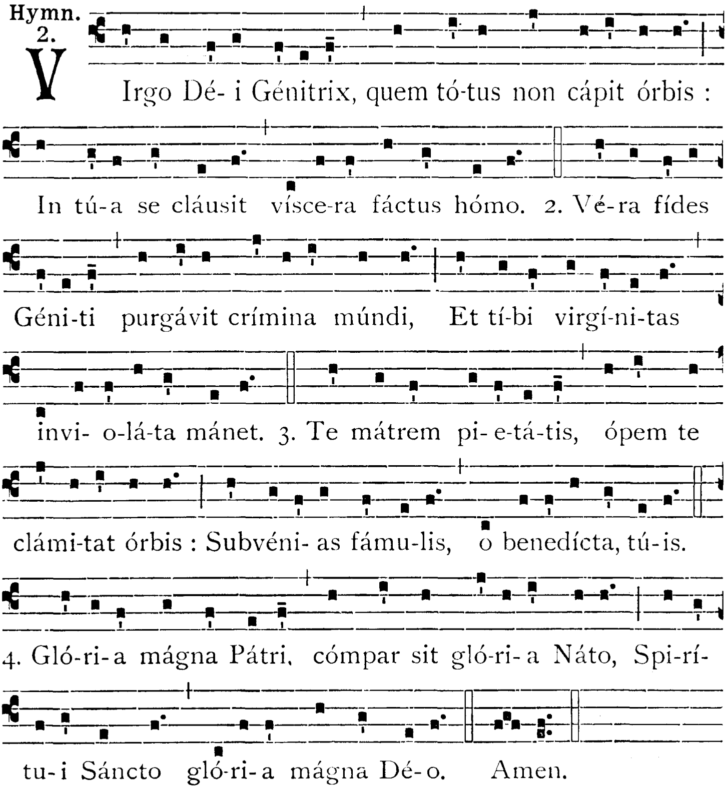


in necessi-tá-tibus : sed a per-ícu-lis cúnctis líbe-ra
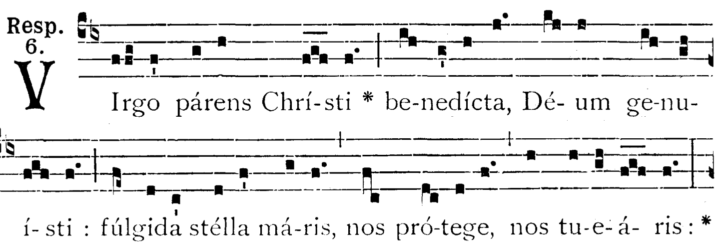


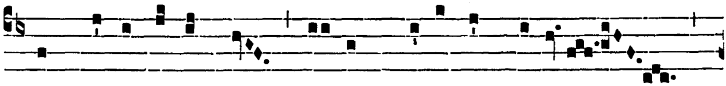
nos semper, Vírgo glo-ri- ó-sa et be- ne-dí-cta.

41. Virgo Dei Genitrix *

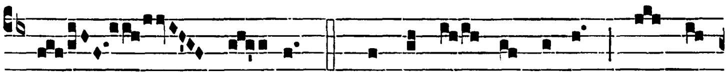


42. Virgo parens *

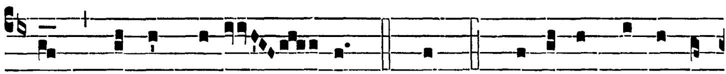




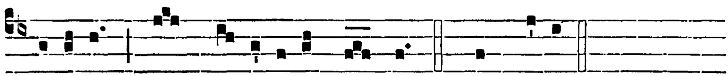
Dum tí-bi sol-émnes cántant caéli ágmina



láu- des. ℣. Intercé- de pí- a pro nó-

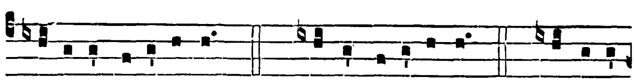


bis, Vírgo, Ma-rí- a. * Dum. Gló-ri- a Pátri, et

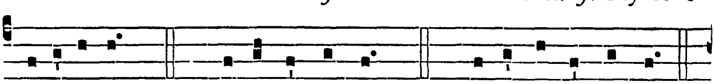


Fí-li- o, et Spi-rí-tu- i Sáncto. * Dum tíbi.

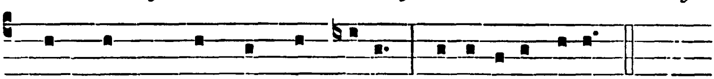
43. The Litany of Loretto *



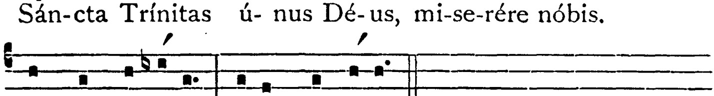
K Yri- e e-lé- i-son. *ij.* Chríste e-lé- i-son. *ij.* Ký-ri- e



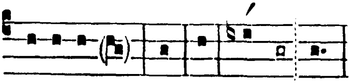
e-lé- i-son. *ij.* Chríste áudi nos. *ij.* Chríste exáudi nos. *ij.*



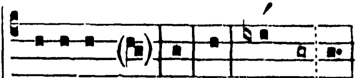
Pá- ter de caé- lis Dé-us, mi-se-rére nóbis.
Fíli Redémptor mún-di Dé- us, mi-se-rére nóbis.
Spí- ri- tus Sáncte Dé- us, mi-se-rére nóbis.
Sán-cta Trínitas ú- nus Dé- us, mi-se-rére nóbis.



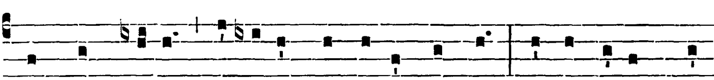
Sáncta Ma-rí- a, óra pro nóbis.



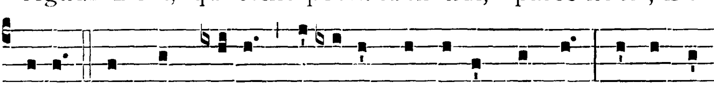
Sáncta Dé- i Gé- ni-trix,
Sáncta Vír- go vír- gi-num,
Má- ter Chrí- sti,
Máter di- ví- nae grá- ti-ae,
Má- ter pu- rís- si-ma,
Má- ter ca- stís- si-ma,
Máter in- vi- o- lá- ta,
Máter in- te- me- rá- ta,
Má- ter a- má-bi-lis,
Máter ad- mi- rá- bi-lis,
Máter bó- ni con- sí- li-i,
Máter Cre- a- tó- ris,
Máter Sal- va- tó- ris,
Vírgo pru- den- tís- si-ma,
Vírgo ve- ne- rán- da,
Vírgo prae-di- cán- da,
Vír- go pót- ens,
Vír- go clé- mens,
Vír- go fi- dé- lis,
Spécu- lum ju- stí- ti-ae,
Sédes sa- pi- én- ti-ae,
Cáusa nó- strae lae- tí- ti-ae,
Vas spi- ri- tu- á- le,
Vas ho- no- rá- bi-le,
Vas insí- gne de- vo- ti- ó- nis,



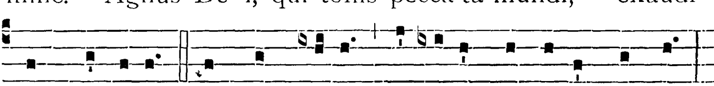
Ró- sa mý- stica,
Túr- ris Da- ví- di-ca,
Túr- ris e- búr-nea,
Dó- mus áu- re-a,
Foé- de- ris ár- ca,
Já- nu- a caé- li,
Stélla ma-tu- tí- na,
Sálus in- fir- mó- rum,
Refúgium pec-ca- tó- rum,
Consolátrix af- fli- ctó- rum,
Auxílium Chri- sti- a- nó- rum,
Regína An-ge- ló- rum,
Regína Pa- tri- ar- chá- rum,
Regína Prophe- tá- rum,
Regína A- po- sto- ló- rum,
Re- gí- na Mártyrum,
Regína Confes- só- rum,
Re- gí- na Vír-gi-num,
Regína San- ctó-rum óm-ni-um,
Regína sine lábe originá-li con- cé- pta,
Regína in caé-lum as- súm- pta,
Regína sa- cratíssi- mi Ro- sá- ri-i,
Re- gí- na pá- cis.



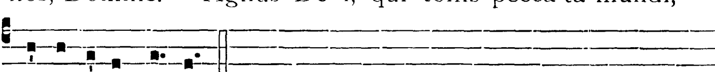
Agnus Dé- i, qui tóllis peccá-ta múndi, párce nóbis, Dó-



mine. Agnus Dé- i, qui tóllis peccá-ta múndi, exáudi



nos, Dómine. Agnus Dé- i, qui tóllis peccá-ta múndi,



mi-se-rére nó-bis.

℣. Ora pro nóbis, sáncta Déi Génitrix.
℟. Ut dígni efficiámur promissiónibus Christi.

Orémus.

COncéde nos fámulos tuos, quaésumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére : † et gloriósa beátae Maríae semper Vírginis intercessióne, * a praesénti liberári tristítia, et aetérna pérfrui laetítia. Per Christum Dóminum nostrum. ℟. Amen.

During Advent :

℣. Angelus Dómini nuntiávit Maríae.
℟. Et concépit de Spíritu Sáncto.

Orémus.

DEus, qui de beátae Maríae Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti : † praesta supplícibus tuis; ut, qui vere eam Genitrícem Dei crédimus, * ejus apud te intercessiónibus adjuvémur. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

At Christmastide :

℣. Post pártum, Vírgo, invioláta permansísti.
℟. Déi Génitrix, intercéde pro nóbis.

Orémus.

DEus, qui salútis aetérnae, beátae Maríae virginitáte fecúnda, humáno géneri praémia praestitísti : † tríbue, quaésumus; ut ipsam pro nobis intercédere sentiámus, * per quam merúimus auctórem vitae suscípere, Dóminum nostrum Jesum Christum Fílium tuum. ℟. Amen.

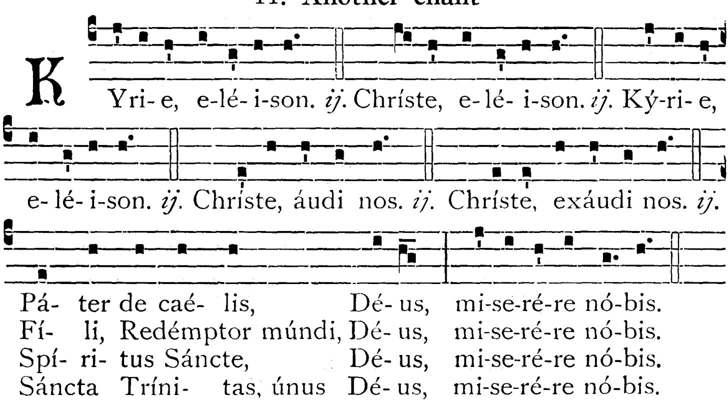
In Paschal Time :

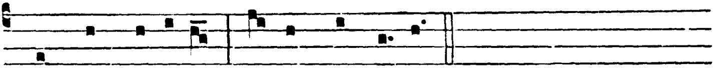
℣. Gáude et laetáre, Vírgo María, allelúia.
℟. Quia surréxit Dóminus vere, allelúia.

Orémus.

DEus, qui per resurrectiónem Fílii tui Dómini nostri Jesu Christi mundum laetificáre dignátus es : † praesta, quaésumus ; ut per ejus Genitrícem Vírginem Maríam * perpétuae capiámus gáudia vitae. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

44. Another chant



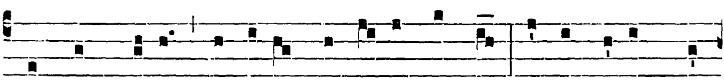


Sáncta Ma-rí- a, ó- ra pro nó-bis.

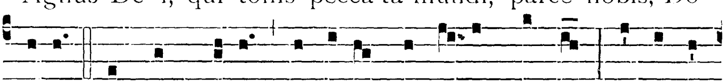


Sáncta Déi Gé- ni- trix,
Sáncta Vírgo vír- gi- num,
Má-ter Chrí- sti,
Má-ter divínae grá- ti- ae,
Má-ter pu- rís- si- ma,
Má-ter ca- stís- si- ma,
Má-ter invio- lá- ta,
Má-ter inteme- rá- ta,
Má-ter a- má- bi- lis,
Má-ter admi- rá- bi- lis,
Má-ter bóni con- sí- li- i,
Má-ter Crea- tó- ris,
Má-ter Salva- tó- ris,
Vír-go pruden- tís- si- ma,
Vír-go vene- rán- da,
Vír-go praedi- cán- da,
Vír-go pót- ens,
Vír-go clé- mens,
Vír-go fi- dé- lis,
Spécu-lum ju- stí- ti- ae,
Sédes sapi- én- ti- ae,
Cáusa nóstrae lae- tí- ti- ae,
Vas spiritu- á- le,
Vas hono- rá- bi- le,
Vas in-sígne devoti-ó- nis,

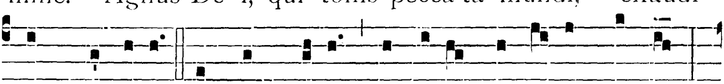
Ró- sa mý-sti- ca,
Túr-ris Da- ví- di- ca,
Túr-ris e- búr-ne- a,
Dó- mus áu- re- a,
Foé-de- ris ár- ca,
Já- nu- a caé- li,
Stél-la matu- tí- na,
Sá- lus infir- mó- rum,
Re- fú- gium pecca- tó- rum,
Con-so- látrix affli- ctó- rum,
Au- xí- lium Christia- nó- rum,
Re- gí- na Ange- ló- rum,
Re- gí- na Patriar- chá- rum,
Re- gí- na Prophe- tá- rum,
Re- gí- na Aposto- ló- rum,
Re- gí- na Márty- rum,
Re- gí- na Confes- só- rum,
Re- gí- na Vír-gi- num,
Re- gí- na Sanctórum óm-ni- um,
Re- gí- na sine lábe originráli con- cé- pta,
Re- gí- na in caélum assúm- pta,
Re- gí- na sacratíssi- mi Ro- sá- ri- i,
Re- gí- na pá- cis,



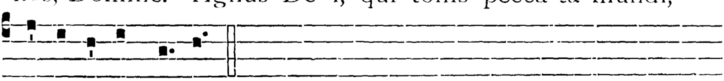
Agnus Dé- i, qui tóllis peccá-ta múndi, párce nóbis, Dó-



mine. Agnus Dé- i, qui tóllis peccá-ta múndi, exáudi



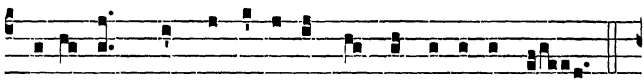
nos, Dómine. Agnus Dé- i, qui tóllis peccá-ta múndi,



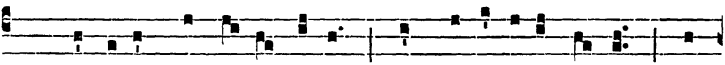
mi-se-ré-re nó-bis.

IV. FOR THE POPE, THE BISHOP AND PEACE

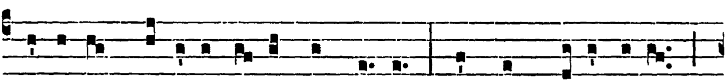
45. Oremus pro Pontifice *

1.


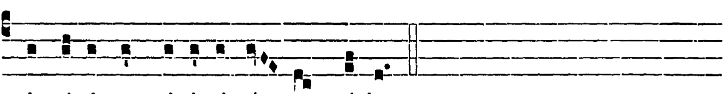
O - rémus pro Pontí- fi-ce nóstro Pí- o.
Le-ó-ne.
Benedícto.



℟. Dóminus consérvet é- um, et vi-ví- ficet é- um, et



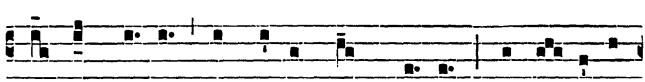
be- á-tum fá-ci- at é- um in térra, et non trádat é- um



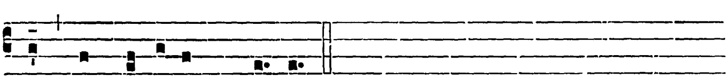
in ánimam inimi-có- rum é-jus.

℣. Fíat mánus túa super vírum déxterae túae.
℟. Et super fílium hóminis quem confirmásti tíbi.

46. Tu es Petrus
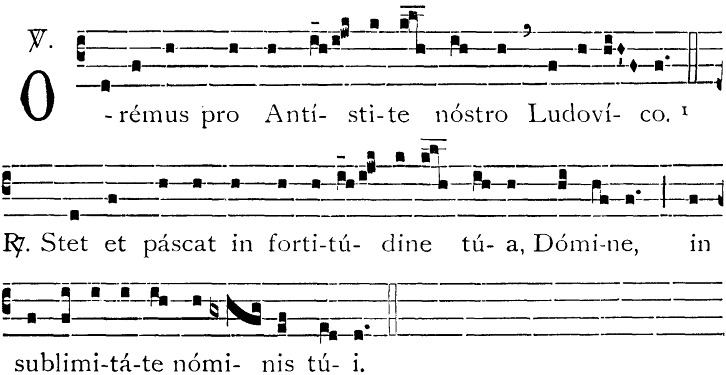
Ant. 7.


T U es Pétrus, * et super hanc pétram aedi- fi-cá-
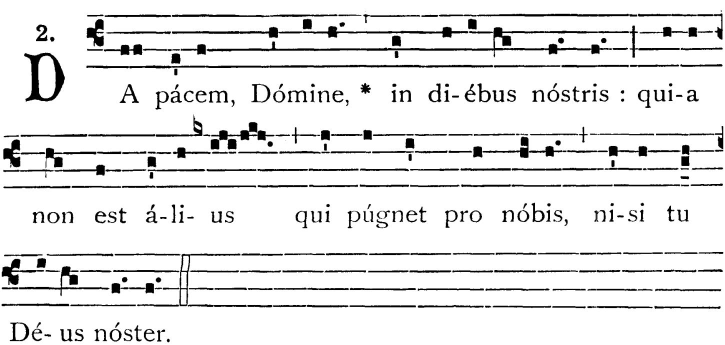


bo Ecclé-si- am mé- am.

47. Oremus pro Antistite *



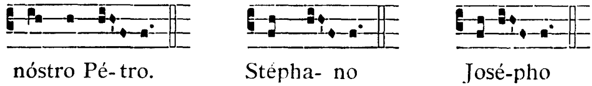
℣. Sálvum fac sérvum túum.
℟. Déus méus, sperántem in te.

48. Da pacem, Domine



℣. Fíat pax in virtúte túa.
℟. Et abundántia in túrribus túis.

1



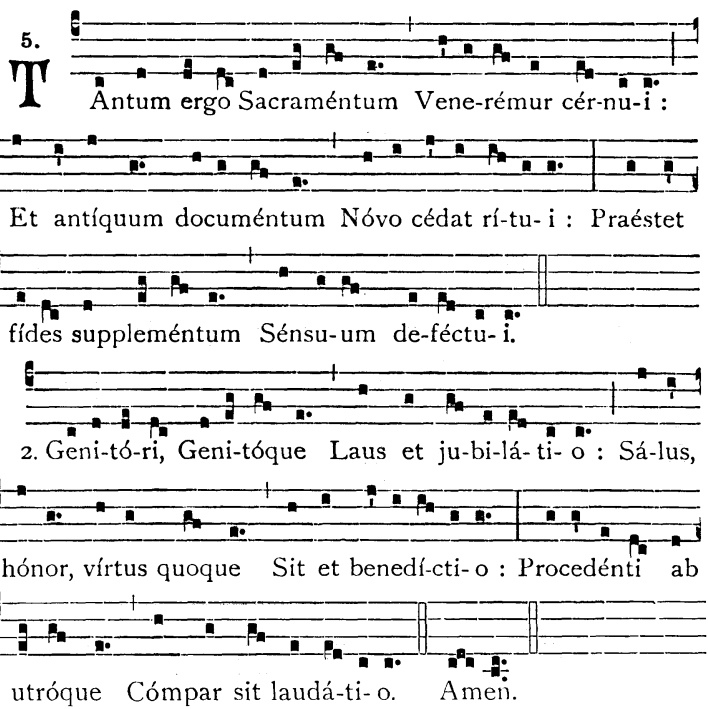
V. BEFORE THE BLESSING

TANTUM ERGO

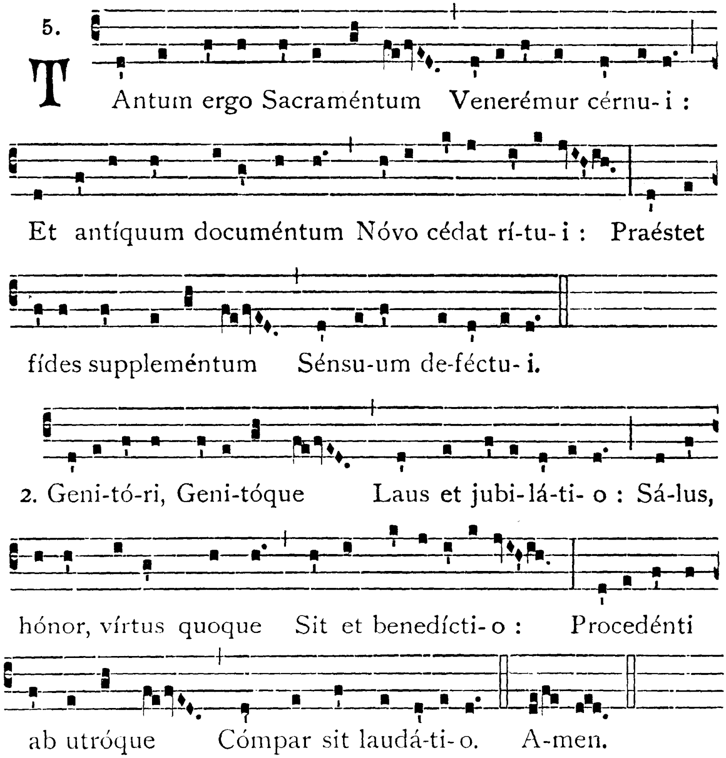
49. Tantum ergo. — Genitori *p.* 299.

50. Another Chant *p.* 290. †
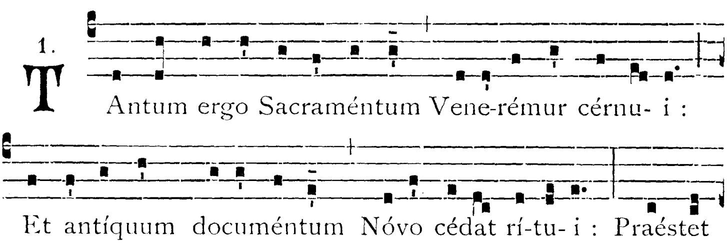
51. Modern Chant *

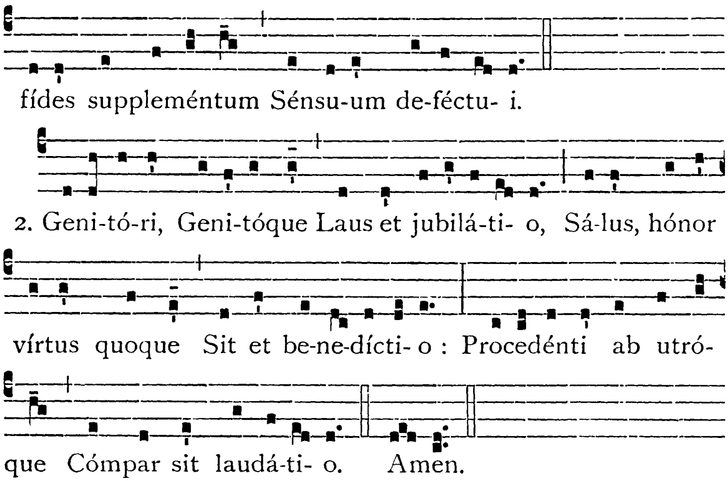


52. Spanish Chant *



53. Simple Tone *

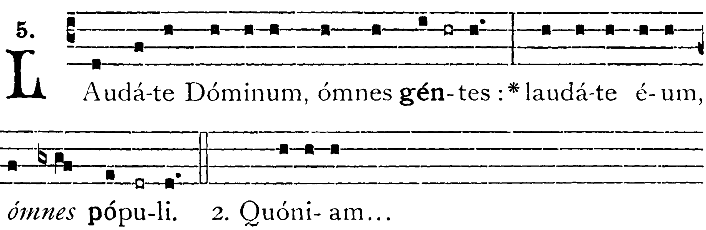




℣. Pánem de caélo praestitísti éis. (Allelúia). [1]
℟. Omne delectaméntum in se habéntem. (Allelúia).

VI. AFTER THE BLESSING

54. Psalm 116 *



2. Quóniam confirmáta est super nos misericórdia éjus : * et véritas Dómini mánet *in ae*tér**n**um.

3. Glória Patri, et **Fi**lio, * et Spirí*tui* **Sán**cto.

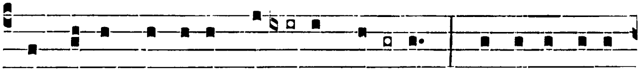
4. Sicut érat in princípio, et nunc, et **sém**per, * et in saécula saecu*lórum.* Amen.

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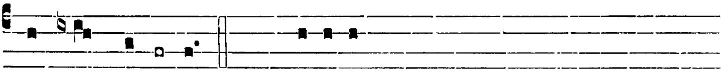
[1] *Allelúia* is said only in Paschal Time and during the Octave of Corpus Christi.

55. Another Chant *

6.



LAudá-te Dóminum, óm-nes **gén**- tes: * laudá-te é-um



ómnes **pó**pu-li. 2. Quóni- am...

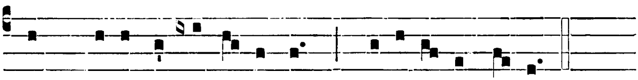
2. Quóniam confirmáta est super nos miseri**cór**dia **é**jus : * et véritas Dómini mánet *in ae***tér**num.

3. Glória **Pá**tri, et Fílio, * et Spirí*tui* **Sán**cto.

4. Sicut érat in princípio, et **núnc**, et **sém**per, * et in saécula saecu-*lórum.* Amen.

56. Invocation of the Sacred Heart

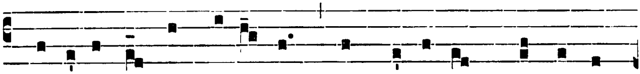
1.



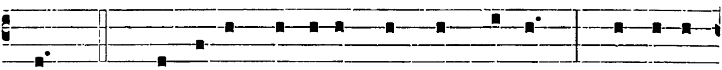
COR Jésu sacra-tís-simum, mise-ré-re nó-bis.

57. Adoremus in aeternum *

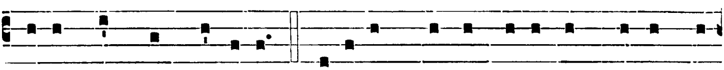
5.



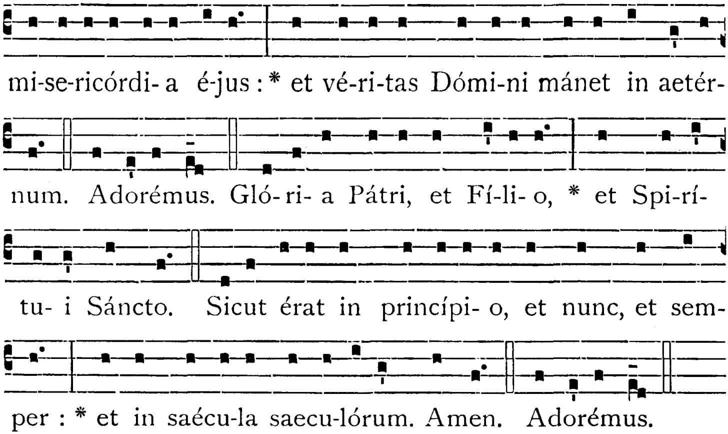
AD-orémus in aetérnum sanctíssimum Sacramén-



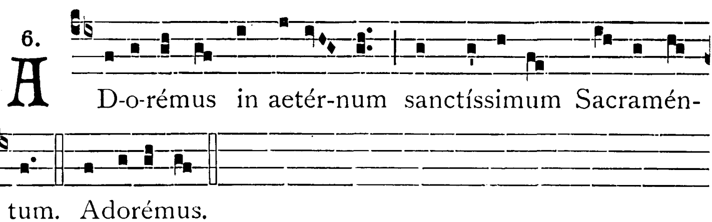
tum. *Ps.* Laudá-te Dóminum, ómnes géntes : * laudá-te



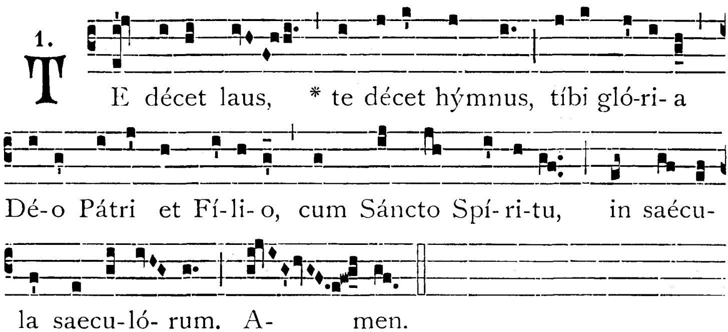
é-um, ómnes pópu-li. Quóni-am confirmáta est super nos



58. Another Chant



59. Te decet laus *

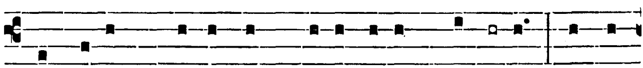


GRADUALS, VERSICLES OF THE ALLELUIA AND TRACTS

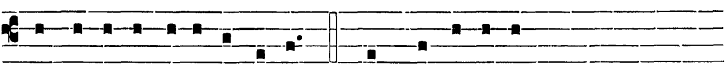
in the Tones of Simple or Solemn Psalmody[1]

MASS FOR THE DEAD

Grad. 2.

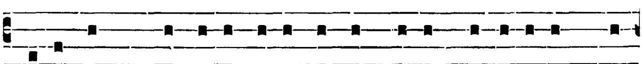


R *Equi-* em * aetérnam dóna é- is, **Dó**mine : * et lux

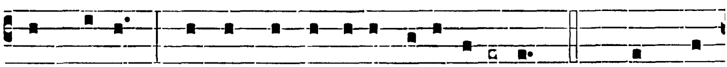


perpé-tu- a lúce- *at* **é**- is. ℣. *In me*mó-ri- a aetérna érit **jú**stus : * ab auditióne mála non *ti***mé**bit.

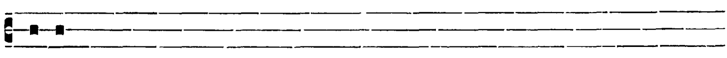
Tract 8.



A *Bsól*ve, * Dómine, ánimas ómni- um fidé-li- um de-



fun**ctó**-rum * ab ómni vínculo *deli***ctó**- rum. ℣. 1. *Et grá-*



ti- a túa íllis succur**rén**te, * mereántur evádere judícium *ulti***ó**nis. ℣. 2. *Et lú*cis ae**tér**nae * beatitú*dine* **pér**frui.

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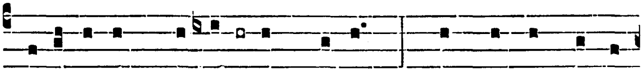
[1] These abridged chants are intended exclusively for churches where it is not possible to properly execute all the melodies of the Roman Gradual and for which a simple melody of the Sacred Texts is tolerated (S. C. R. N° 3697). Where there are Choirs sufficiently trained, the official Chant of the Gradual must be kept.

NOTE: *The text of each verse not supplied with music is adapted by observing the punctuation symbols, i. e., the asteriks, the daggers and the disposition of the bold face and italic style types. Each verse so adapted should be modeled after the verse printed with the first line of music.*

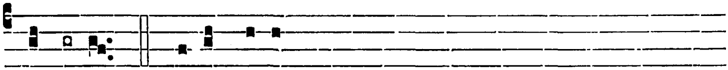
THE PROPER OF THE TIME

The First Sunday of Advent

Grad. 1.



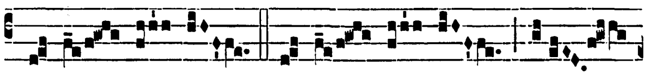
U*-ni-*vérsi,* qui **te** ex**spé**ctant, * non confun*déntur*,



Dómine. ℣. *Vi- as* tú-as, Dómine, **nó**tas fac **mi**hi : * et sémitas túas *édo***ce** me.

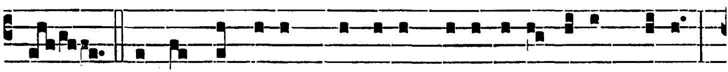
The Cantors. *The Choir.*

8.



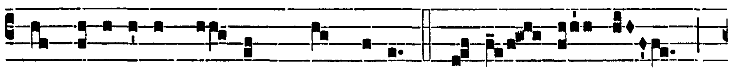
AL-le- lú- ia. * Alle- lú- ia.

The Cantors.



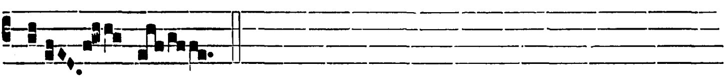
℣. Osténde nóbis, Dómine, mi-se-ri-córdi-am tú-am :

The Cantors.



et salu-táre tú- um da nóbis. Alle- lú- ia. *

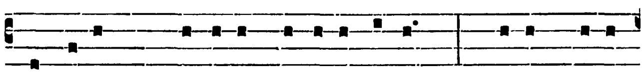
The Choir.



¶ *The* Allelúia *is sung thus throughout the year unless the contrary be indicated.*

The Second Sunday of Advent

Grad. 5.



E*X Si-* on * spé-ci- es decó-ris **é**-jus : * Dé-us mani-

féste **vé**ni- et. ℣. *Congre*gáte ílli sánctos **é**jus, * qui ordinavérunt testaméntum éjus super **sa**cri**fí**cia.

1. A Lle-lú- ia. * *ij*. ℣. Laetátus sum in his quae dícta sunt mí- hi : in dómum Dómi- ni í-bi- mus. Allelúia.

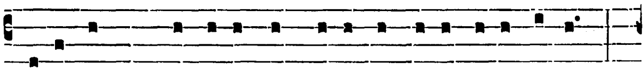
The Third Sunday of Advent

Grad. 7. Q*UI sé*des, * Dómine, **su**per **Ché**rubim, * éxci-ta poténti- am **tú**-am, et **vé**ni. ℣. *Qui ré*gis Isra**ë**l, in**tén**de : * qui dedúcis, velut **ó**vem, **Jó**seph.

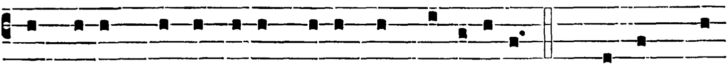
4. A Lle- lú- ia. * *ij*. ℣. Exci-ta, Dómine, poténti- am tú- am, et véni, ut sálvos fá-ci- as nos.

The Fourth Sunday of Advent

Grad. 5.

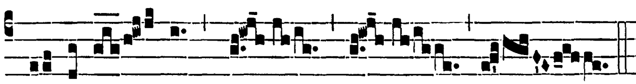


P*Rope* est * Dóminus ómnibus invocántibus **é**- um : *

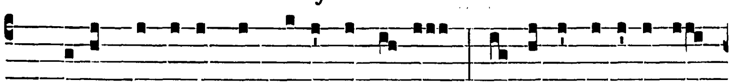


ómnibus qui invócant é- um in **ve**-ri**tá**-te. ℣. *Láudem* Dómini loquétur os **méum** : * et benedícat ómnis cáro nómen **sán**ctum **é**jus.

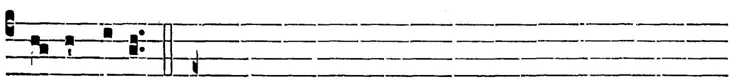
3.



AL-le-lú- ia. * *ij.*



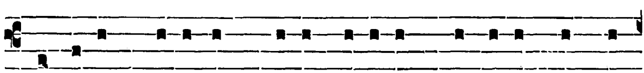
℣. Véni, Dómine, et nó-li tardá-re : re- láxa facíno-ra



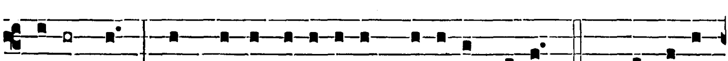
plé-bis tú-ae. Allelúia.

CHRISTMAS EVE

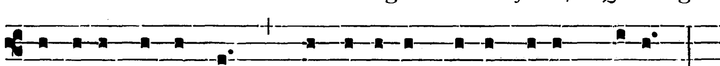
Grad. 2.



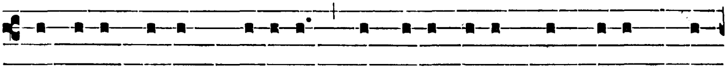
HOdi- e * sci- é-tis, qui- a véni- et Dóminus, et sal-



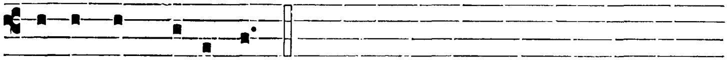
vábit nos : * et mane vidébi-tis gló-ri- *am* **é**jus. ℣. Qui régis



Isra- ël, inténde : † qui dedú-cis, vel-ut óvem, **Jó**seph : *



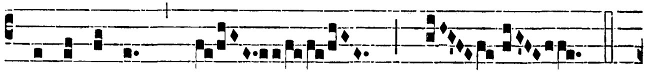
qui sédes super Chérubim, appáre coram Ephra-ïm, Bén-



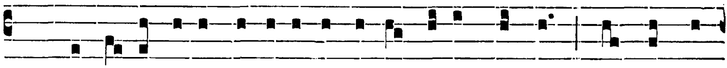
jamin, et *Ma***nás**se.

The Allelúia *with its Verse is only said if Christmas Eve falls on a Sunday.*

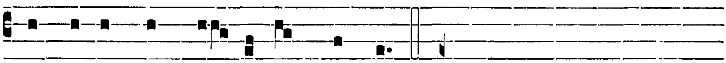
8.



A Lle-lú- ia. * *ij.*



℣. Crásti-na dí- e de-lébi-tur in-íqui-tas térrae : et regná-

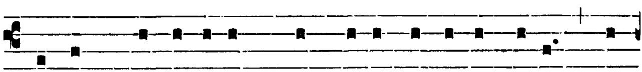


bit super nos Sal- vá-tor múndi. Allelúia.

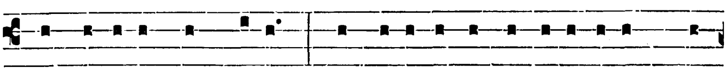
THE NATIVITY OF OUR LORD
CHRISTMAS DAY

MIDNIGHT MASS

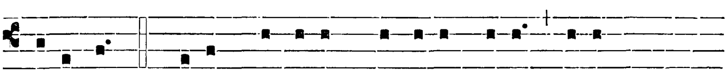
Grad. 2.



T Ecum princí-pi- um * in dí- e virtú-tis tú-ae : † in

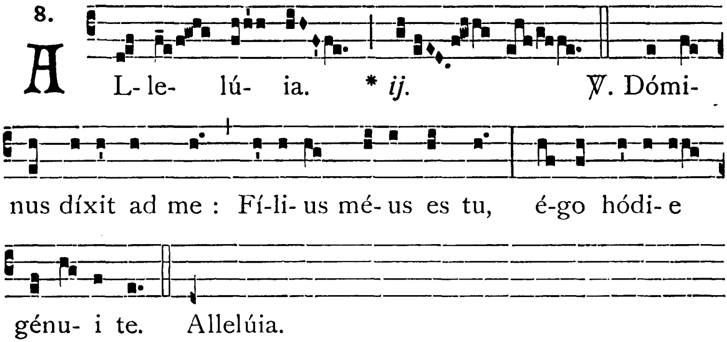


splendó-ribus san**ctó**rum, * ex úte-ro ante lucí-ferum gé-
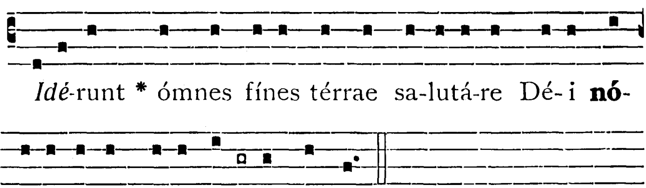


nu- **i** te. ℣. Díxit Dóminus Dómino mé- o : Séde a déxtris **mé**is : * donec pónam inimícos túos, scabéllum pédum *tu***ó**rum.

8.



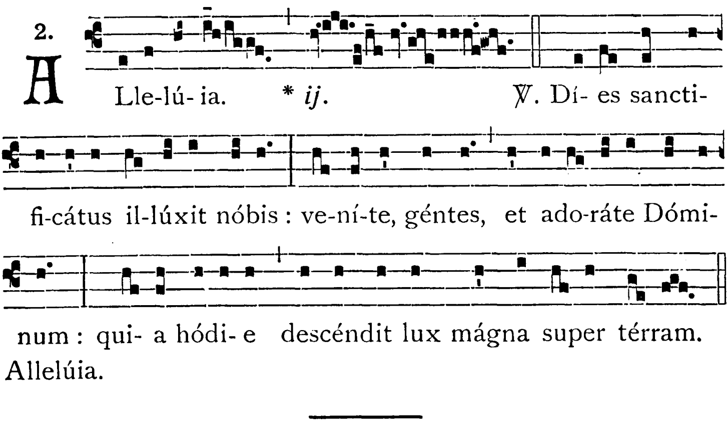
THE MASS OF THE DAY

Grad. 5.



stri : * jubi-lá-te Dé- o, **ó**mnis **tér**ra. ℣. *Nótum* fécit Dómi-nus salutáre **sú**um : * ante conspéctum géntium revelávit ju**stí**tiam **sú**am.

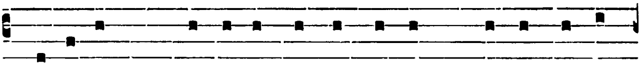
2.



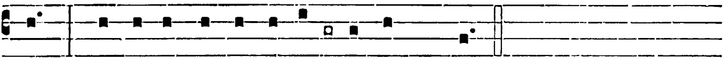
DECEMBER 26

St. Stephen, the first martyr

Grad. 5.
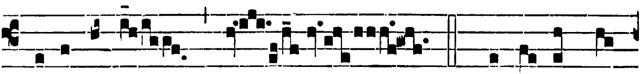


S *Edé*-runt * príncipes, et advérsum me loque**bán**-

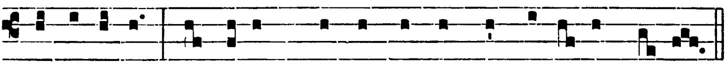


tur : * et in-íqui perse**cú**- ti **sunt** me. ℣. *Adju*va me, Dómine Déus **mé**us : * sálvum me fac propter miseri**cór**diam **tú**am.

2.



A Lle-lú- ia. * *ij*. ℣. Ví-de- o caé-

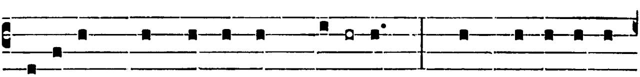


los apértos, et Jésum stantem a déxtris virtú-tis Dé- **i.**

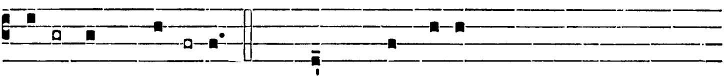
DECEMBER 27

St. John, Apostle and Evangelist

Grad. 5.



E *X-i*- it * sérmo inter **frá**- tres, * quod discípu-lus



ílle non **mó**-ri-tur. ℣. *Sed : Sic* éum vólo manére, donec **vé**niam : * **tu** me **sé**quere.

2. ALle-lú- ia. * ℣. Hic est discí-pu-lus ílle, qui testimóni- um pérhibet de his : et scímus qui- a vérum est testimóni- um é-jus. Allelúia.

DECEMBER 28

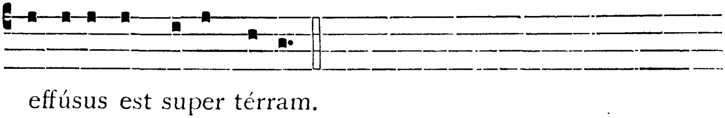
Feast of the Holy Innocents

Gradual. Anima nóstra *from the Common of Many Martyrs, p.* [59].

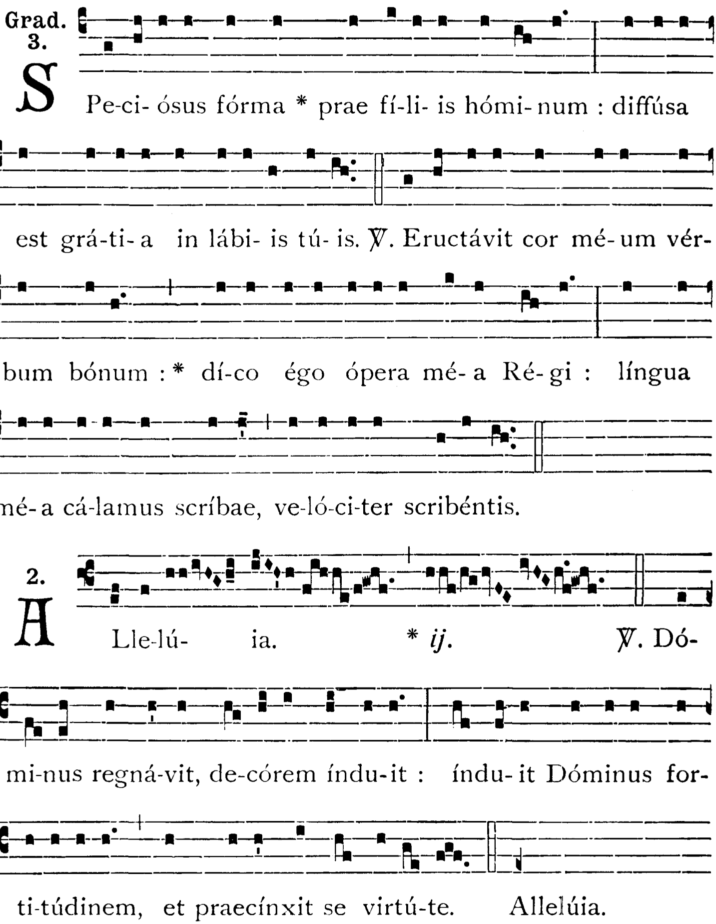
4. AL- le-lú- ia. * *ij.* ℣. Laudáte, pú- e-ri, Dóminum, laudáte nómen Dómini. Allelúia.

The following Tract is said instead of the Allelúia *and its Verse, unless this Feast falls on a Sunday; but it is never said on the Octave day.*

Tract 8. EFfudé-runt * sánguinem sanctó-rum, velut áquam, in circú- i-tu Jerú-sa-lem. ℣. Et non é-rat qui sepe-lí-ret. ℣. Víndi-ca, Dómine, sánguinem sanctórum tu- ó-rum, qui



Sunday within the Octave of Christmas



DECEMBER 29

St. Thomas of Canterbury, Bishop and Martyr

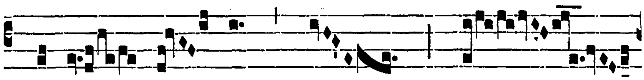
Gradual. Ecce sacérdos mágnus *p.* [60].

Allelúia, allelúia. ℣. Ego sum pástor *p.* [29].

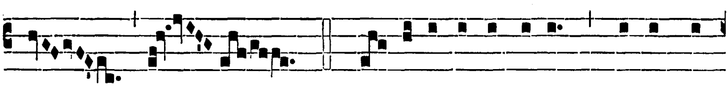
The Circumcision of our Lord and Octave of the Nativity

Gradual. Vidérunt *p.* [6].

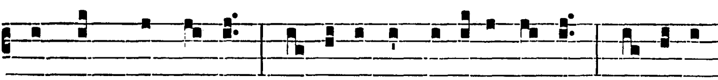
7.



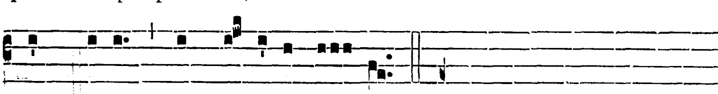
A Lle- lú- ia. * *ij.*



℣. Mul-ti-fá-ri- e o-lim Dé- us ló-



quens in prophé- tis, no-víssime di- ébus í-stis lo-cú-tus

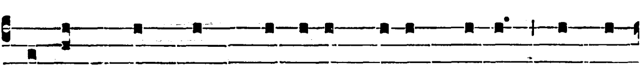


est nóbis in Fí- li- o sú- o. Allelúia.

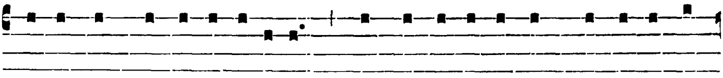
SUNDAY BETWEEN THE CIRCUMCISION AND THE EPIPHANY

Feast of the most Holy Name of Jesus

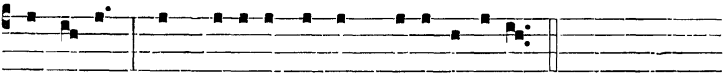
Grad. 3.



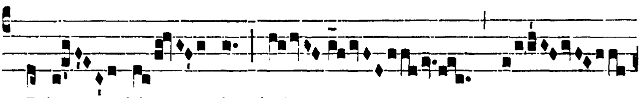
S *Alvos* * fac nos, Dómine Dé- us nóster, et cón-



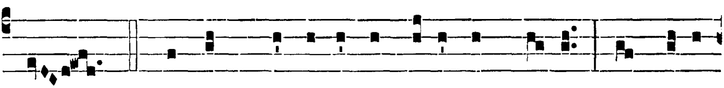
grega nos de na-ti- ónibus : † ut confi-te- ámur nómi-ni **sán**-



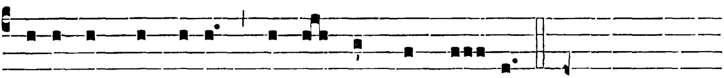
cto **tú**- o, * et glo-ri- émur in gló-ri- *a* **tú**- a. ℣. *Tu*, *Dó*mine, páter nóster, et re**démp**tor **nó**ster : * a saéculo nó*men* **tú**um.



1. A Lle- lú- ia. * *ij*.

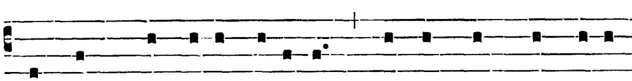


℣. Láudem Dómi-ni loquétur os mé- um, et bene-

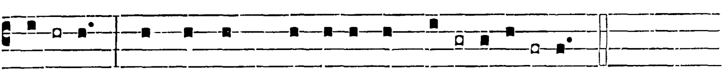


dí-cat ómnis cáro nómen sánctum é- jus. Allelúia.

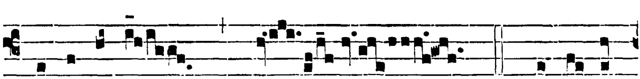
THE EPIPHANY OF OUR LORD



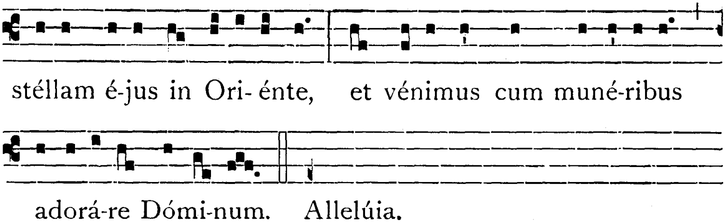
Grad. 5. O -*mnes* * de Sába véni- ent, † áurum et thus defe-



rén- tes, * et láudem Dómino an**nun**-ti-**án**-tes. ℣. *Súrge*, et illumináre, Je**rú**salem : * quia glória Dómini **su**per te **ór**ta est.



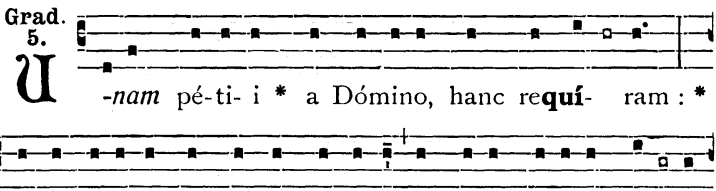
2. A L-le-lú- ia. * *ij*. ℣. Ví-dimus

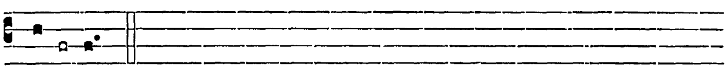


SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY

The Holy Family of Jesus, Mary, and Joseph

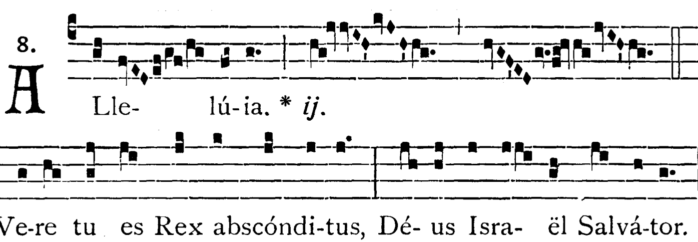
Grad. 5.





mé- ae. ℣. *Beáti* qui hábitant in dómo túa, **Dó**mine : * in saécula saecu**ló**rum lau**dá**bunt te.

8.



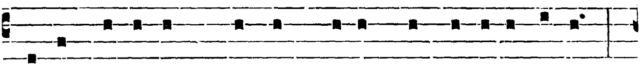
JANUARY 13

Octave-day of the Epiphany

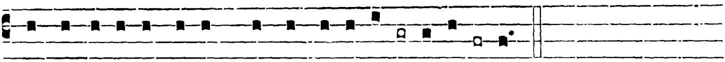
All as on the Feast itself, p. [11].

The Second Sunday after the Epiphany

Grad. 5.

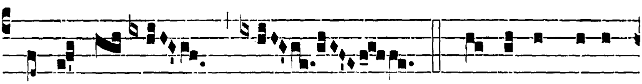


MIsit Dóminus * vérbum sú-um, et sanávit **é**-os : *

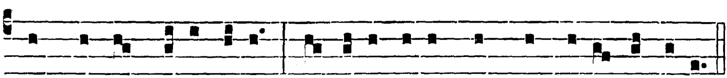


et e-rípu-it é-os de inté-ri**tu** e-**ó**- rum. ℣. *Confi*teántur Dómino misericórdiae **é**jus : * et mirabília éjus **fí**liis **hó**minum.

4.



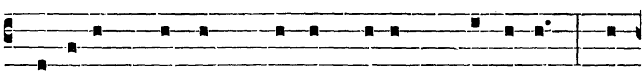
AL-le- lú- ia. * *ij.* ℣. Laudá-te Dé-um,



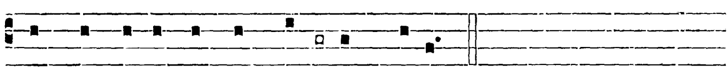
ómnes Ange-li é-jus : laudáte é-um ómnes virtú-tes é-jus.

The Third Sunday after the Epiphany

Grad. 5.

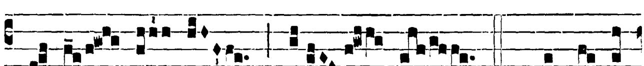


T*Imé*bunt géntes * nómen tú-um, **Dó**mi-ne, * et

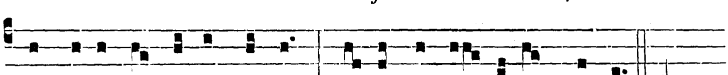


ómnes réges térrae **gló**-ri-am **tú**-am. ℣. *Quóni*am aedificávit Dóminus **Sí**on, * et vidébitur in maje**stá**te **sú**a.

8.



AL-le- lú- ia. * *ij.* ℣. Dómi-nus

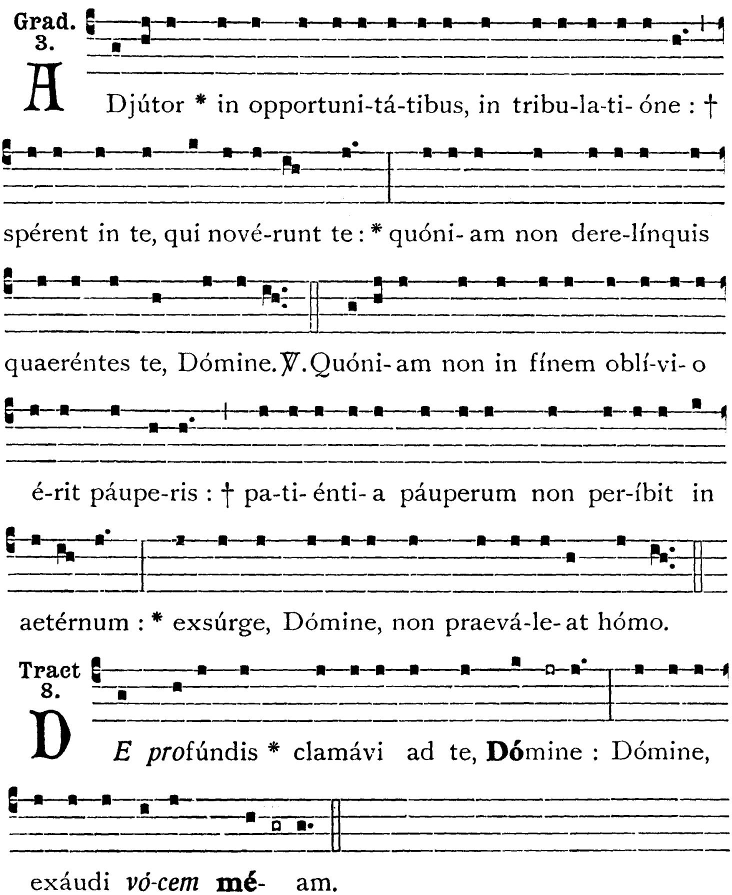


regnávit, exsúltet térra : laeténtur ín-sulae múltae. Allel.

4th, 5th, and 6th Sundays after the Epiphany

As on the third Sunday, p. [13].

Septuagesima Sunday



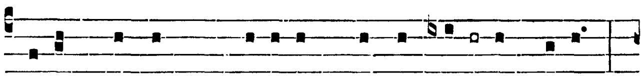
℣. 2. *Fiant* áures túae inten**dén**tes * in oratiónem *sérvi* **tú**i.

℣. 3. *Si i*niquitátes observáveris, **Dó**mine : * Dómine, quis *susti***né**bit?

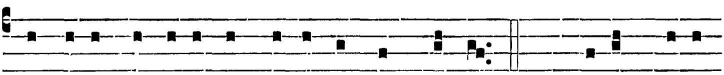
℣. 4. *Quia* apud te propitiáti**o** est, * et propter legem túam sustínu*i te,* **Dó**mine.

Sexagesima Sunday

Grad. 1.

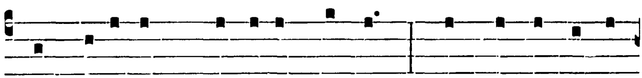


S *Ci- ant* géntes * quóni- am nómen **tí-** bi, **Dé**-us : *

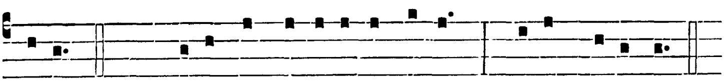


tu sólus Altíssimus super *ómnem* **tér**ram. ℣. *Dé- us* mé-us, póne **íl**los ut **ró**tam, * et sicut stípulam ante fá*ciem* **vén**ti.

Tract 8.



C *Ommo*vísti, * Dómine, **tér**ram, * et contur*básti*

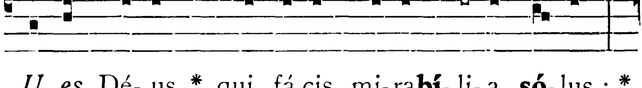


é-am. ℣. 2. *Sána* contri-ti- ónes **é**-jus, * *qui- a* **mó**ta est.

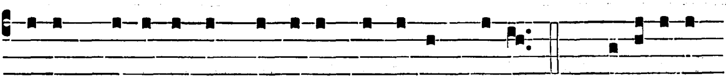
℣. 3. *Ut fú*giant a fácie **ár**cus, * ut liberéntur e*lécti* **tú**i.

Quinquagesima Sunday

Grad. 3.



T *U es* Dé- us * qui fá-cis mi-ra**bí**- li- a **só**-lus : *

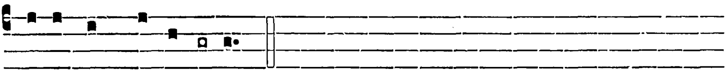


nótam fe-císti in géntibus virtú-*tem* **tú**- am. ℣. *Libe*rásti in bráchio túo **pó**pulum **tú**um, * fílios Israël, *et* **Jó**seph.

Tract 8.



J*Ubi*-láte * Dómino, ómnis **tér**- ra : * serví-te Dó-



mino *in laetí*- ti- a.

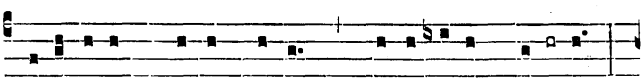
℣. 2. *Intrá*te in conspéctu éjus in exsultati**ó**ne : * scitóte, quod Dóminus íp*se est* **Dé**us.

℣. 3. *Ipse* fécit nos, et non **í**psi nos : * nos autem pópulus éjus, et óves pá*scuae* **é**jus.

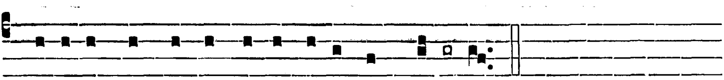
Ash Wednesday

AT MASS

Grad. 1.

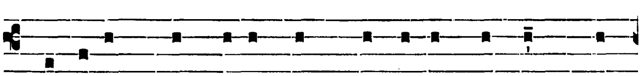


M*Ise*-rére * mé- i, Dé- us, † mi-se-**ré**re **mé**- i : *

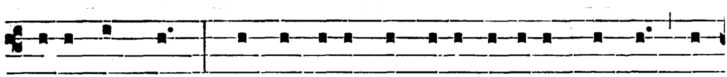


quóni- am in te confí-dit á*nima* **mé**- a. ℣. *Misit* de caélo, et **li**be**rá**vit me : * dédit in oppróbrium *concul***cán**tes me.

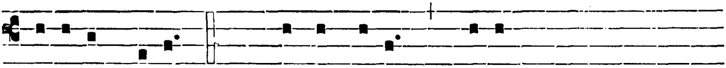
Tract 2.



D*Omi*ne, * non secúndum peccá-ta nóstra, quae



fé-ci**mus** nos : * neque secúndum iniqui-tátes nóstras re-



tríbu-*as* **nó**bis. *Flex :* antiquárum : †

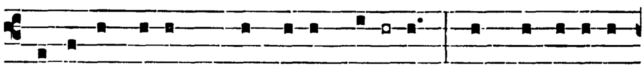
℣. 2. *Dómi*ne, ne memíneris iniquitátum nostrárum antiquárum : † cíto antícipent nos misericórdiae **tú**ae, * quia páuperes fácti sú*mus* **ní**mis.

Here all kneel.

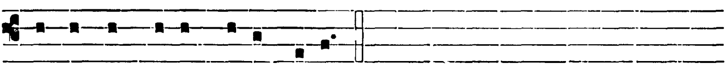
℣. 3. *Adjú*va nos, Déus salutáris nóster : † et propter glóriam nóminis túi, Dómine, líbe**ra** nos : * et propítius ésto peccátis nóstris, propter nó*men* **tú**um.

The First Sunday of Lent

Grad. 2.

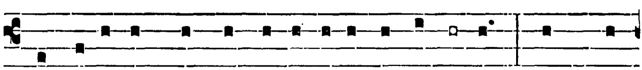


A *Nge*-lis sú-is * mandávit **de** te, ut custódi-ant

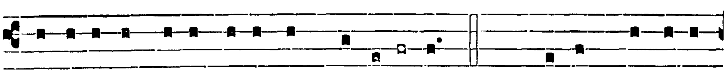


te in ómnibus ví- *is* **tú**-is. ℣. *In má*nibus por**tá**bunt te, * ne unquam offéndas ad lápidem pé*dem* **tú**um.

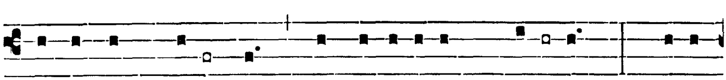
Tract 2.



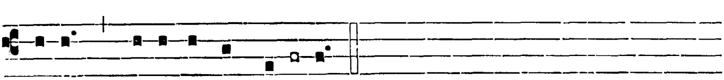
Q *UI há*bi-tat * in adju-tó-ri-o Al**tís**simi, * in pro-



tecti-óne Dé-i caéli com*mo***rá**bi-tur. ℣. 2. *Di-cet* Dómino :



Suscéptor mé-us es, † et re-fúgi-um **mé**- um : * Dé-us



mé-us, sperábo *in* **é**- um.

℣. 3. *Quóni*am ípse liberávit me de láqueo ve**nán**tium, * et a vér*bo* **ás**pero.

℣. 4. *Scápu*lis súis obumbrábit **tí**bi, * et sub pénnis éjus *spe***rá**bis.

℣. 5. *Scúto* circúmdabit te véritas **é**jus : * non timébis a timóre *no***ctúr**no.

℣. 6. *A sa*gítta volánte per díem, † a negótio perambulánte in **té**nebris, * a ruína et daemónio meri*di***á**no.

℣. 7. *Cádent* a látere túo mílle, † et décem míllia a déxtris **tú**is : * tíbi autem non appro*pin***quá**bit.

℣. 8. *Quóni*am Angélis súis mandávit **de** te, * ut custódiant te in ómnibus ví*is* **tú**is.

℣. 9. *In má*nibus por**tá**bunt te, * ne umquam offéndas ad lápidem pé*dem* **tú**um.

℣. 10. *Super* áspidem et basilíscum ambu**lá**bis, * et conculcábis leónem et *dra***có**nem.

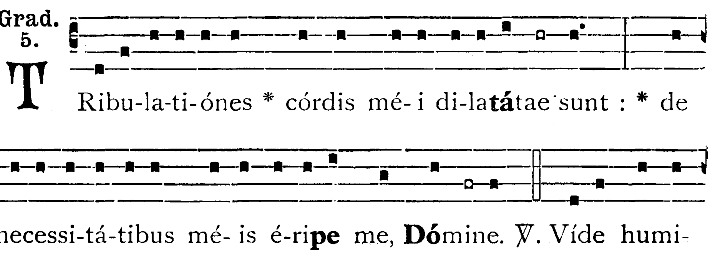
℣. 11. *Quóni*am in me sperávit, † liberábo **é**um : * prótegam éum, quóniam cognóvit nó*men* **mé**um.

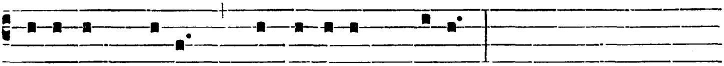
℣. 12. *Invo*cábit me, et égo exáudiam **é**um : * cum ípso sum in tribula*ti***ó**ne.

℣. 13. *Erí*piam éum, et glorificábo éum : † longitúdine diérum adimplébo **é**um, * et osténdam ílli salutá*re* **mé**um.

The Second Sunday of Lent

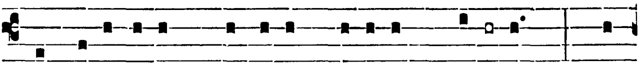
Grad. 5.



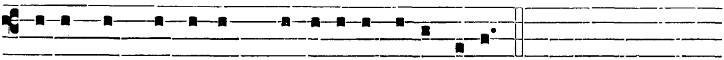


li-tá-tem mé- am, † et labórem **mé**- um : * et dimítte ómnia peccá*t*a **mé**a.

Tract. 2.



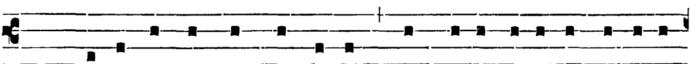
C *Onfi*-témini * Dómino quóni- am **bó**- nus : * quó-



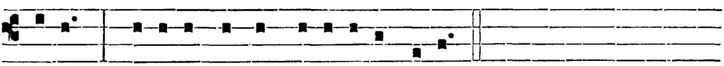
ni- am in saécu-lum mi-se-ricórdi-*a* **é**-jus.

℣. 2. *Quis lo*quétur poténtias **Dó**mini : * audítas fáciet ómnes láu*des* **é**jus ?

℣. 3. *Beá*ti qui custódiunt ju**dí**cium, * et fáciunt justítiam in óm*ni* **tém**pore.



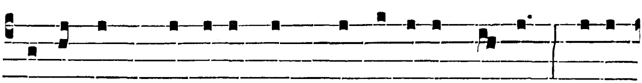
℣. 4. *Memén*to nóstri, Dómi-ne, † in beneplácí-to pópu-li



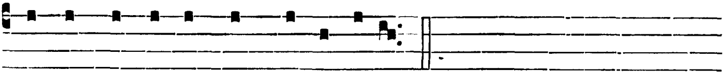
tú- i : * ví-si-ta nos in salu-tá*ri* **tú**- o.

The Third Sunday of Lent

Grad. 3.

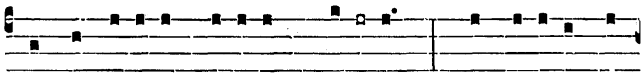


E *Xsúr*ge, * Dómine, non praeva**vá**-le-at **hó**mo : judi-

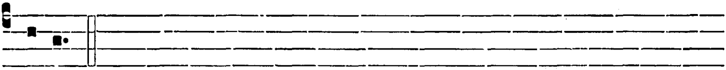


céntur géntes in conspé*ctu* **tú**- o. ℣. *In con*verténdo inimícum **mé**um re**trór**sum, * infirmabúntur, et períbunt a fáci*e* **tú**a.

Tract 8.



A*D te* levávi * óculos **mé**- os, * qui hábi-*tas in*



caélis.

℣. 2. *Ecce* sicut óculi ser**vó**rum * in mánibus dominó*rum suó*rum :

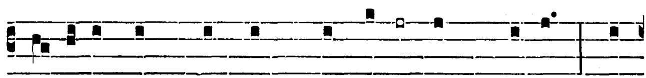
℣. 3. *Et si*cut óculi an**cíl**lae * in mánibus dó*minae* **sú**ae :

℣. 4. *Ita* óculi nóstri ad Dóminum Déum **nó**strum, * dónec misere*átur* **nó**stri.

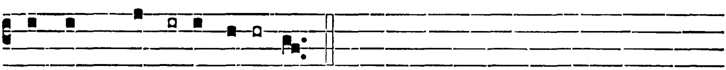
℣. 5. Miserére nóbis, **Dó**mine, * mise*rére* **nó**bis.

The Fourth Sunday of Lent

Grad. 7.

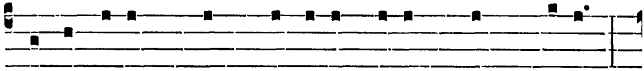


L*Ætá*tus sum * in his, quae **dí**cta sunt **mí**-hi : * in

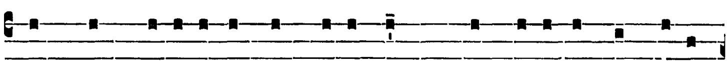


dómum **Dó**mini íbimus. ℣. *Fiat* pax in vir**tú**te **tú**a : * et abundántia in **túr**ribus **tú**is.

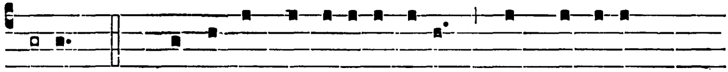
Tract 8.



QUI confídunt * in Dómino, sic-ut mons **Sí**- on : *



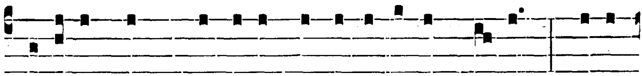
non commovébi-tur in aetérnum, qui hábi-tat *in Je***rú**-



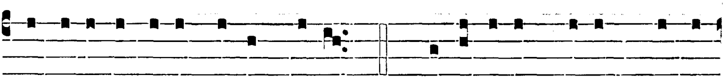
sa-lem. ℣. Móntes in circú- i-tu é-jus : † et Dóminus in circúitu pópuli **súi**, * ex hoc nunc et us*que in* **saé**culum.

PASSION SUNDAY

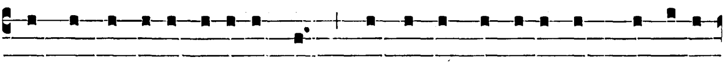
Grad. 3.



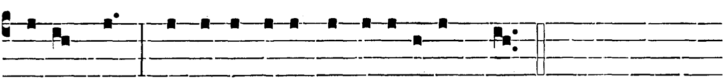
E-ripe me, * Dómine, de i-nimí-cis mé- is : * dóce



me fáce-re vo-luntá-tem tú- am. ℣. Libe-rátor mé- us, Dómi-

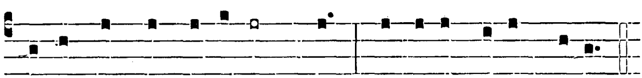


ne, de géntibus i-racúndis : † ab insurgéntibus in me exal-



tábis me : a ví-ro iníquo e-rípi- es me.

Tract. 8.



S*Æpe* * expugna**vé**-runt me * a juven*tú-te* **mé**- a.

℣. 2. *Dicat* nunc **Is**raël : * saepe expugnavérunt me a juven*túte* **mé**a.

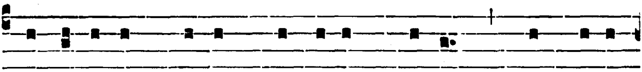
℣. 3. *Ete*nim non potuérunt **mí**hi : * supra dórsum méum fabricavérunt *pecca***tó**res.

℣. 4. *Prolon*gavérunt iniquitátem **sí**bi : * Dóminus jústus concídet cervíces *pecca***tó**rum.

PALM SUNDAY

AT MASS

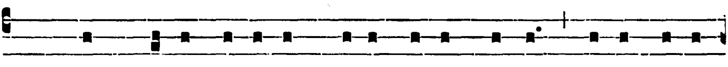
Grad. 4.



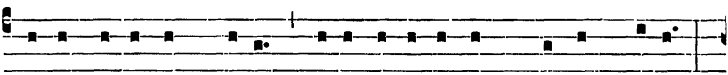
TEnu- ísti * mánum déxteram mé- am : in volun-



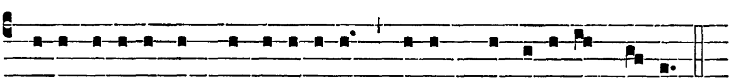
táte tú-a deduxísti me : et cum gló-ri- a assumpsísti me.



℣. Quam bónus Isra-ël Dé-us réctis córde! mé- i autem

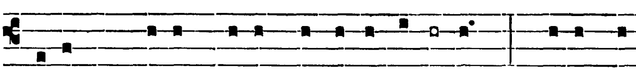


pene mó-ti sunt pédes, pene effú-si sunt gréssus mé- i :

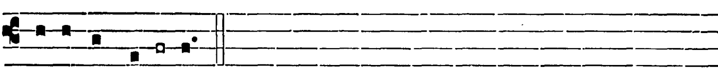


qui- a ze-lávi in peccató-ribus, pácem peccatórum vídens.

Tract 2.



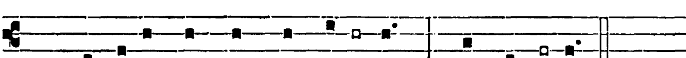
D*E-us*, * Dé-us mé-us, réspi-ce **in** me : * quare me



dere-*li***quí**- sti?

℣. 2. *Lón*ge a salúte **mé**a * vérba delictórum *me***ó**rum.

℣. 3. *Déus* méus, clamábo per díem, nec ex**áu**dies : * in nócte, et non ad insipiénti*am* **mí**hi.

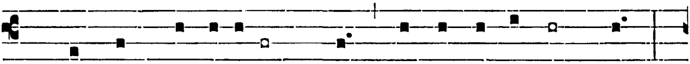


℣. 4. *Tu au*tem in sáncto **há**bi-tas, * *laus* **Is**ra-ël.

℣. 5. *In te* speravérunt pátres **nó**stri : * speravérunt, et liberá*sti* **é**os.

℣. 6. *Ad te* clamavérunt, et sálvi **fá**cti sunt : * in te speravérunt, et non sunt *con***fú**si.

℣. 7. *Ego* autem sum vérmis, et non **hó**mo : * oppróbrium hóminum, et abjécti*o* **plé**bis.



℣. 8. *Omnes* qui vidébant me, † asperna**bán**tur me : * locúti sunt lábiis, et movér*unt* **cá**put.

℣. 9. *Sperá*vit in Dómino, erípiat **é**um : * sálvum fáciat éum, quóniam *vult* **é**um.

℣. 10. *Ipsi* véro consideravérunt, et conspexérunt me : † divisérunt síbi vestiménta **mé**a, * et super véstem méam misé*runt* **sór**tem.

℣. 11. *Libe*ra me de óre le**ó**nis : * et a córnibus unicornuórum humilitá*tem* **mé**am.

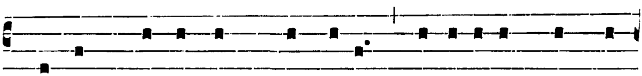
℣. 12. *Qui ti*métis Dóminum, laudáte **é**um : * univérsum sémen Jácob, magnificá*te* **é**um.

℣. 13. *Annun*tiábitur Dómino generátio ven**tú**ra : * et annuntiábunt caéli justíti*am* **é**jus.

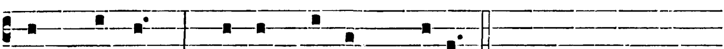
℣. 14. *Pópu*lo, qui nas**cé**tur, * quem fé*cit* **Dó**minus.

MAUNDY THURSDAY

Grad. 5.



C *Hristus* * fáctus est pro nóbis † obédi- ens usque

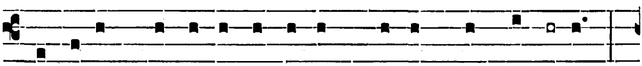


ad **mór**tem, * mórtem **au**tem **crú**cis. ℣. *Propter* quod et Déus exaltávit íllum, † et dédit ílli **nó**men, * quod est super **ó**mne **nó**men.

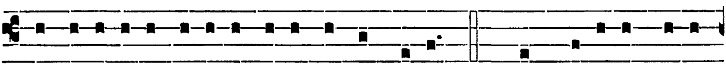
GOOD FRIDAY

The Lector reads the Prophecy.

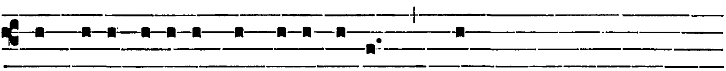
Tract. 2.



D *Omi*ne, * audí-vi audí-tum tú- um, et **tí**mu- i : *



considerávi ópera tú- a, et *ex***pá**vi. ℣. 2. *In mé*di- o du-ó-



rum animá-li- um innotescé-ris : † dum appropinquáverint ánni, cognos**cé**ris : * dum advénerit témpus, o*sten***dé**ris.

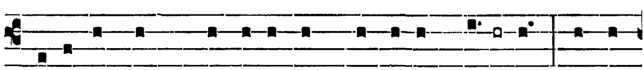
℣. 3. *In é*o, dum conturbáta fúerit ánima **méa** : * in íra, misericórdiae mé*mor* **é**ris.

℣. 4. *Déus* a Líbano **vé**niet, * et Sánctus de mónte umbróso, et *con***dén**so.

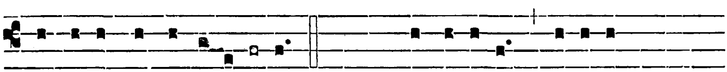
℣. 5. *Opé*ruit caélos majéstas **é**jus : * et láudis éjus pléna *est* **tér**ra.

The Subdeacon sings the Lesson.

Tract. 2.



E -*ri*-pe me, * Dómine, ab hómine **má**- lo : * a ví-



ro iníquo lí-*be***ra** me. *Flexa :* peccató-ri †

℣. 2. *Qui co*gitavérunt malítias in **cór**de : * tóta díe constitué*bant* **praé**lia.

℣. 3. *Acu*érunt línguas súas sicut ser**pén**tes : * venénum áspidum sub lábiis *e***ó**rum.

℣. 4. *Custó*di me, Dómine, de mánu pecca**tó**ris : * et ab homínibus iníquis lí*be***ra** me.

℣. 5. *Qui co*gitavérunt supplantáre gréssus **mé**os : * abscondérunt supérbi láque*um* **mí**hi.

℣. 6. *Et fú*nes extendérunt in láqueum pédibus **mé**is : * juxta íter scándalum posué*runt* **mí**hi.

℣. 7. *Dixi* Dómino : Déus méus **es** tu : * exáudi, Dómine, vócem orati*ónis* **mé**ae.

℣. 8. *Dómi*ne, Dómine, vírtus salútis **mé**ae : * obúmbra cáput méum in dí*e* **bél**li.

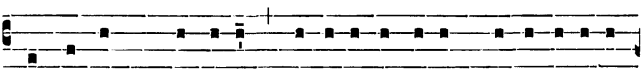
℣. 9. *Ne trá*das me a desidério méo peccatóri : † cogitavérunt ad**vér**sum me : * ne derelínquas me, ' ne umquam ex*al***tén**tur.

℣. 10. *Cáput* circúitus e**ó**rum : * lábor labiórum ipsórum opéri*et* **é**os.

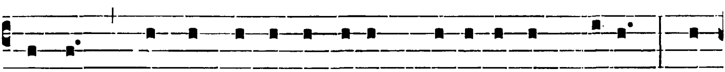
℣. 11. *Verúm*tamen jústi confitebúntur nómini **tú**o : * et habitábunt récti cum vúl*tu* **tú**o.

HOLY SATURDAY

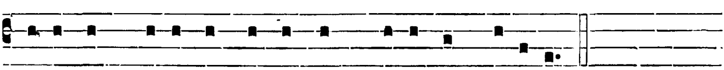
Tract 8.



C *Anté*mus * Dómino : glo-ri-ó-se enim hono-ri-ficá-



tus est : † équum, et ascensórem pro-jé-cit in **má**re : * ad-

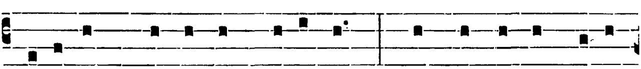


jútor, et protéctor fáctus est míhi *in sa***lú**tem.

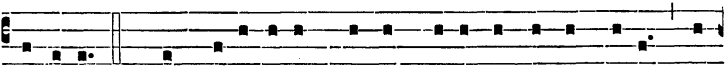
℣. 2. *Hic Dé*us méus, et honorábo **é**um : * Déus pátris méi, et exal*tábo* **é**um.

℣. 3. *Dómi*nus cónterens **bél**la : * Dóminus nó*men est* **íl**li.

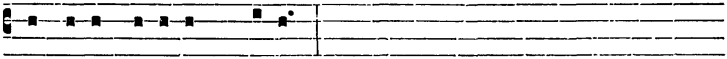
Tract 8.



V Ine-a * fácta est di**lé**cto in córnu, in *lóco*



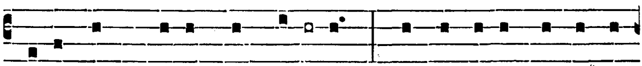
úbe-ri. ℣. 2. *Et ma*cé-ri- am circúmdedit, et circumfódit : † et



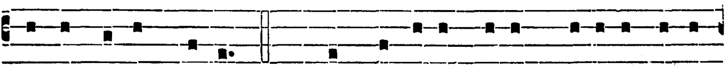
plantávit víne- am **Só**rec, et aedificávit túrrim in mé*dio* **é**jus.

℣. 3. *Et tór*cular fódit in **é**a : * vínea enim Dómini Sábaoth, ' dómus *Isra***ël** est.

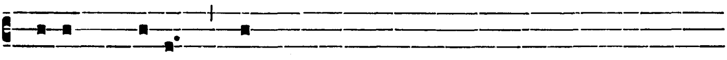
Tract 8.



A *Ttén*de * caélum et **ló**-quar : * et áudi- at térra vér-



ba ex *ó-re* **mé**- o. ℣. 2. *Exspe*ctétur sicut plúvi- a e-ló-



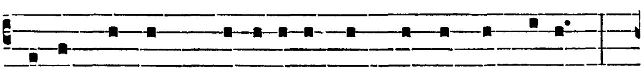
qui- um mé-um : † et descéndant sicut ros vérba **mé**a, * sicut ímber *super* **grá**mina.

℣. 3. *Et si*cut nix super **foé**num : * quia nómen Dómini *invo***cá**bo.

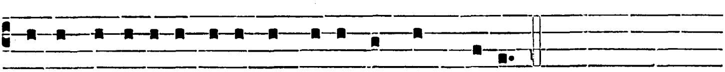
℣. 4. *Dáte* magnitúdinem Déo nóstro : † Déus, véra ópera **é**jus, * et ómnes víae *éjus ju***dí**cia.

℣. 5. *Déus* fidélis, in quo non est in**í**quitas : * jústus, et *sánctus* **Dó**minus.

Tract 8.



S *Ic-ut* cérvus * de-síderat ad fóntes a**quá**rum : *



í-ta de-síderat ánima mé-a *ad te,* **Dé**- us.

℣. 2. *Sití*vit ánima méa ad Déum **ví**vum : * quándo véniam et apparébo ante fáciem *Déi* **mé**i?

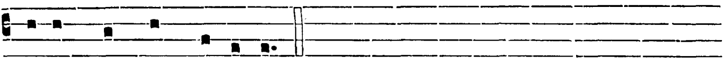
℣. 3. *Fué*runt míhi lácrimae méae pánes díe ac **nó**cte, * dum dícitur míhi per síngulos díes : ' Ubi est *Déus* **tú**us?

AT MASS

Tract 8.



L*Audá*te * Dóminum ómnes **gén**tes : * et collaudáte

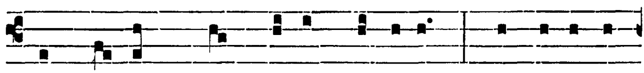


é-um, *ómnes* **pó**pu-li. ℣. *Quóni*am confirmáta est super nos misericórdia **é**jus : * et véritas Dómini mánet *in ae***tér**num.

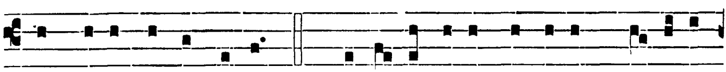
EASTER SUNDAY

The Resurrection of our Lord

Grad. 2.



HÆc dí- es, * quam fé-cit Dóminus : * exsultémus,
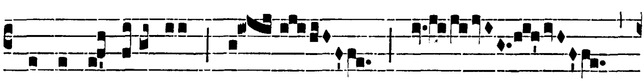


et laetémur in é- a. ℣. Confi-témini Dómino, quó-ni- am

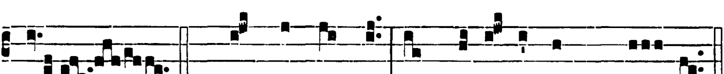


bónus : * quóni-am in saéculum mi-se-ricórdi- a é-jus.

7.



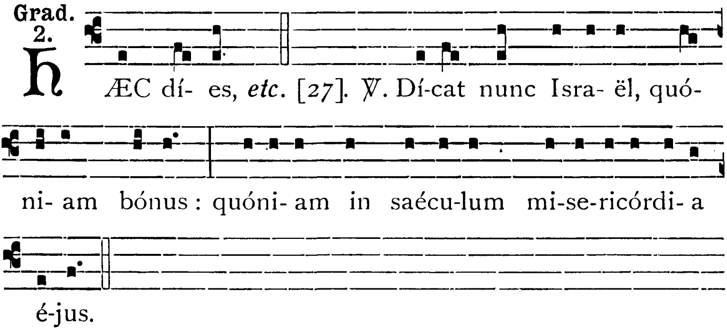
ALle-lú- ia. * *ij.*

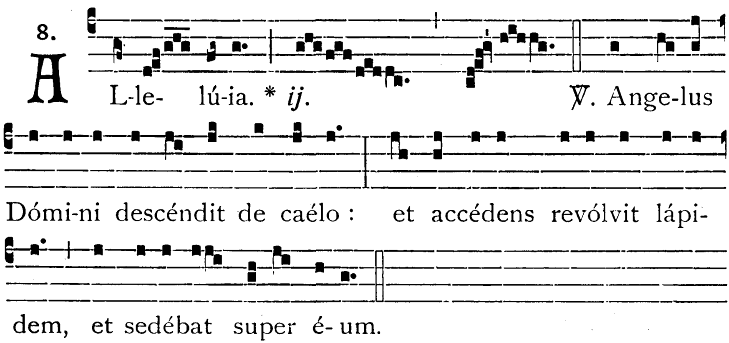


℣. Páscha nóstrum immo-lá-tus est Chrí- stus.

Allelúia *is not repeated, but the Sequence is then said :* Víctimae *p.* 242.
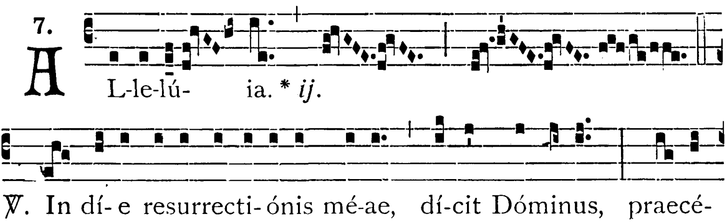
EASTER MONDAY

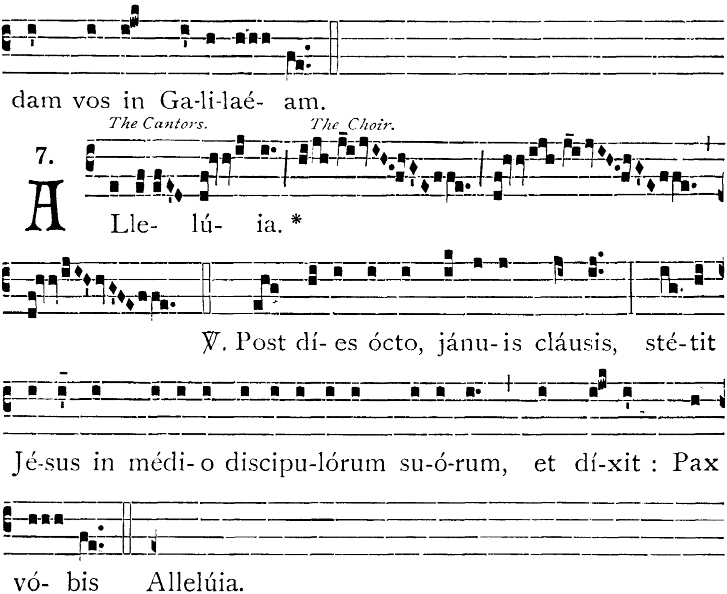




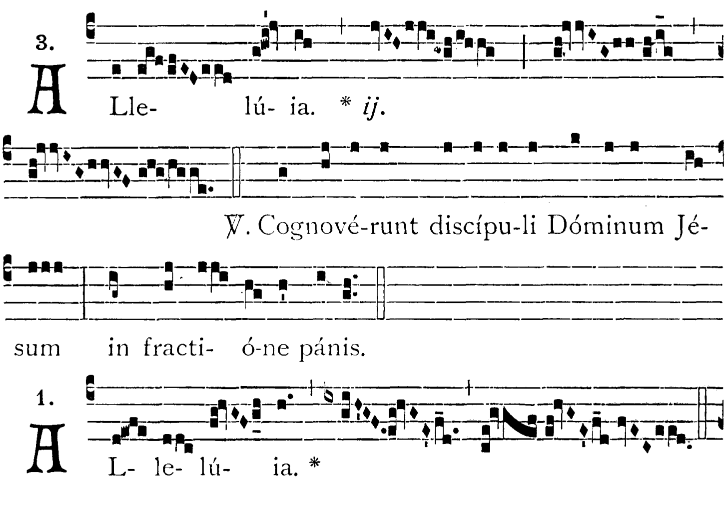
Sequence. Víctimae Pascháli *with* Allelúia *at the end, p.* 242.

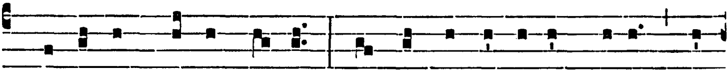
LOW SUNDAY, OR QUASIMODO SUNDAY



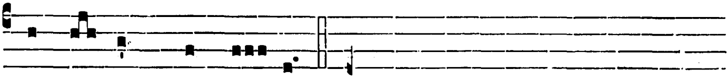


Second Sunday after Easter





℣. Ego sum pástor bó-nus : et cognósco óves mé-as, et
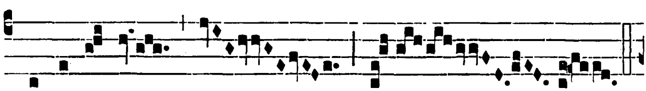


cognó-scunt me mé- ae. Allelúia.

THE WEDNESDAY OF THE THIRD WEEK AFTER EASTER

THE SOLEMNITY OF SAINT JOSEPH,

Spouse of the Blessed Virgin Mary, Confessor and Patron of the Universal Church

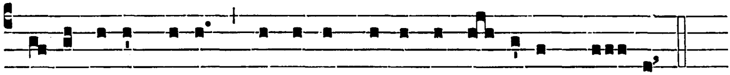
1.



ALle-lú- ia. * ij.

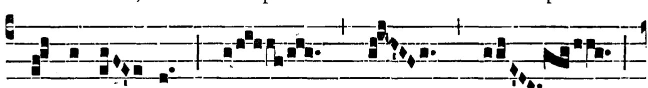


℣. De quacúmque tribu-la-ti- óne clamáve-rint ad me,

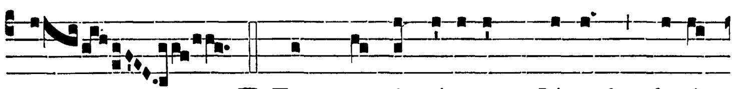


exáudi- am é- os, et é-ro pro-téctor e- órum semper.

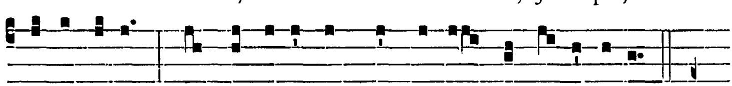
8.



AL-le-lú- ia. *
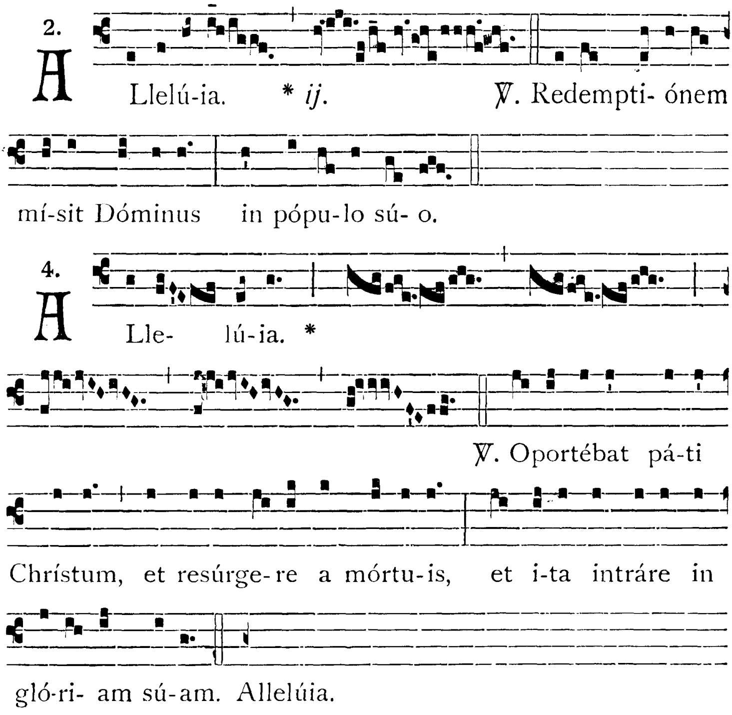


℣. Fac nos innócu-am, Jó-seph, decúr-

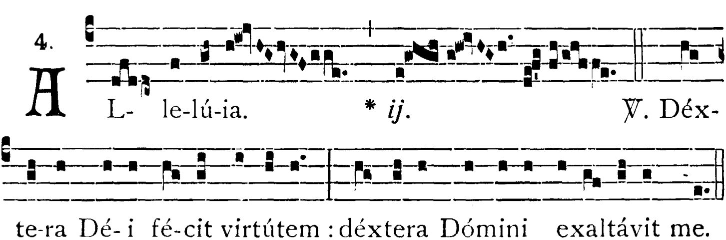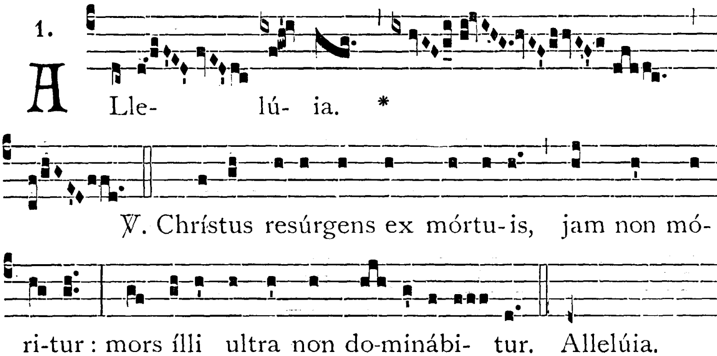


re-re ví-tam : sítque tú-o semper tú-ta patro-cí-ni- o.

Third Sunday after Easter

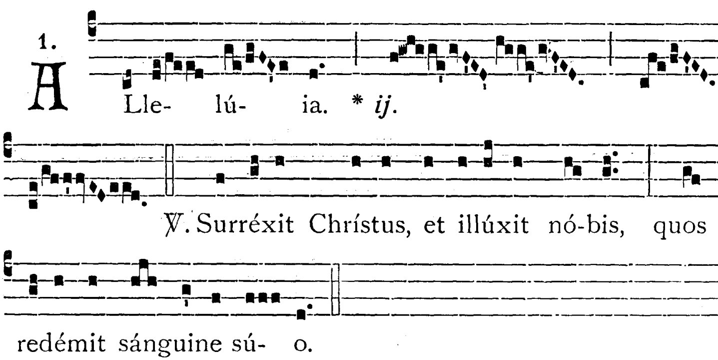


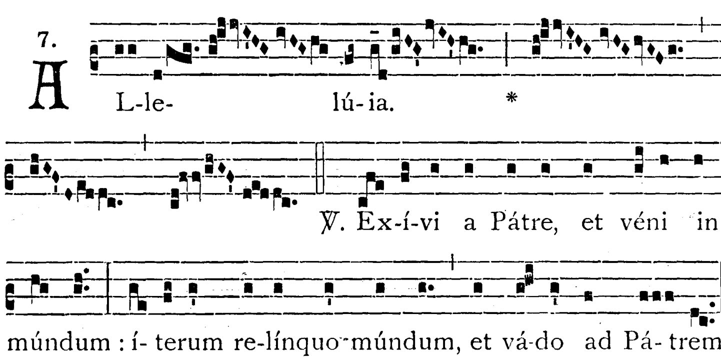
Fourth Sunday after Easter





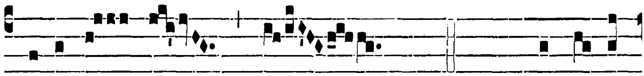
Fifth Sunday after Easter



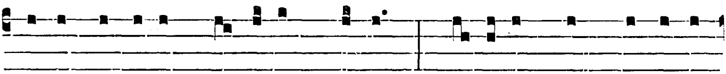


Rogation Days

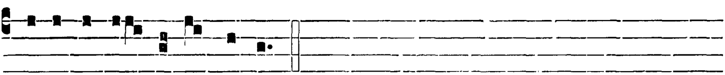
AT MASS

8.


A Lle-lú- ia. * *(Not repeated).* ℣. Confi- té-

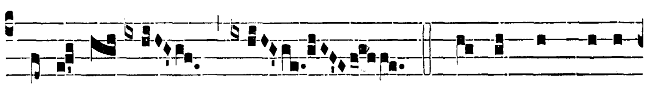


mi-ni Dómino quó-ni- am bónus: quó-ni- am in saécu-lum

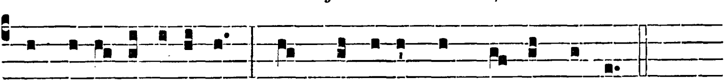


mi-se-ri-cór-di- a é-jus. Allelúia *is not repeated.*

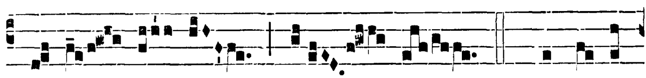
THE ASCENSION OF OUR LORD

4.


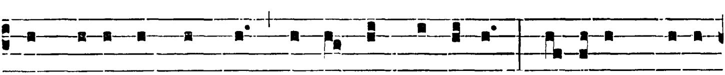
A Lle- lú- ia. * *ij.* ℣. Ascéndit Dé- us



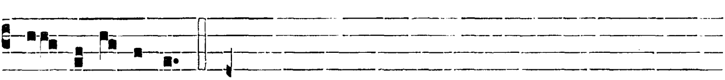
in jubi- la-ti- óne, et Dóminus in vó-ce túbae.

8.


A L-le- lú- ia. * ℣. Dómi-nus

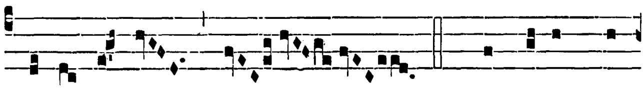


in Sína in sáncto, ascéndens in áltum, captívam dúxit
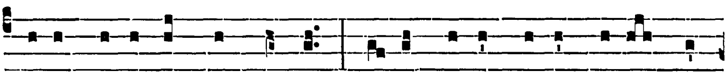


ca-pti-vi- tá-tem. Allelúia.

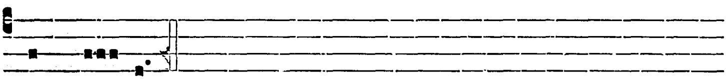
Sunday within the Octave of the Ascension



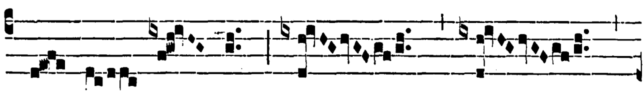
1. A L-le- lú- ia. * *ij.* ℣. Regnávit Dó-



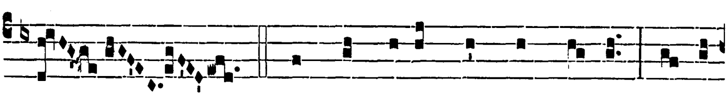
minus super ómnes géntes : Dé- us sédet super sédem sán-



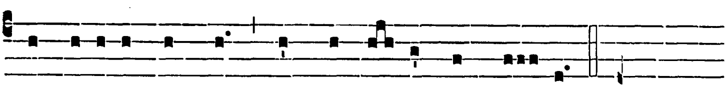
ctam sú- am.



1. A L- le- lú- ia. *



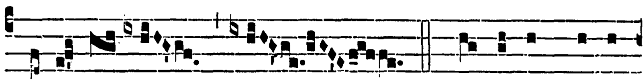
℣. Non vos re-línquam órpha-nos : vá-do,



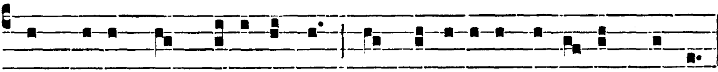
et véni- o ad vos, et gaudé- bit cor vé-strum. Allelúia.

THE FEAST OF PENTECOST

Whit Sunday

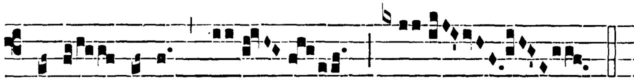


4. A Lle- lú- ia. * *ij.* ℣. Emítte Spí-ri-



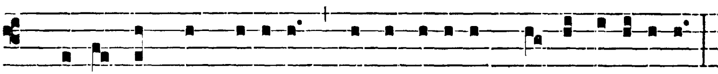
tum tú-um, et cre-abúntur : et renovábis fá-ci- em térrae.

2.

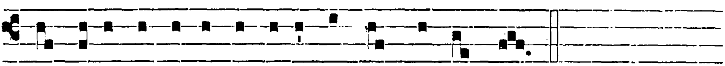


A Lle- lú-ia. *

Here all kneel :



℣. Vé-ni, Sáncte Spí-ri-tus, réple tu-órum córda fidé-li- um :



et tú-i amó-ris in é- is ígnem accénde.

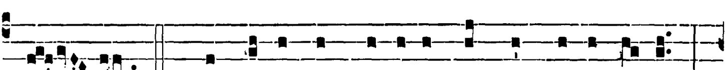
Allelúia *is not repeated, but the Sequence is then said,* *p.* 273.

Monday in Whitsun Week

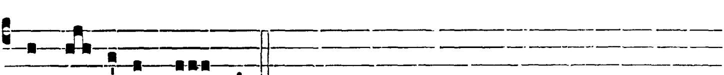
1.



A Lle- lú- ia. * *ij.*



℣. Loquebántur vá-ri- is línguis Apósto-li



magná- li- a Dé- i.

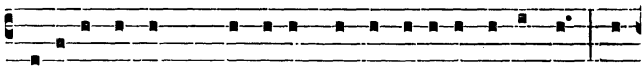
Allelúia. ℣. Véni, Sáncte Spíritus *as above.*

Sequence. Veni, Sáncte Spíritus. Allelúia, *p.* 273.

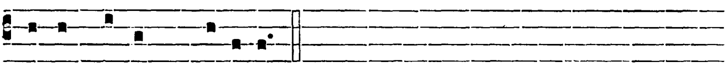
THE FIRST SUNDAY AFTER PENTECOST

FEAST OF THE BLESSED TRINITY

Grad. 5.

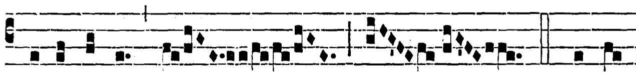


B*Ene*díctus es, * Dómine, qui intu-é-ris a**bý**ssos, * et

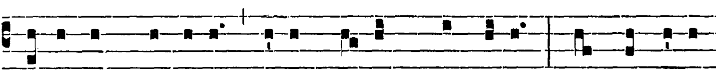


sédes **sú**per **Ché**rubim. ℣. *Bene*díctus es, Dómine, in firmaménto **caé**li, * et laudábi**lis** in **saé**cula.

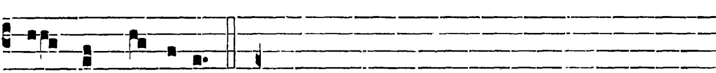
8.



ALle-lú- ia. * *ij.* ℣. Be-ne-



díctus es, Dómine, Dé-us pátrum nostrórum, et laudábi-



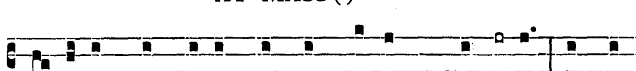
lis in saécu-la. Allelúia.

FEAST OF THE BLESSED SACRAMENT

CORPUS CHRISTI

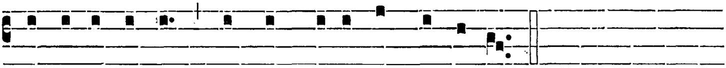
AT MASS (1)

Grad. 7.



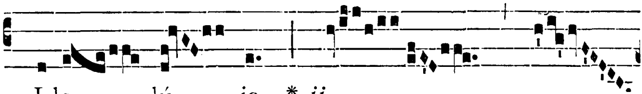
O - *cu*-li * ómni- um in te **spé**-rant, **Dó**mine :* et tu

(1) Votive Mass of the Blessed Sacrament, *p.* [78].

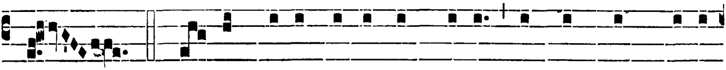


das íl-lis éscam in témpore **op**por**tú**no. ℣. *Ap*eris tu **má**num **tú**am : * et ímples ómne ánimal bene**dic**ti**ó**ne.

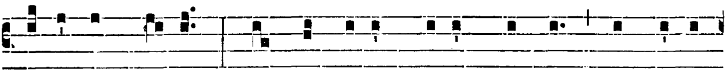
7.



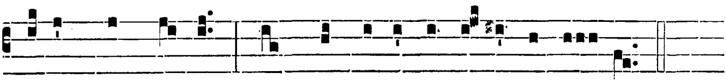
ALle- lú- ia. * *ij.*



℣. Cá- ro mé-a ve-re est cíbus, et sánguis mé-us



ve-re est pó-tus : qui mandúcat mé-am cárnem, et bi-bit



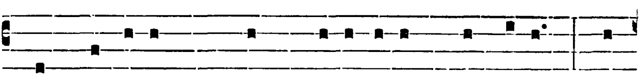
mé-um sángui-nem, in me mánet, et é-go in é- o.

Allelúia *is not repeated, but the Sequence is then said, p.* 282.

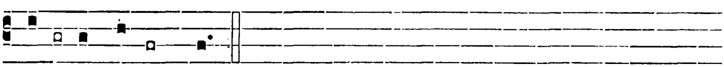
Sunday within the Octave of Corpus Christi

Second Sunday after Pentecost

Grad. 5.

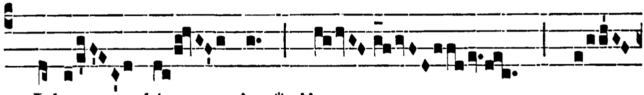


*AD Dó*minum, * dum tribu-lárer, cla**má**vi, * et

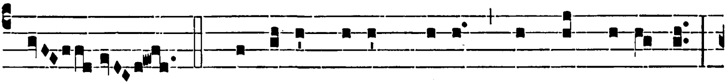


ex- au**dí**-vit me. ℣. *Dómi*ne, líbera ánimam méam a lábiis **iní**quis, * et a **lín**gua do**ló**sa.

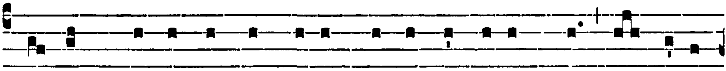
1.



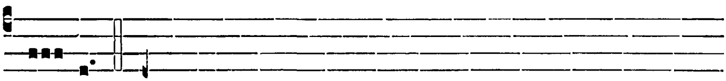
ALle- lú- ia. * *ij.*



℣. Dómine Dé-us mé-us, in te spe-rá-vi :



sálvum me fac ex ómnibus persequéntibus me, et líbe-

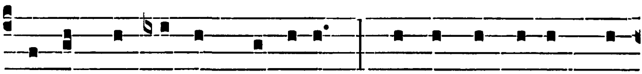


ra me. Allelúia.

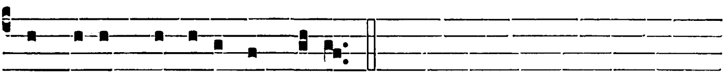
FRIDAY AFTER THE OCTAVE DAY OF CORPUS CHRISTI

FEAST OF THE MOST SACRED HEART OF JESUS

Grad. 1.
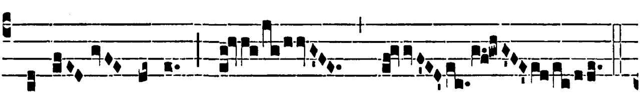


D*Ulcis* * et **ré**ctus **Dó**minus, * propter hoc legem dá-

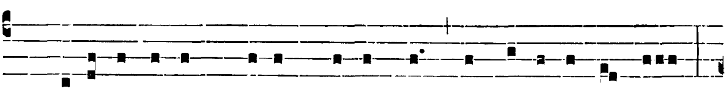


bit de-linquénti*bus in* **ví**- a. ℣. *Diri*get mansuétos **in** ju**dí**-cio, * docébit mítes *vías* **sú**as.

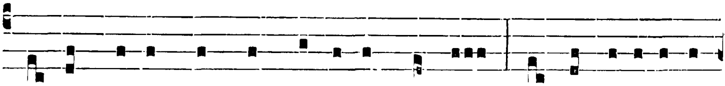
3.



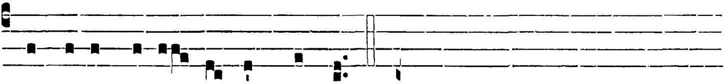
ALle- lú-ia. * *ij.*



℣. Tólli-te júgum mé-um super vos et dísci-te a me,



qui- a mí-tis sum et húmi- lis Córde, et inveni- é-tis



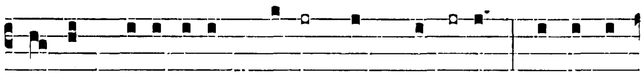
réqui- em ani- má-bus véstris. Allelúia.

Votive Mass, p. [80].

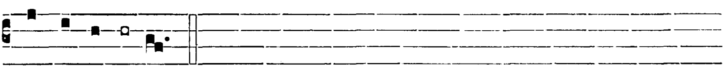
Sunday within the Octave of the Sacred Heart

Third Sunday after Pentecost

Grad. 7.



J*Acta* * cogi-tátum **tú**- um in **Dó**mino, * et ípse

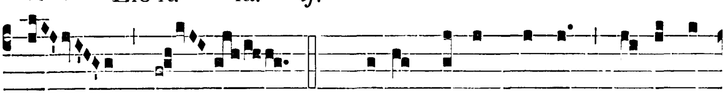


te e**nú**tri- et. ℣. *Dum cla*márem ad Dóminum, exaudívit **vó**cem **mé**am * ab his, qui appro**pín**quant **mí**hi.

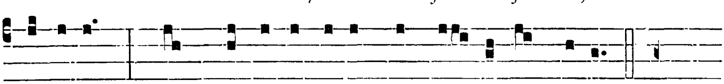
8.



ALle-lú- ia. * *ij.*



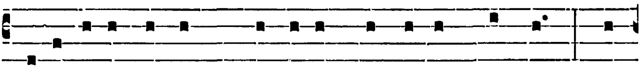
℣. Dé-us júdex jústus, fórtis et



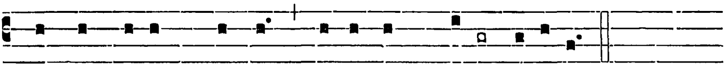
pá-ti- ens : numquid i-rascétur per sín-gu-los dí- es?

The Fourth Sunday after Pentecost

Grad. 5.



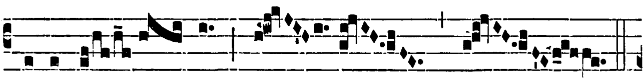
P *Ropí*-ti-us ésto, * Dómine, peccá-tis **nó**stris : * ne-



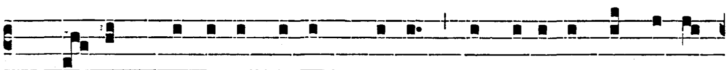
quándo dícant géntes : Ubi est **Dé**-us e-**ó**rum?

℣. *Adjú*va nos, Déus salutáris **nó**ster : * et propter honórem nóminis túi, Dómine, **líbera** nos.

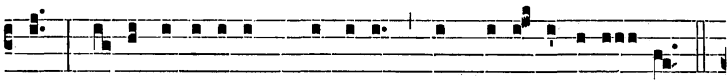
7.



A Lle-lú- ia. * *ij.*



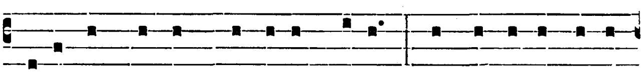
℣. Dé- us, qui sédes super thrónum, et júdi-cas aequi-tá-



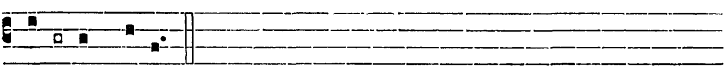
tem : ésto re-fúgi-um páuperum in tribu-la-ti-ó- ne.

The Fifth Sunday after Pentecost

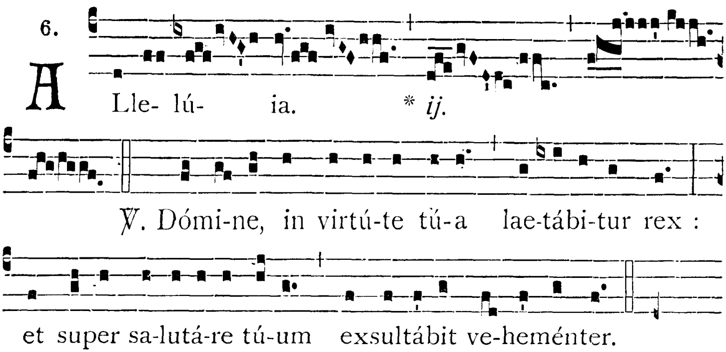
Grad. 5.



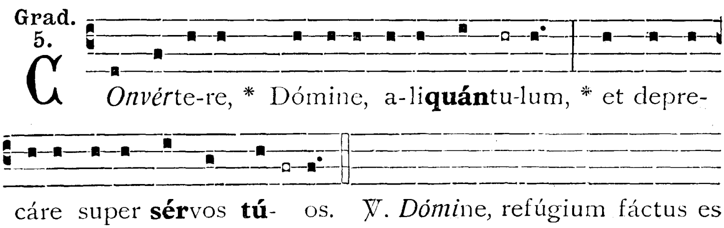
P *Roté*ctor nóster, * áspice, **Dé**-us, * et réspi-ce super



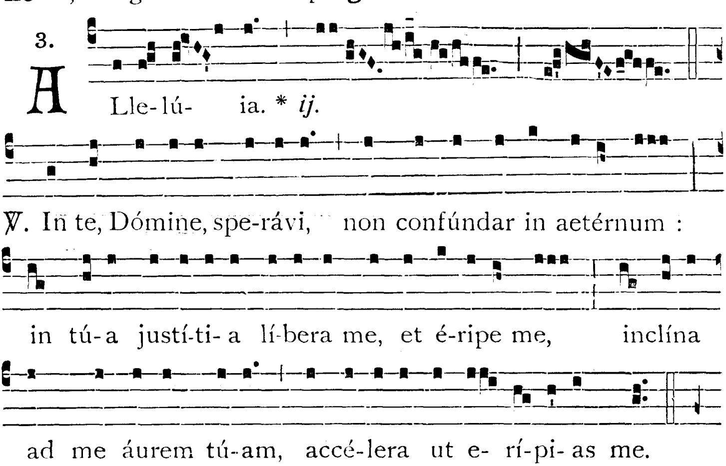
sér-vos **tú**-os. ℣. *Dómi*ne Déus vir**tú**tum, * exáudi préces ser**vó**rum tu**ó**rum.



The Sixth Sunday after Pentecost

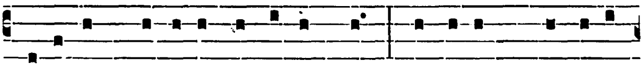


℣. *Dómi*ne, refúgium fáctus es **nó**bis, * a generatióne **et** pro**gé**nie.

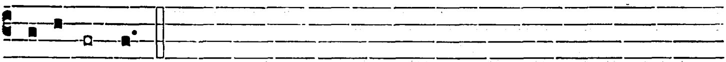


The Seventh Sunday after Pentecost

Grad.
5.

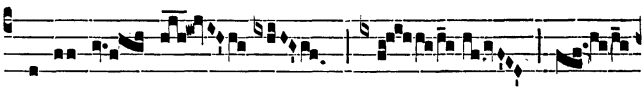


V *Eni*-te, * fí- li- i, au**dí**-te me : * timórem Dómi**ni**

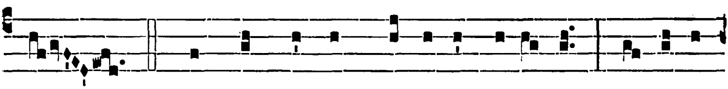


do**cé**bo vos. ℣. *Accé*dite ad éum, et illumi**ná**mini : * et fácies véstrae non **con**fun**dén**tur.

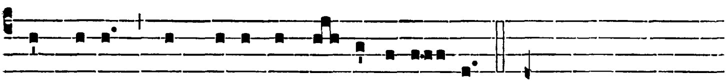
1.



A Lle- lú- ia. * *ij*.



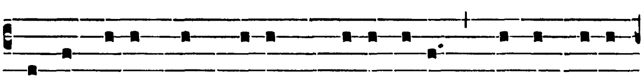
℣. Omnes géntes, pláudi-te máni-bus : ju-bi-lá-



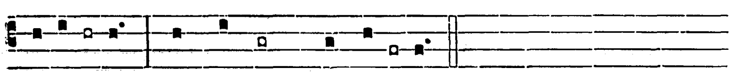
te Dé-o in vóce exsul-ta-ti-ó- nis. Allelúia.

The Eighth Sunday after Pentecost

Grad.
5.

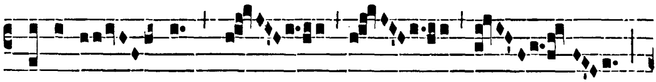


E -*sto* míhi * in Dé-um protectórem, † et in lócum

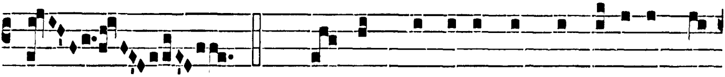


re**fú**gi- i, * ut **sál**vum me **fá**ci- as. ℣. *Déus,* in te spe**rá**vi : * Dómine, non confúndar **in** ae**tér**num.

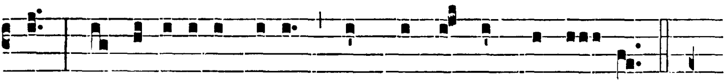
7.



A Lle-lú- ia. * *ij.*



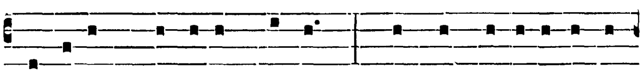
℣. Mágnus Dóminus, et laudábi-lis val-



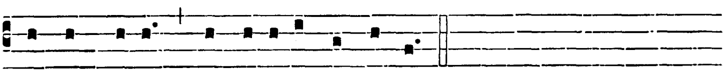
de, in ci-vi-táte Dé- i, in mónte sáncto é- jus.

The Ninth Sunday after Pentecost

Grad. 5.

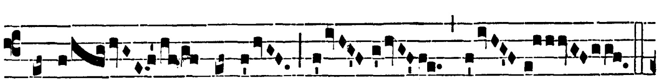


D *Omi*ne * Dóminus **nó**ster, * quam admi-rábi-le est

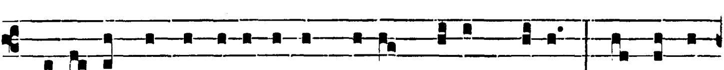


nómen tú-um in uni**vér**sa **tér**ra! ℣. *Quóni*am eleváta est magnificéntia **tú**a * **su**per **caé**los.

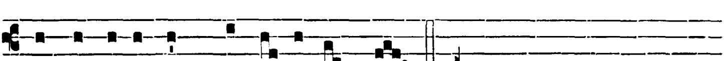
2.



A Lle- lú-ia. * *ij.*



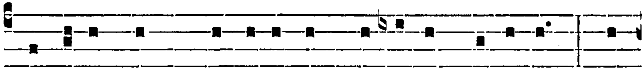
℣. Eri-pe me de inimí-cis mé- is, Dé-us mé-us : et ab in-



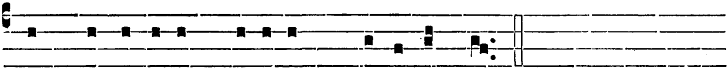
surgéntibus in me lí-be-ra me. Allelúia.

The Tenth Sunday after Pentecost

Grad. 1.
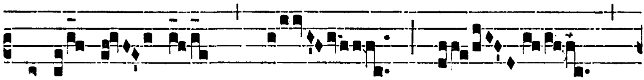


C*Ustó*di me, * Dómine, ut pu-**píl**lam **ó**cu-li : * sub

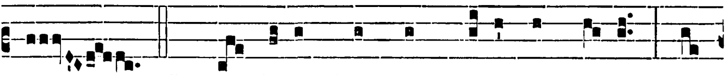


úmbra a-lárum tu-árum *pró-te***ge** me. ℣. *De vúl*tu túo judícium **mé**um **pród**eat : * óculi túi vídeant *aequi***tá**tem.

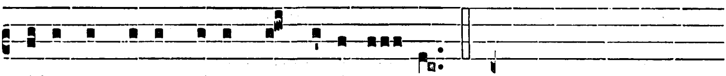
7.



ALle- lú- ia. * *ij.*



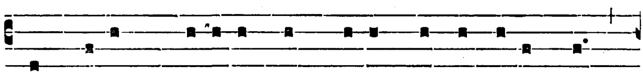
℣. Te décet hymnus, Dé-us, in Sí- on : et



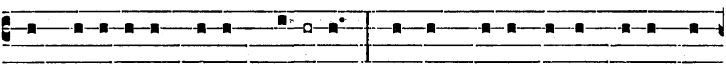
tí-bi reddétur vótum in Jerú-sa- lem. Allelúia.

The Eleventh Sunday after Pentecost

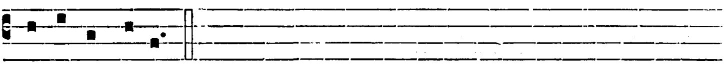
Grad. 5.



I*N Dé*-o * sperávit cor mé-um, et adjútus sum : †

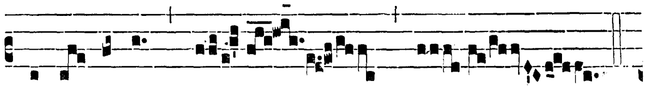


et reflóru- it cáro **mé**- a : * et ex voluntá-te mé-a con-

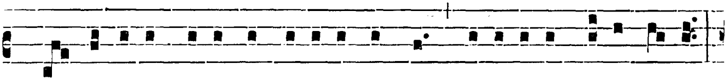


fi-**té**bor **íl**li. ℣. *Ad te,* Dómine, clamávi : † Déus méus, ne **sí**leas : * ne dis**cé**das **a** me.

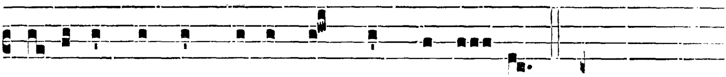
7.



ALle- lú- ia. * *ij.*



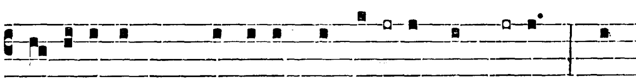
℣. Exsultáte Dé-o adjutó-ri nóstro, jubi-láte Dé-o Já-cob :



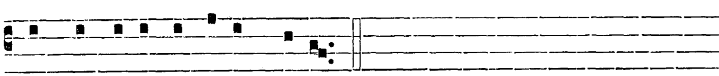
súmi-te psálmum jucúndum cum cítha- ra. Allelúia.

The Twelfth Sunday after Pentecost

Grad. 7.

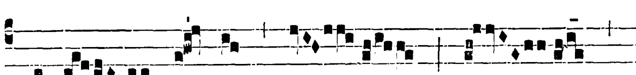


B*E-ne*dí-cam * Dóminum in **ó**mni **tém**pore : * sem-

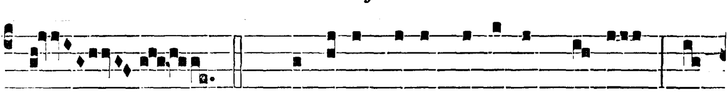


per laus éjus in **ó**re **mé**- o. ℣. *In Dó*mino laudábitur **á**nima **mé**a : * áudiant mansuéti, **et** lae**tén**tur.

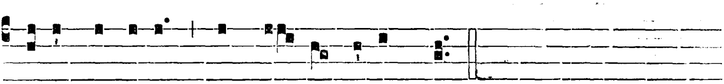
3.



ALle- lú- ia. * *ij.*



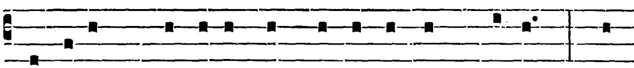
℣. Dómine Dé-us sa-lú-tis mé- ae, in



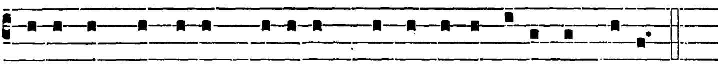
dí-e clamávi et nó-cte coram te.

The Thirteenth Sunday after Pentecost

Grad. 5.



R *Espic*e, * Dómine, in testaméntum **tú**-um : * et



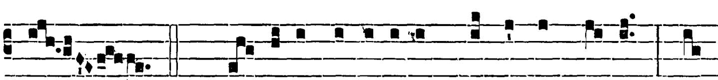
ánimas páuperum tu-órum ne obli-vi**scá**ris in **fí**nem.

℣. *Exsúrg*e, Dómine, et júdica cáusam **tú**am : * mémor ésto oppróbrii ser**vó**rum tu**ó**rum.

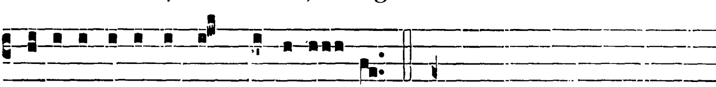
7.



A L-le-lú- ia. * *ij.*



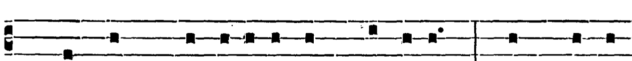
℣. Dó-mine, re-fúgi- um fáctus es nó-bis a



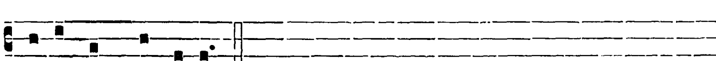
genera-ti- óne, et progéni- e. Allelúia.

The Fourteenth Sunday after Pentecost

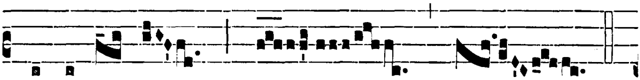
Grad. 5.



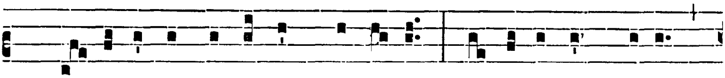
B *Onum* est * confídere in **Dó**mino, * quam confí-



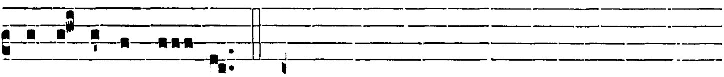
de**re** in **hó**mine. ℣. *Bónum* est speráre in **Dó**mino, * quam speráre **in** prin**cí**pibus.

7.


A L-le-lú- ia. * *ij.*

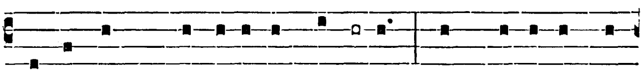


℣. Ve- ní-te, exsultémus Dómi-no : ju-bi-lémus Dé-o

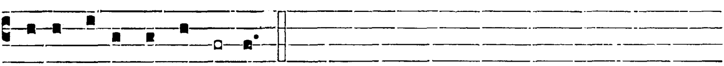


sa-lu-tá-ri nó- stro. Allelúia.

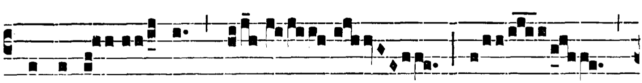
The Fifteenth Sunday after Pentecost

Grad. 5.


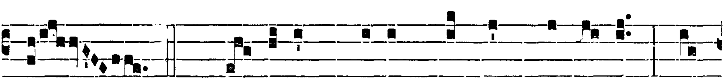
B *Onum* est * confi-té-ri **Dó**mino : * et psálle-re nó-



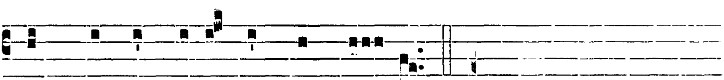
mini **tú**-o, Al**tís**sime. ℣. *Ad an*nuntiándum máne misericór-diam **tú**am, * et veritátem **tú**am per **nó**ctem.

7.


A Lle-lú- ia. * *ij.*



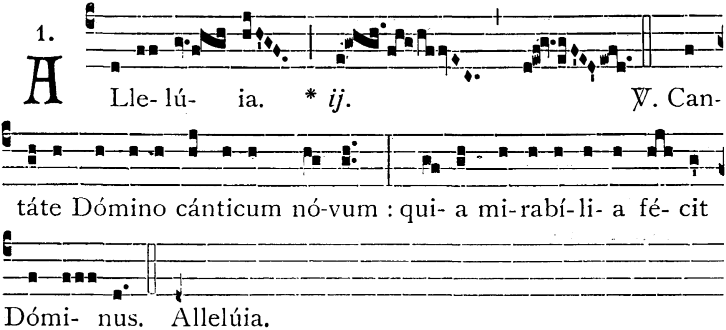
℣. Quó-ni- am Dé-us mágnus Dómi-nus, et



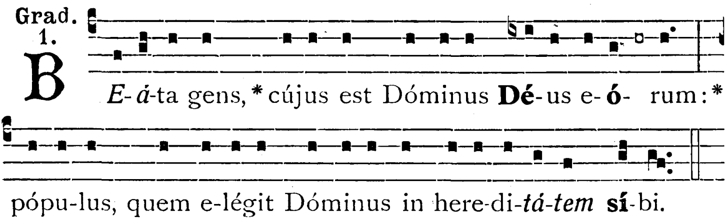
Rex mágnus super ómnem tér- ram. Allelúia.

The Sixteenth Sunday after Pentecost
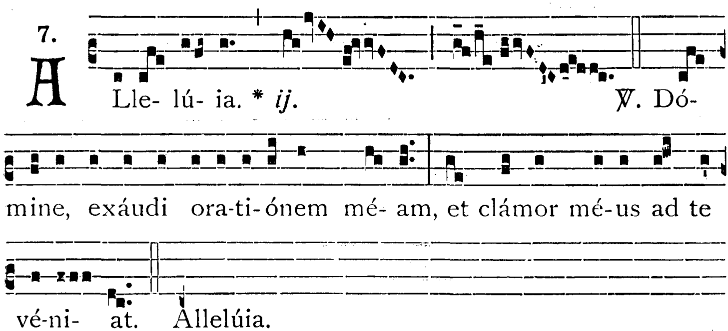
Gradual. Timébunt géntes *p.* [13].



The Seventeenth Sunday after Pentecost



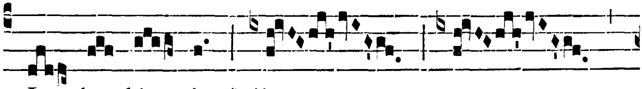
℣. *Vérbo* Dómini **caé**li fir**má**ti sunt : * et spíritu óris éjus ómnis vír*tus* *e***ó**rum.



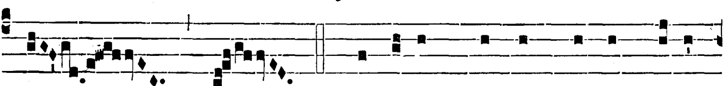
The Eighteenth Sunday after Pentecost

Gradual. Laetátus sum *p.* [20].

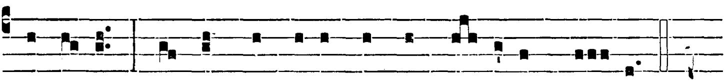
1.



A L- le- lú- ia. * *ij.*



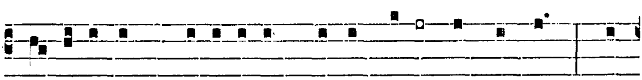
℣. Timébunt géntes nómen tú-um,



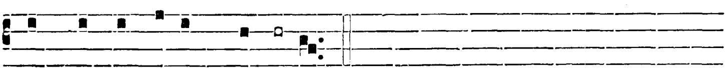
Dómi-ne : et ómnes réges térrae gló- ri- am tú- am.

The Nineteenth Sunday after Pentecost

Grad. 7.

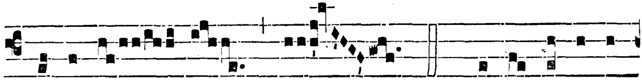


D *I-ri*gá-tur * orá-ti- o mé- a, **sic**ut in**cén**sum * in

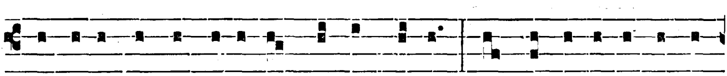


conspéctu **tú**-o, **Dó**mine. ℣. *Ele*vátio mánu**um** me**á**rum * sacrifícium **ves**per**tí**num.

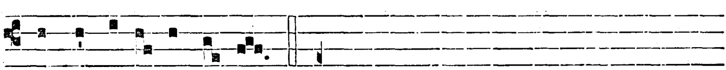
2.



A L-le-lú- ia. * *ij.* ℣. Confi- témi-ni



Dómino, et invocá-te nómen é-jus : annunti- á-te inter

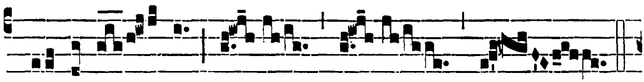


géntes ópe-ra é- jus. Allelúia.

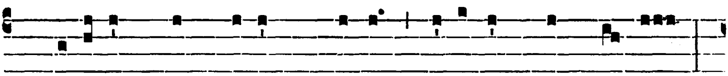
The Twentieth Sunday after Pentecost

Gradual. Oculi ómnium *p.* [36].

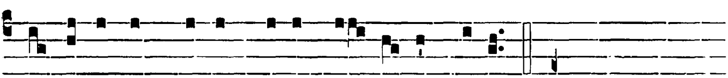
3.



A L-le-lú- ia. * *ij.*



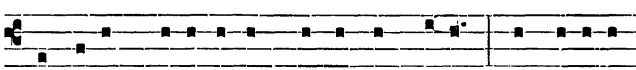
℣. Parátum cor mé-um, Dé- us, pará-tum cor mé- um :



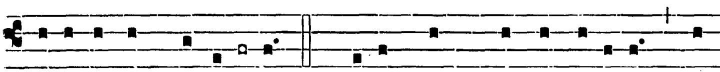
cantábo, et psállam tíbi, gló- ri- a mé- a. Allelúia.

The Twenty-First Sunday after Pentecost

Grad. 2.

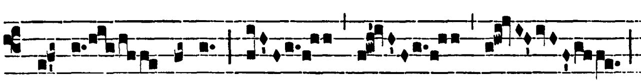


D Omine, * réfú-gi- um fáctus es **nó**bis, * a genera-

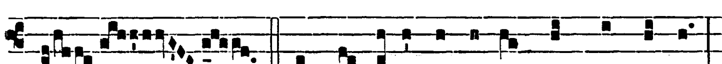


ti- óne et *pro***gé**ni- e. ℣. Pri- úsquam móntes fí- e-rent, aut formarétur térra et **ór**bis : * a saéculo, et in saéculum tu *es* **Dé**us.

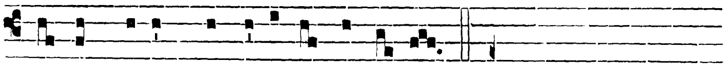
2.



A L-le- lú- ia. * *ij.*

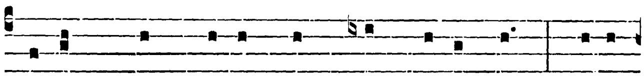


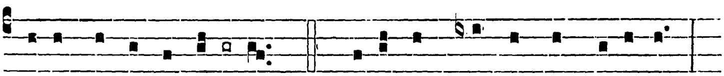
℣. In é-xi-tu Isra- ël ex Ægýpto,



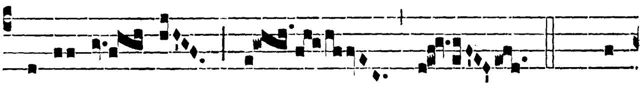
The Twenty-Second Sunday after Pentecost

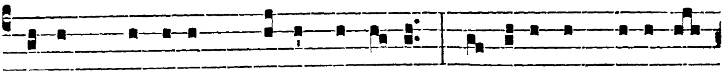
Grad. 1.

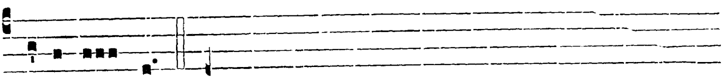




1.

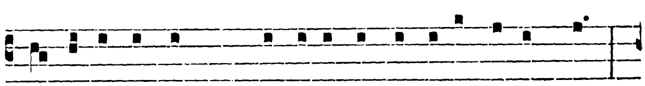


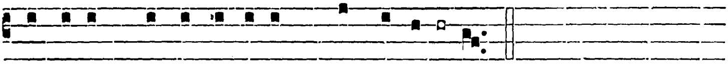




The Twenty-Third Sunday after Pentecost

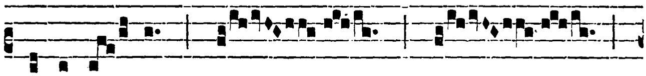
Grad. 7.



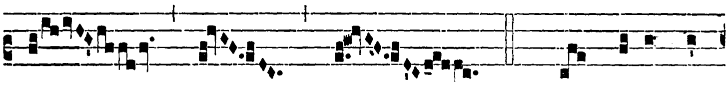


et é-os, qui nos odérunt, **con**fu**dí**- sti. ℣. *In Dé*o laudábimur **tó**ta **dí**e, * et nómini túo confitébi**mur** in **saé**cula.

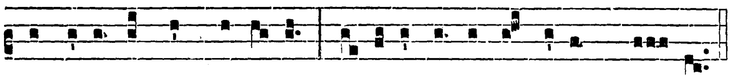
7.



ALle-lú- ia. * *ij*.



℣. De profúndis



clamávi ad te, Dómi-ne : Dómine, exáudi vócem mé- am. Allelúia.

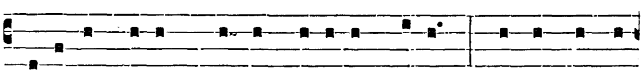
COMMON MASSES OF SAINTS

THE VIGIL OF AN APOSTLE

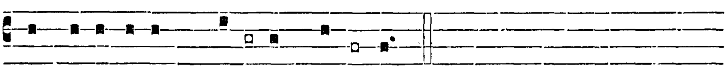
Gradual. Jústus ut pálma *p.* [63].

MASS OF ONE OR SEVERAL SOVEREIGN PONTIFFS

Grad. 5.

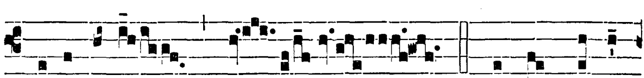


E *X-ál*tent é-um * in ecclé-si-a **plé**bis : * et in cáthe-

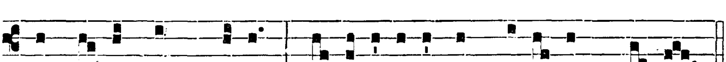


dra seni- órum **láu**-dent **é**- um. ℣. *Confi*teántur Dómino misericórdiae **é**jus : * et mirabília éjus **fí**liis **hó**minum.

2.



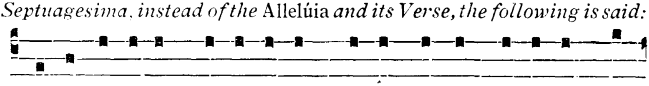
A Lle-lú-ia. * *ij.* ℣. Tu es Pétrus,



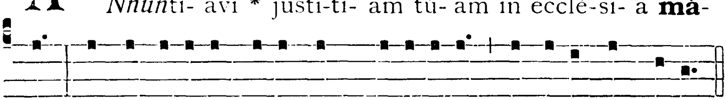
et super hanc pétram aedi-ficábo Ecclé-si- am mé- am.

After Septuagesima, instead of the Allelúia *and its Verse, the following is said:*

Tract 8.



A *Nnun*ti- ávi * justí-ti- am tú- am in ecclé-si- a **má**-
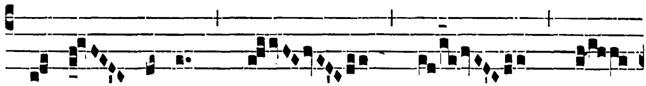


gna, * ecce lábi-a mé-a non prohibébo: Dómi*ne*, *tu* **scí**sti.

℣. 2. *Justi*tiam túam non abscóndi in córde **mé**o : * veritátem túam et salutáre *túum* **dí**xi.

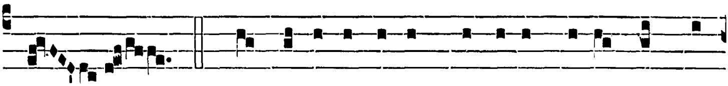
℣. 3. *Non ab*scóndi misericórdiam túam, et veritátem **tú**am * a concí*lio* **múl**to.

In Paschal Time the Gradual is omitted; in its place the above Allelúia allelúia, ℣. Tu es Pétrus *p.* [53], *is sung, and then the following :*

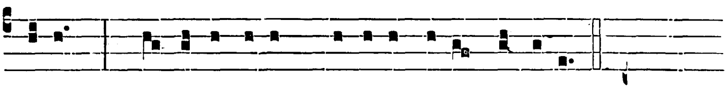
4.



A L-le- lú- ia. *



℣. Constí-tu- es é- os príncipes super ómnem



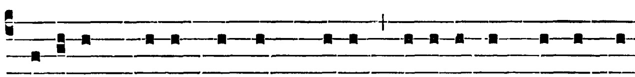
térram : mémo-res érunt nóminis tú- i, Dómine. Allelúia.

OF A MARTYR BISHOP

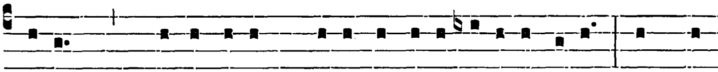
OUT OF PASCHAL TIME

FIRST MASS : *STATUIT I*

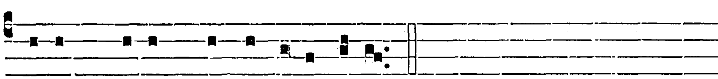
Grad. 1.



I *Nvé*ni * Dávid sérvum mé- um, ó-le-o sáncto únxi



é- um : † mánus enim mé-a auxi-li- **á**bi-tur **é**- i, * et brá-

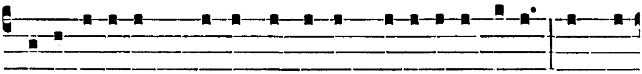


chi-um mé-um confor*tábit* **é**- um. ℣. *Nihil* profíciet ini**mí**cus in **é**o, * et fílius iniquitátis non no*cébit* **é**i.

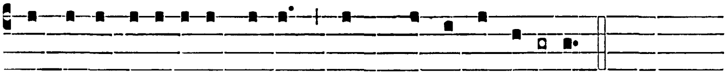
Allelúia, allelúia. ℣. Tu es sacérdos *p.* [61].

After Septuagesima, instead of the Allelúia *and its Verse, the following Tract is said :*

Tract 8.



D *Esi*-dé-ri-um * ánimae é-jus tribu-ísti **é**- i : et vo-



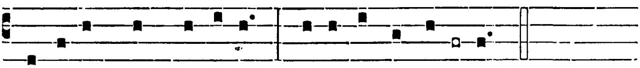
luntá-te labi-órum é-jus non frau*dásti* **é**- um.

℣. 2. *Quóni*am praevenísti **é**um * in benedictió*ne dul***cé**dinis.

℣. 3. *Posu*ísti super cáput **é**jus * corónam de lápide *preti***ó**so.

SECOND MASS : *SACERDOTES DEI*

Grad. 5.



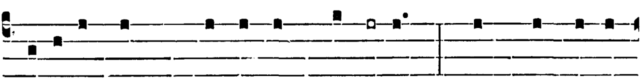
G *Ló-ri*- a * et ho**nó**re * coro**ná**sti **é**- um.

℣. *Et con*stituísti **é**um * super ópera mánuum tu**á**rum, **Dó**mine.

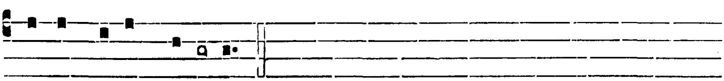
Allelúia, allelúia. ℣. Hic est sacérdos *p.* [61].

After Septuagesima, instead of the Allelúia *and its Verse, the following Tract is said :*

Tract 8.



B *E-á*tus vir, * qui tímet **Dó**minum : * in mandá-tis



é-jus *cúpit* **ní**- mis.

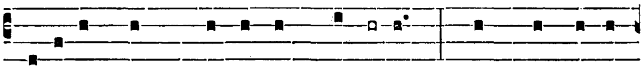
℣. 2. *Pótens* in térra érit sémen **é**jus : * generátio rectórum be*nedi***cé**tur.

℣. 3. *Glóri*a et divítiae in dómo **é**jus : * et justítia éjus mánet in saé*culum* **saé**culi.

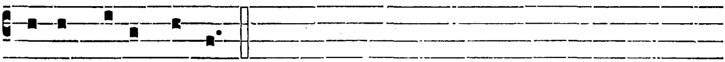
OF A MARTYR NOT A BISHOP

FIRST MASS : *IN VIRTUTE*

Grad.
5.



B*E-á*tus vir, * qui tímet **Dó**minum : * in mandá-tis



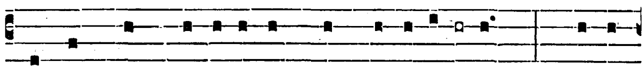
é-jus **cú**pit **ní**mis. ℣. *Pótens* in térra érit sémen **é**jus : * generátio rectórum be**ne**di**cé**tur.

Allelúia, allelúia. ℣. Posuísti *p.* [57].

After Septuagesima, instead of the Allelúia *and its Verse, the Tract* Desidérium *is said as on p.* [55].

SECOND MASS : *LAETABITUR*

Grad.
5.

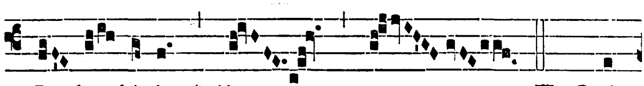


J*Ustus* * cum ce-cíde-rit, non colli**dé**- tur : * qui- a

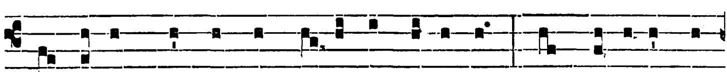


Dóminus suppónit **má**num **sú**-am. ℣. *Tóta* díe miserétur, et **cóm**modat : * et sémen éjus in benedicti**ó**ne **é**rit.

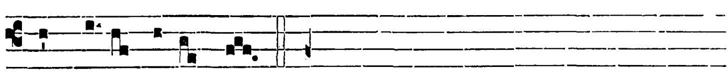
2.



AL- le- lú-ia. * *ij.* ℣. Qui



séqui-tur me, non ámbu-lat in ténebris, sed habébit lú-

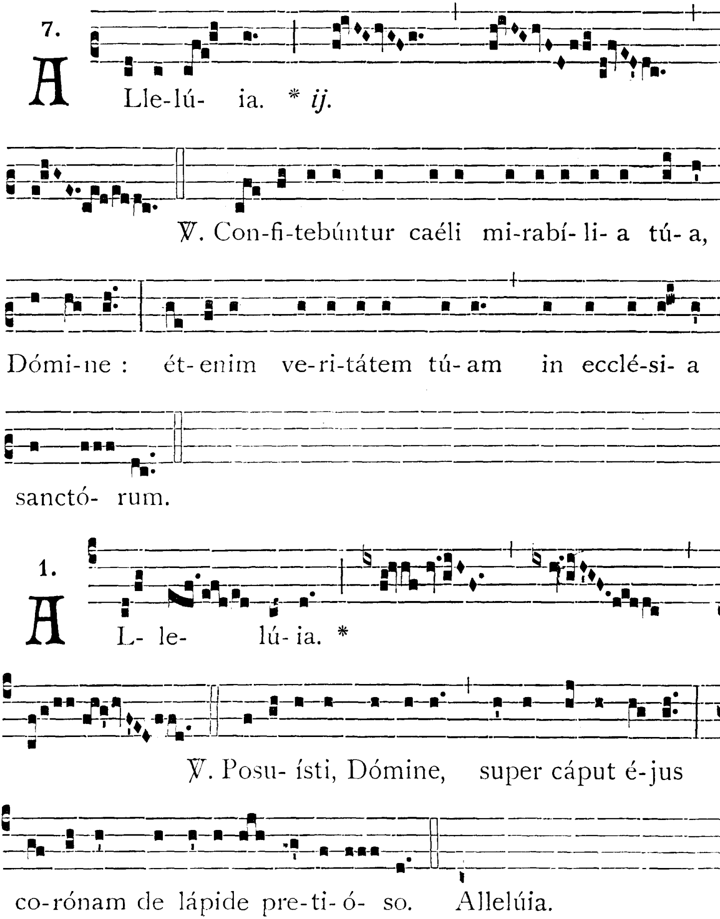


men vítae aetérnae. Allelúia.

After Septuagesima, the Tract Beátus vir, *as above p.* 55, *is said instead of the* Allelúia *and its Verse.*

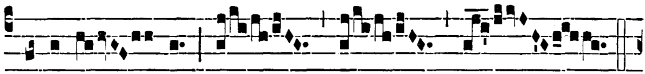
OF MARTYRS IN PASCHAL TIME

MASS : *PROTEXISTI*

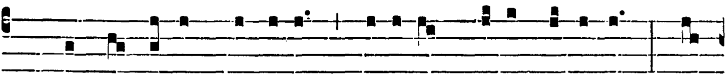


MASS : *SANCTI TUI*

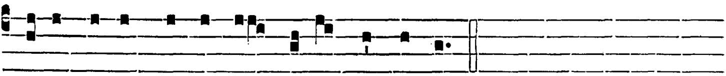
8.



A Lle-lú- ia. * *ij.*

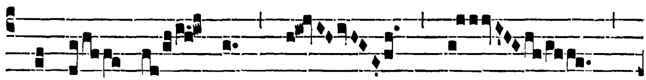


℣. Sáncti tú- i, Dómine, florébunt sicut lí- li- um : et

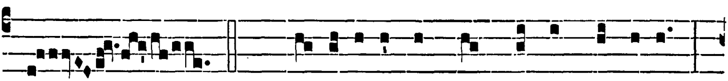


sicut ódor bálsami érunt ante te.

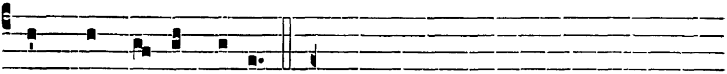
4.



A L-le- lú- ia. *



℣. Pre- ti- ósa in conspéctu Dómini

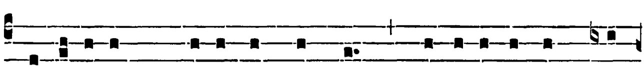


mors sanctó-rum é-jus. Allelúia.

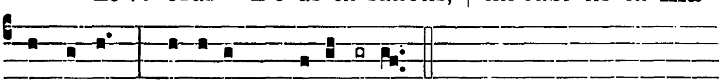
OF SEVERAL MARTYRS

FIRST MASS : *INTRET*

Grad. 1.



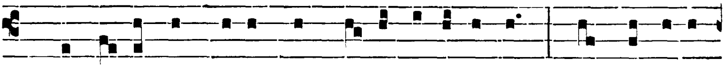
G *Lo-ri-* ósus * Dé-us in sánctis, † mi-rábi- lis in **ma**-



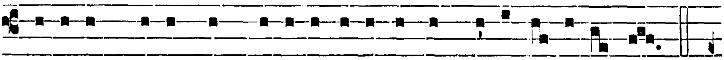
je**stá**-te, * fá-ci- *ens pro***dí**-gi- a. ℣. *Déxte*ra túa, Dómine, glorificáta est **in** vir**tú**te : * déxtera mánus túa confrégit *ini***mí**cos.

2.


A L-le- lú- ia. * *ij*.

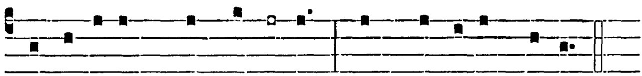


℣. Córpo-ra sanctórum in pá-ce sepúlta sunt, et nómina



e-órum vívent in genera-ti- óne et gene-ra- ti- ó-nem.

After Septuagesima, the Allelúia *and its Verse are omitted, and the following Tract is said instead :*

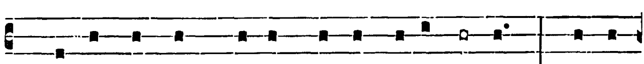
Tract. 8.


Q *UI sé*minant * in **lá**crimis, * in gáu*di- o* **mé**-tent.

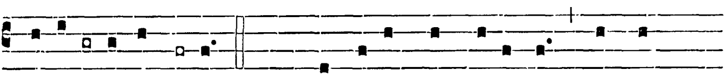
℣. 2. *Eún*tes íbant et **flé**bant, * mitténtes sé*mina* **sú**a.

℣. 3. *Veni*éntes autem vénient cum exsultati**ó**ne, * portántes maní*pulos* **sú**os.

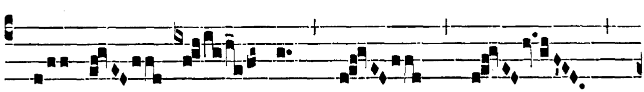
SECOND MASS : *SAPIENTIAM*

Grad. 5.


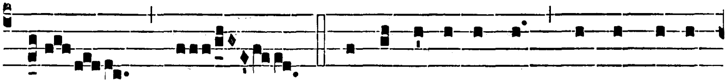
A -*ni*ma nóstra, * sic-ut pásser, **eré**pta est * de lá-



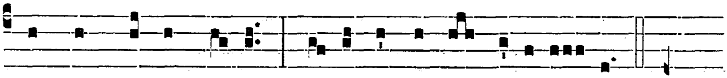
que-**o** ve**nán**ti- um. ℣. Láque-us contrí-tus est, † et nos liberáti **sú**mus : * adjutórium nóstrum in nómine Dómini, ' qui fécit **caé**lum et **tér**ram.

1.


A L- le- lú- ia. * *ij*.



℣. Jústi epu-léntur, et exsúltent

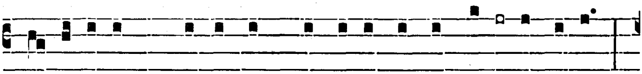


in conspéctu Dé- i : de-lecténtur in laetí-ti- a.

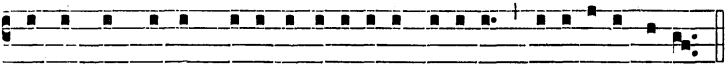
After Septuagesima, the Allelúia *and its Verse are omitted; the Tract* Qui séminant *p.* [59], *is said instead.*

THIRD MASS : *SALUS AUTEM*

Grad. 7.



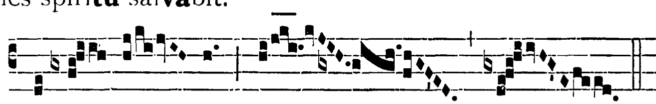
C*Lama*vérunt * jústi, et Dóminus exau**dí**- vit **é**-os : *



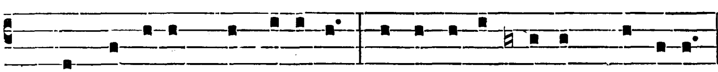
et ex ómnibus tribu-la-ti-ónibus e-órum libe**rá**vit **é**-os.

℣. *Júxta* est Dóminus his, qui tribu**lá**to sunt **cór**de : * et húmiles spíri**tu** sal**vá**bit.

5.



AL-le- lú- ia. *



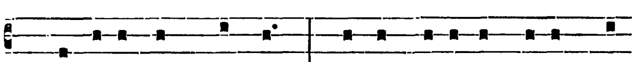
℣. Te Mártyrum candidá-tus láudat exér- ci-tus, Dómine.

After Septuagesima, the Allelúia *and its Verse are omitted; the Tract* Qui séminant *p.* [59], *is said instead.*

OF A CONFESSOR BISHOP

FIRST MASS : *STATUIT II*

Grad. 5.

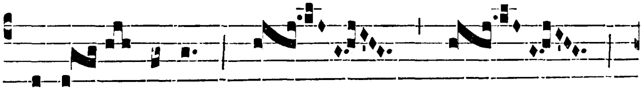


E*C-ce**sacérdos **má**gnus, * qui in di- ébus sú- is **plá**-

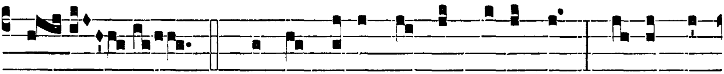


cu-it **Dé**-o. ℣. *Non est* invéntus símilis **íl**li, * qui conserváret **lé**gem Ex**cél**si.

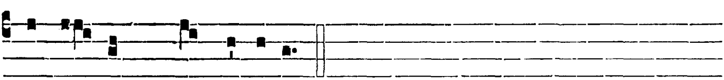
8. A



L-le- lú-ia. * *ij.*



℣. Tu es sacérdos in aetérnum, se-cúndum

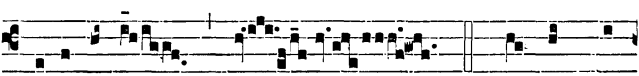


órdi- nem Melchí-sedech.

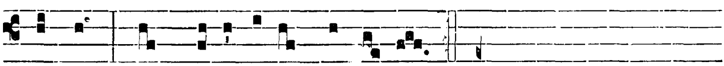
After Septuagesima, the Allelúia *and its Verse are omitted; the Tract* Beátus vir *p.* [55], *is said instead.*

In Paschal Time, the Gradual is omitted : in its place, the above Allelúia, allelúia. ℣. Tu es sacérdos *is sung, and then the following :*

2. A



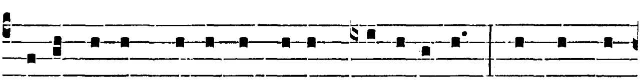
Lle-lú-ia. * ℣. Hic est sa-



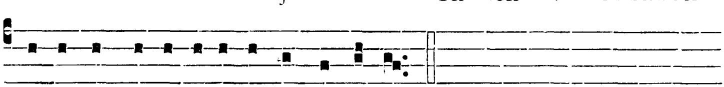
cérdos, quem coronávit Dómi-nus. Allelúia.

SECOND MASS : *SACERDOTES TUI*

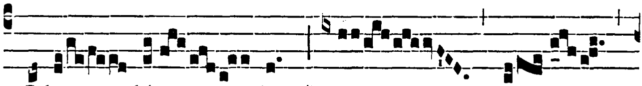
Grad. 1. S



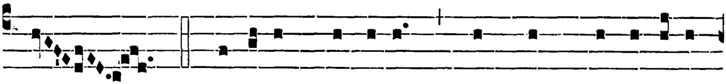
*Acer*dó-tes * é-jus índu-am **sa**-lu**tá**-ri : * et sáncti



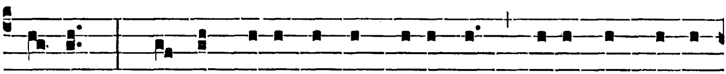
é-jus exsulta-ti-óne *exsul***tá**bunt. ℣. *Illuc* prodúcam **cór**nu **Dá**vid : * parávi lucérnam *Christo* **mé**o.

1.


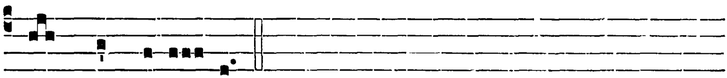
ALle- lú- ia. * *ij.*



℣. Ju-rávit Dóminus, et non paeni-tébit



é- um : Tu es sacérdos in aetérnum, secúndum órdi-

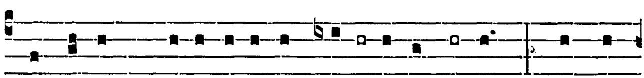


nem Melchí-se- dech.

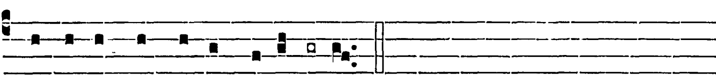
After Septuagesima, the Allelúia *and its Verse are omitted; the Tract* Beátus vir *p.* [55], *is said instead.*

In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Jurávit *as above, is sung instead, and then* Allelúia. ℣. Amávit éum *as below.*
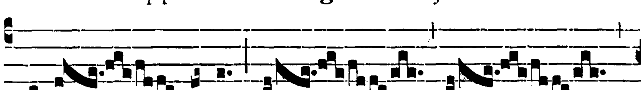
MASS OF A DOCTOR : *IN MEDIO*

Grad. 1.
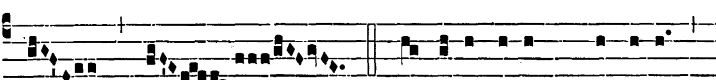

O*S jú*sti * medi-tábi-tur **sa**- pi- **én**ti- am, * et lín-



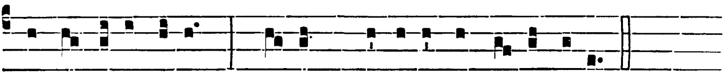
gua é-jus loqué-*tur ju***dí**-ci- um. ℣. *Lex Dé*i éjus in **cór**de ips**í**us : * et non supplantabúntur *gréssus* **é**jus.

4.


ALle- lú-ia. * *ij.*



℣. Amávit é-um Dóminus,



et ornávit é-um : stó-lam gló-ri-ae índu- it é-um.

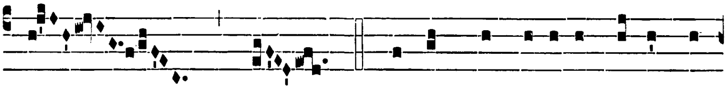
After Septuagesima, the Allelúia *and its Verse are omitted; the Tract* Beátus vir *p.* [55], *is said instead.*

In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Amávit *p.* [62], *is sung instead, and then the following.*

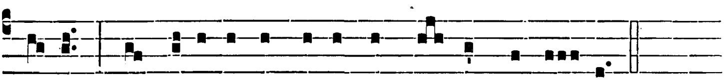
1.



A L-le- lú- ia. *



℣. Jústus germinábit sic-ut lí-

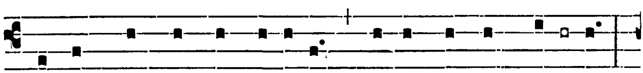


li- um : et floré-bit in aetérnum an-te Dómi- num.

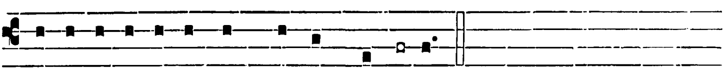
OF A CONFESSOR NOT A BISHOP

FIRST MASS : *OS JUSTI I*

Grad. 2.

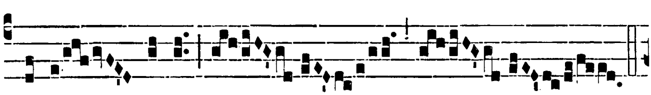


J *Ustus* * ut pálma floré-bit : † sic-ut cédrus **Lí**bani *



multipli-cábi-tur in dó*mo* **Dó**mi-ni. ℣. *Ad an*nuntiándum máne misericórdiam **tú**am, * et veritátem túam *per* **nó**ctem.

1.



A Lle- lú-ia. * *ij.*

℣. Be- átus vir, qui suffert tenta-ti- ó-nem : quó-ni- am, cum

probá-tus fú-e-rit, accí-pi- et co- rónam ví- tae.

After Septuagesima, the Allelúia *and its Verse are omitted; the Tract* Beátus vir *p.* [55], *is said instead.*

In Paschal Time, the Gradual is omitted; in its place, the above Allelúia allelúia. ℣. Beátus vir *is sung, and then* Allelúia. ℣. Amávit éum *p.* [62].

SECOND MASS : *JUSTUS*

Gradual. Os jústi *p.* [62].

5. A L-le- lú- ia. * *ij.* ℣. Be- á-tus

vir, qui tímet Dóminum : in mandátis é-jus cúpit nimis.

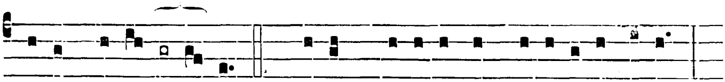
After Septuagesima, the Allelúia *and its Verse are omitted; the Tract* Beátus vir *p.* [55], *is said instead.*

In Paschal Time, the Gradual is omitted; in its place, the above Allelúia, allelúia. ℣. Beátus vir *is sung, and then* Allelúia. ℣. Jústus germinábit *p.* [63].

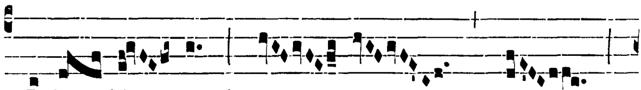
MASS OF ABBOTS : *OS JUSTI II*

Grad. 4. D Omine, * praevenísti é- um in benedicti- óni*bus*

*dul***cé**di-nis : * posu- ísti in cápi-te é-jus corónam de lá-



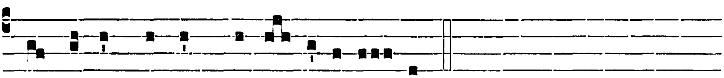
p*ide pre-ti-* **ó**-so. ℣. Ví-tam pé-ti- it, et tribu-ísti é- i *
longitúdinem diérum in *saéculum* **saécu**li.

1.


A L-le- lú- ia. * *ij.*



℣. Jústus ut pálma flo-ré-bit,



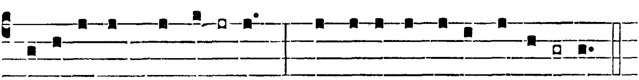
et sic-ut cédrus multi-pli-cábi- tur.

After Septuagesima, the Allelúia *and its Verse are omitted; the Tract* Beátus vir *p.* [55], *is said instead.*

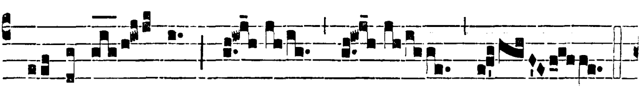
In Paschal Time, the Gradual is omitted; in its place, the above Allelúia, allelúia. ℣. Jústus ut pálma *is sung, and then* Allelúia. ℣. Jústus germinábit *p.* [63].

OF A VIRGIN MARTYR

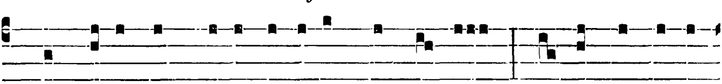
FIRST MASS : *LOQUEBAR*

Grad. 8.


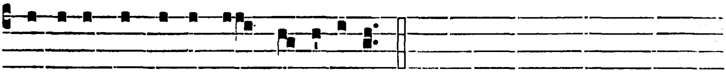
D *I-le*xísti * ju**stí**-ti- am, * et odísti i*niqui*-**tá**- tem.
℣. *Proptér*ea únxit te Déus, Déus **tú**us, * óle*o lae***tí**tiae.

3.


A L-le-lú- ia. * *ij.*

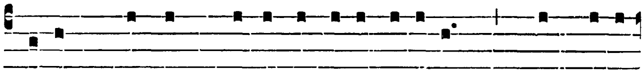


℣ Adducéntur Régi vírgines post é- am : pró-ximae é-jus



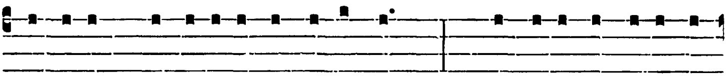
afferéntur tí-bi in laetí-ti- a.

After Septuagesima, the Allelúia *and its Verse are omitted. The following Tract is said instead.*

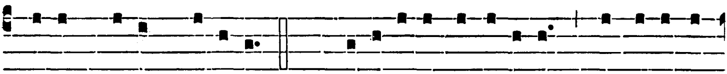


Tract 8.

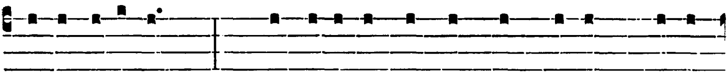
V *Eni*, * spónsa Christi, áccipe corónam, † quam tíbi



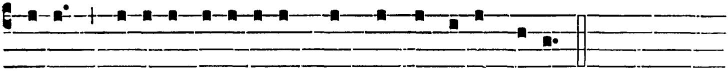
Dóminus praeparávit in ae**tér**num : * pro cújus amóre sán-



guinem tú-*um fu***dí**sti. ℣. 2. *Di-lex*ísti justí-ti- am, † et odísti



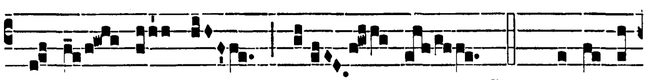
in-iqui**tá**-tem : * proptére- a únxit te Dé- us, Dé- us



tú- us, óle- o laetíti-ae prae consór*tibus* **tú**-is.

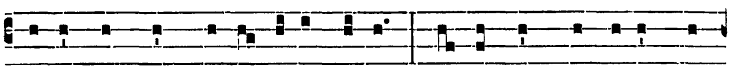
℣. 3. *Spéci*e túa et pulchritúdine **tú**a * inténde, próspere procéd*e, et* **ré**gna.

In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Adducéntur *p.* [65], *is said instead, and then the following :*

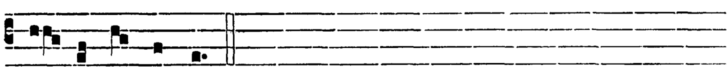


8.

A L-le- lú- ia. ℣. Spé-ci- e



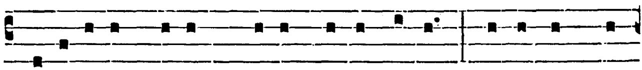
tú- a, et pulchri-tú-dine tú- a inténde, próspere pro-



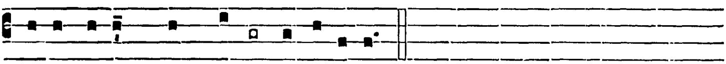
cé- de, et régna.

SECOND MASS : *ME EXSPECTAVERUNT I*

Grad.
5.
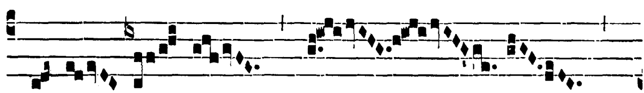


ADjuvábit * é-am Dé-us vúltu **sú**-o : Dé-us in mé-

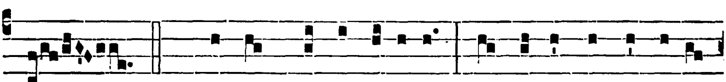


di-o é-jus, non **com**mo**vé**bi-tur. ℣. *Flúmi*nis ímpetus laetíficat civitátem **Dé**i : * sanctificávit tabernáculum **sú**um Al**tís**simus.

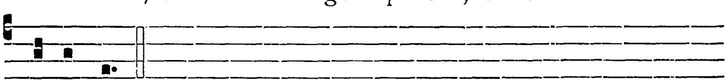
4.



ALle- lú- ia. * *ij.*



℣. Haec est vírgo sápi- ens, et úna de número

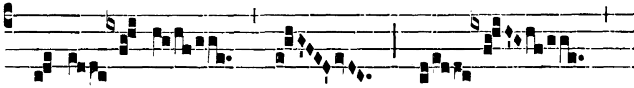


prudéntum.

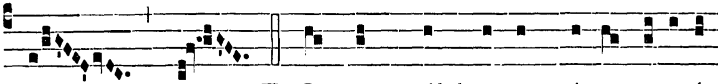
After Septuagesima, the Allelúia *and its Verse are omitted. The Tract* Véni spónsa Chrísti *p.* [66] *is said instead.*

In Paschal Time, the Gradual is omitted and in its place the above Allelúia, allelúia. ℣. Haec est vírgo *is sung, and then the following :*

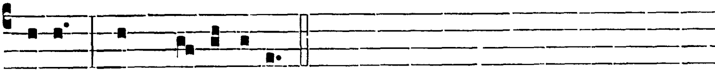
4.



ALle- lú- ia. *



℣. O quam púlchra est cásta generá-



ti- o cum cla-ri-tá-te!

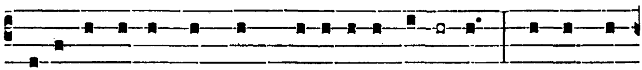
MASS OF TWO OR MORE VIRGIN MARTYRS

All as for one Virgin Martyr, either setting.

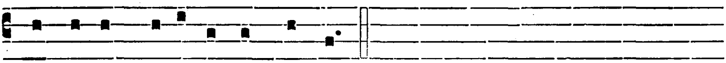
OF A VIRGIN NOT A MARTYR

FIRST MASS : *DILEXISTI*

Grad. 5.



S *Péci-* e tú- a, * et pulchri-túdine **tú-** a * inténde,

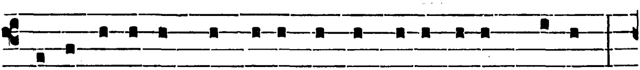


próspe-re pro**cé**de, et **ré**gna. ℣. *Própter* veritátem, et mansuetúdinem, et ju**stí**tiam : * et dedúcet te mirabíliter **déx**tera **tú**a.

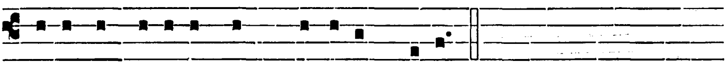
Allelúia, allelúia. ℣. Adducéntur Régi. *p.* [65].

After Septuagesima, the Allelúia *and its Verse are omitted. The following Tract is said instead :*

Tract 2.



A *Udi,* fí- li- a, * et víde, et inclína áurem **tú**- am : *



qui- a concupívit Rex spé-ci- *em* **tú**- am.

℣. 2. *Vúltum* túum deprecabúntur ómnes dívites **plé**bis : * fíliae régum in hon*óre* **tú**o.

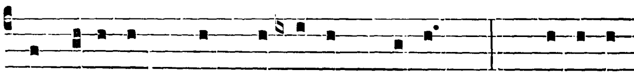
℣. 3. *Addu*céntur Régi vírgines post **é**am : * próximae éjus afferén*tur* **tí**bi.

℣. 4. *Addu*céntur in laetítia et exsultati**ó**ne : * adducéntur in tém*plum* **Ré**gis.

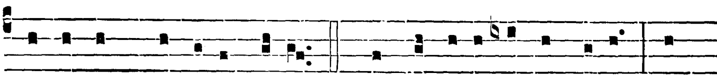
In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Adducéntur *p.* [65], *is sung instead, and then* Allelúia. ℣. Spécie túa *p.* [66].

SECOND MASS : *VULTUM TUUM*

Grad. 1.



C Oncupí-vit * Rex de-có-rem tú- um, * quó-ni- am



ípse est D*óminus* **tú**-us. ℣. Audi, fí-li- a, et víde, * et in-clína *áurem* **tú**am.

Allelúia, allelúia. ℣. Haec est vírgo. *p.* [67].

After Septuagesima, the Allelúia *and its Verse are omitted. The Tract* Audi fília *p.* [68], *is said instead.*

In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Haec est vírgo *p.* [67], *is sung instead, and then* Allelúia. ℣. O quam púlchra *p.* [67].

OF HOLY WOMEN

OF A HOLY WOMAN MARTYR

MASS : *ME EXSPECTAVERUNT II*

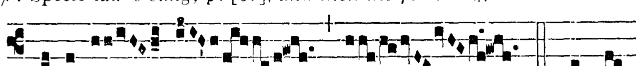
Gradual. Dilexísti justítiam *p.* [65].

Allelúia, allelúia. ℣. Spécie túa. [66].

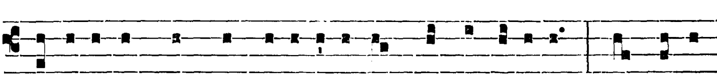
After Septuagesima, the Allelúia *and its Verse are omitted. The Tract* Véni spónsa Christi *p.* [66], *is said instead.*

In Paschal Time, the Gradual is omitted. In its place, the Allelúia, allelúia. ℣. Spécie túa *is sung, p.* [66], *and then the following :*

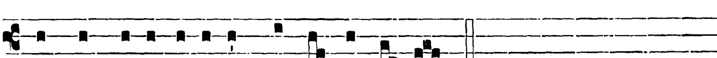
2.



A Lle-lú- ia. * ℣. Propter



ve-ri-tá-tem, et mansu-etúdi-nem, et justí-ti- am : et dedú-

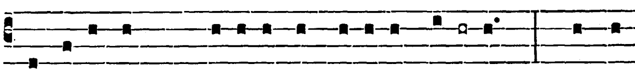


cet te mi-rabí-li-ter déxte-ra tú- a.

OF A HOLY WOMAN NOT A MARTYR

MASS : *COGNOVI*

Grad. 5.



D *Iffú*-sa est * grá-ti-a in lábi- is **tú**- is : * proptér-

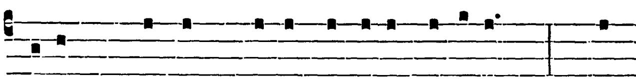


e- a benedíxit te Dé- us **in** ae**tér**num. ℣. *Propter* veritátem, et mansuetúdinem, et ju**stí**tiam : * et dedúcet te mirabíliter **déx**tera **tú**a.

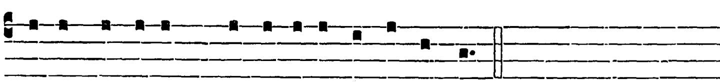
Allelúia, allelúia. ℣. Spécie túa *p.* [66].

After Septuagesima, instead of the Allelúia, *and its Verse, the following Tract is said :*

Tract 8.



V *Eni,* * spónsa Chrísti, áccipe co**ró**nam, * quam



tí-bi Dóminus praepa-rávit *in aetér*num.

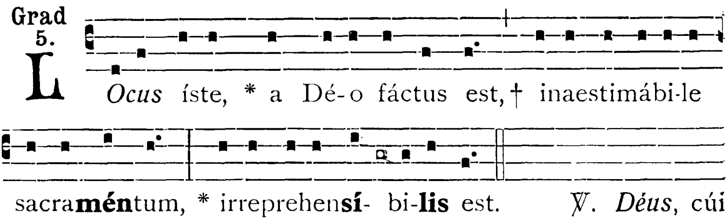
℣. 2. *Dile*xísti justítiam, † et odísti iniqui**tá**tem : * proptérea únxit te Déus, Déus túus,' óleo laetítiae prae consór*tibus* **tú**is.

℣. 3. *Spécie* túa, et pulchritúdine **tú**a * inténde, próspere procé*de, et* **ré**gna.

In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Spécie túa *p.* [66], *is said instead, and then* Allelúia. ℣. Propter veritátem *p.* [69].

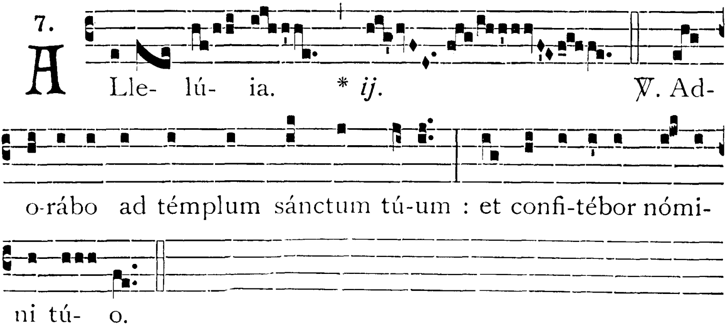
MASS
OF THE DEDICATION OF A CHURCH

Grad. 5.



℣. *Déus*, cúi ádstat Angelórum **chó**rus, * exáudi préces ser**vó**rum tu**ó**rum.

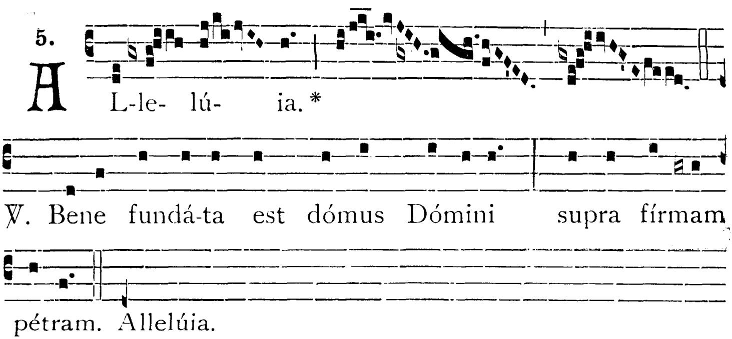
7.



After Septuagesima, the Allelúia *and its Verse are omitted. In its place, the Tract* Qui confídunt *is said, taken from the 4th Sunday of Lent, p.* [20].

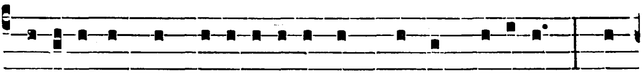
In Paschal Time, the Gradual is omitted. The above Allelúia, allelúia. ℣. Adorábo *is sung instead, and then the following :*

5.

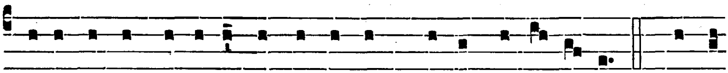


FEASTS OF THE BLESSED VIRGIN MARY THROUGHOUT THE YEAR

Grad.
4.

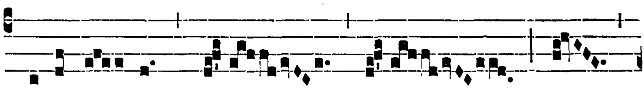


B *Ene*dícta * et venerábi-lis es, Vír*go Ma***rí**- a:*quae

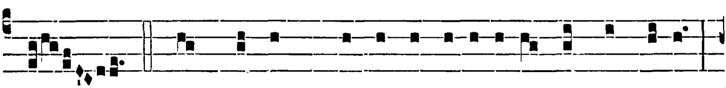


sine táctu pudó-ris invénta est má-*ter Salva*-**tó**-ris. ℣. *Virgo* Déi Génitrix, quem tótus non *câpit* **ór**bis, * in túa se cláusit víscer*a fáctus* **hó**mo.

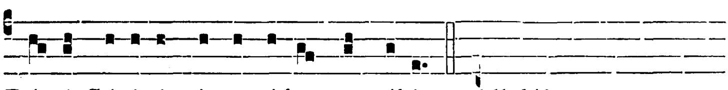
4.



A Lle-lú- ia. * *ij.*



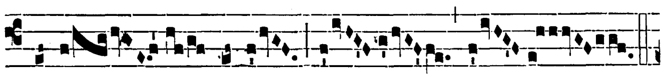
℣. Post pártum, Vírgo, invi-o-láta permansísti :



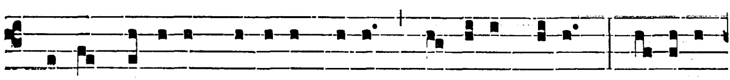
Dé- i Génitrix, intercéde pro nóbis. Allelúia.

¶ *In Advent, the above* Allelúia *and its Verse are replaced by the following :*

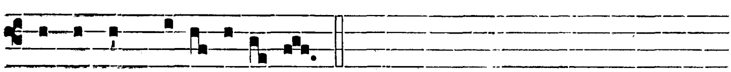
2.



A Lle- lú-ia. * *ij.*



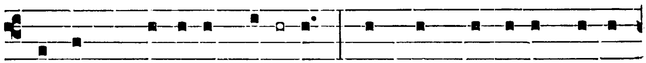
℣. Ave, Ma-rí- a, grá-ti- a pléna : Dóminus técum : be-nedí-



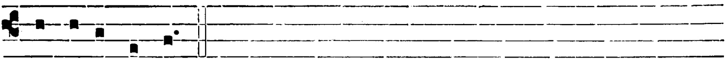
cta tu in mu-li- é-ri-bus.

¶ *After Septuagesima, the* Allelúia *and its Verse are omitted. The following Tract is said instead :*

Tract 2.



G*Aude,* * Ma-rí-a **Vír**-go, * cúnctas haéreses só-la



inte*re***mí**sti.

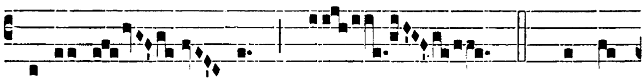
℣. 2. *Quae Ga*briélis Ar**chán**geli * díctis cre*di***dí**sti.

℣. 3. *Dum Vír*go Déum et hóminem genu**í**sti : * et post pártum, Vírgo, invioláta per*man***sí**sti.

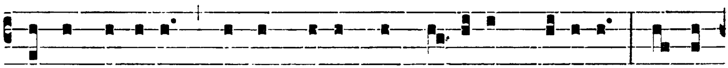
℣. 4. Déi **Gé**nitrix, * intercéde *pro* **nó**bis.

¶ *In Paschal Time, the Gradual is omitted and replaced by the following :*

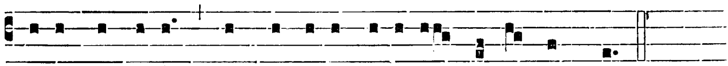
8.



ALle- lú- ia. * *ij.* ℣. Vírga



Jésse fló-ru-it : Vírgo Dé-um et hóminem génu-it : pá-cem



Dé-us réddidit, in se reconcí-li-ans íma súmmis.

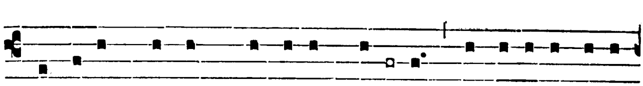
Allelúia. ℣. Ave, María *p.* [72].

MASSES OF THE B. V. M. ON SATURDAYS

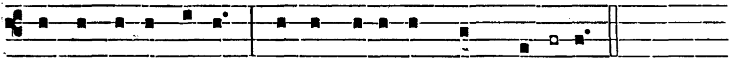
I. IN ADVENT

MASS : *RORATE*

Grad. 2.



T*Olli*-te * pórtas, príncipes, vé-stras :† et e-levá**mini**,



pórtae aeter**ná**-les : * et intro-í-bit *Rex* **gló**-ri-ae. ℣. *Quis as*céndet in móntem Dómini? † aut quis stábit in lóco sáncto **é**jus? * Innocens mánibus, et mún*do* **cór**de.

Allelúia, allelúia. ℣. Ave María *p.* [72].

II. FROM CHRISTMAS TO THE PURIFICATION

Gradual. Speciósus fórma *p.* [9].

Allelúia, allelúia. ℣. Post pártum *p.* [72].

After Septuagesima, the Allelúia *and its Verse are omitted; the Tract* Gáude María *p.* [73].

III. FROM THE PURIFICATION TO EASTER

Gradual. Benedícta et venerábilis *p.* [72].

Allelúia, allelúia. ℣. Vírga Jésse flóruit *p.* [73].

After Septuagesima, the Allelúia *and its Verse being omitted; the Tract* Gáude María *p.* [73].

IV. IN PASCHAL TIME

Allelúia, allelúia. ℣. Vírga Jésse flóruit *p.* [73].

Allelúia. ℣. Ave María *p.* [72].

V. FROM PENTECOST TO ADVENT

Gradual. Benedícta venerábilis *p.* [72].

Allelúia, allelúia. ℣. Post pártum *p.* [72].

VOTIVE MASSES

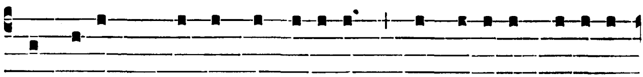
Mass of the Most Holy Trinity

Gradual. Benedíctus es *p.* [36].

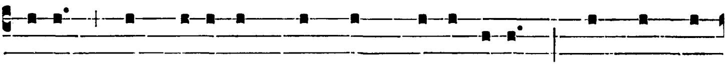
Allelúia, allelúia. ℣. Benedíctus es *p.* [36].

After Septuagesima, the Allelúia *and its Verse are omitted. The following Tract is said instead :*

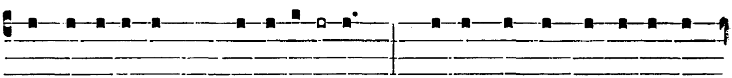
Tract
8.



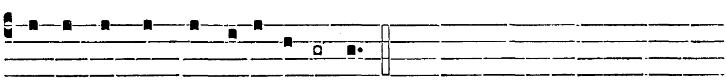
T *E Dé*-um * Pátrem ingéni-tum, te Fí-li- um unigé-



ni-tum, te Spí-ri-tum Sánctum Pa-rácli-tum, † sánctam et



indi-vídu- am Tri-ni-**tá**- tem, * tó-to córde confi-témur,
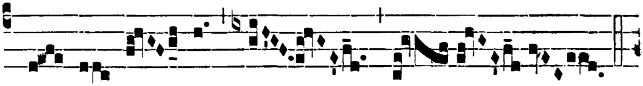


laudámus, atque *bene***dí**-cimus.

℣. 2. *Quóni*am mágnus es tu, † et fáciens mira**bí**lia : * tu es *Déus* **só**lus.

℣. 3. *Tibi* laus, tíbi glória, tíbi gratiárum **á**ctio * in saécula sempitérna, o be*áta* **Trí**nitas.

In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Benedíctus es *is sung instead,* *p.* [36], *and then the following :*

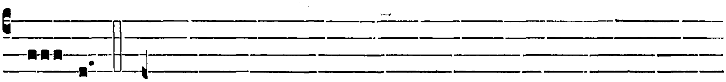
1.



A L- le- lú- ia. *



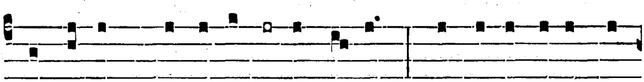
℣. Benedi-cámus Pátrem, et Fí- li- um, cum Sáncto Spí-



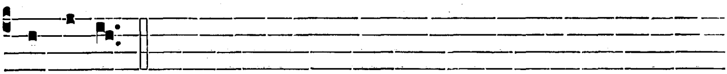
ri- tu. Allelúia.

Votive Mass of the Holy Angels

Grad. 3.

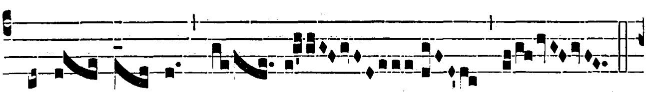


L*Audá*-te * Dómi**num** de **caé**lis : * laudá-te é- um in

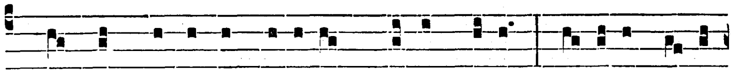


*excél*sis. ℣. *Laudá*te éum, ómnes **An**geli **é**jus : * laudáte éum, ómnes virtú*tes* **é**jus.

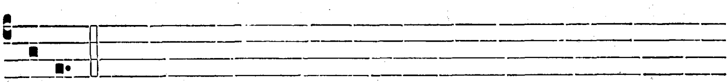
4.



ALle- lú- ia. * *ij*.



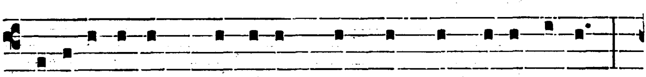
℣. In conspéctu Ange-lórum psállam tíbi, Dómine Dé- us



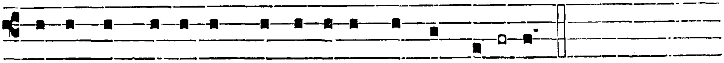
mé- us.

After Septuagesima, the Allelúia *and its Verse are omitted. The following Tract is said instead :*

Tract 2.



B*Ene*dí-ci-te * Dóminum, ómnes Ange-li **é**-jus : *



po-téntes virtú-te, qui fá-ci-tis vér*bum* **é**- jus.

℣. 2. *Bene*dícite Dómino, ómnes virtútes **é**jus : * minístri éjus, qui fácitis voluntá*tem* **é**jus.

℣. 3. *Bene*dícite Dómino, ómnia ópera éjus : † in ómni lóco dominatiónis **é**jus, * bénedic, ánima mé*a*, **Dó**mino.

In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. In conspéctu *p.* [76], *is sung instead, and then the* Allelúia. ℣. Angelus Dómini *p.* [28].

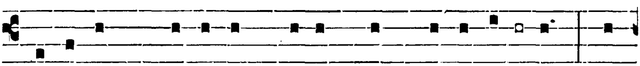
Votive Mass of the Holy Ghost

Gradual. Beáta gens *p.* [48].

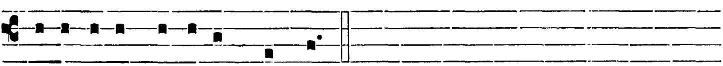
Allelúia, allelúia. ℣. Véni, Sáncte Spíritus *p.* [35].

After Septuagesima, the Allelúia *and its Verse are omitted; the following Tract is said instead :*

Tract 2.



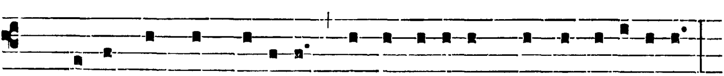
E-*mit*te * Spí-ri-tum tú-um, et cre- a**bún**-tur : * et



renovábis fá-ci- *em* **tér**rae.

℣. 2. *O quam* bónus et suávis est, **Dó**mine, * Spíritus túus *in* **nó**bis!

Here all kneel.



℣. 3. *Vé-ni,* Sáncte Spí-ri-tus, réple tu-órum córda fi**dé**-li- um* et túi amóris in éis ígnem *ac***cén**de.

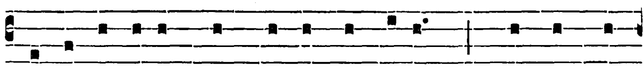
In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Emítte Spíritum túum *p.* [34], *is sung instead, and then* Allelúia. ℣. Véni, Sáncte Spíritus *p.* [35].

Votive Mass of the Blessed Sacrament

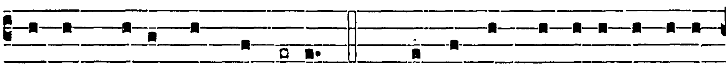
Gradual and Allelúia *as on the Feast of Corpus Christi p.* [36].

After Septuagesima, the Allelúia *and its Verse are omitted. The following Tract is said instead :*

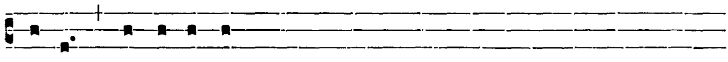
Tract 8.



A*B ór*tu só-lis * usque ad oc**cá**sum, * mágnum est



nómen mé-*um in* **gén**tibus. ℣. 2. Et in ómni lóco sacri-fi-



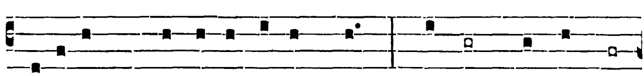
cá-tur, † et offértur nómini méo oblátio **mún**da : * quia mágnum est nómen mé-*um in* **gén**tibus.

℣. 3. *Veni*te, comédite pánem **mé**-um : * et bíbite vínum, quod mís*cui* **vó**bis.

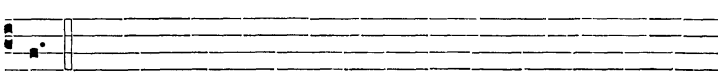
In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Cognovérunt. *is sung instead, p.* [29], *and then the* Allelúia. ℣. Cáro méa *p.* [37].

Votive Mass of Christ the Eternal High Priest

Grad. 5.

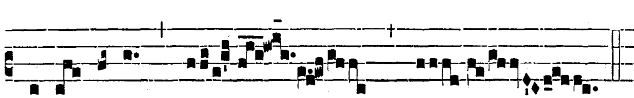


S*Pí-ri*-tus * Dómi-ni **sú**per me : * **pró**pter quod **ún**xit

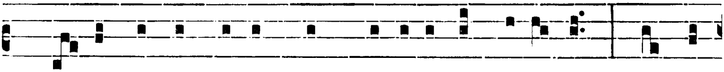


me. ℣. *Evan*gelizáre paupéribus **mí**sit me, * sanáre con**trí**tos **cór**de.

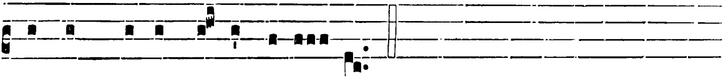
7.



ALle- lú-ia. * *ij.*



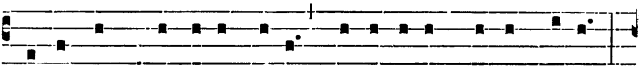
℣. Jé- sus au-tem é- o quod máne- at in aetérnum, sempi-



térnum hábet sa-cerdó-ti- um.

After Septuagesima, the Allelúia *and its Verse are omitted. The following Tract is said instead :*

Tract 8.



E *Xsúr*ge,* Dómine Dé- us, † exaltétur mánus **tú**-a : *
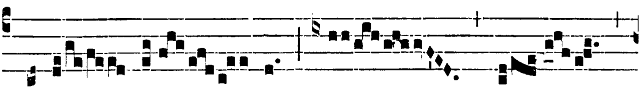


ne obli-vi*scáris* **páu**pe-rum.

℣. 2. *Vide* quóniam tu la**bó**rem * et dolór*em con***sí**deras.

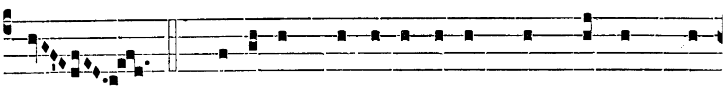
℣. 3. *Tibi* derelíctus est **páu**per : * órphano tu é*ris ad***jú**tor.

In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Jésus autem *is sung instead, p.* [78]; *and then the following :*

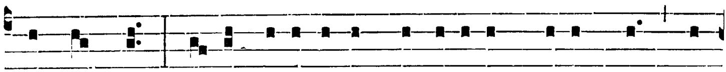
1.



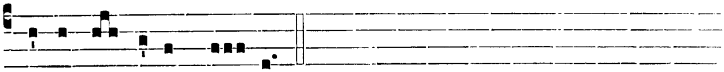
A Lle- lú- ia. *



℣. Spí-ri-tus Dómi-ni super me : propter quod



únxit me, e-vange-li-zá-re paupé-ribus mí-sit me, sa-



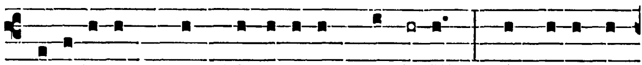
ná-re contrí-tos cór-de.

Votive Mass of the Most Sacred Heart of Jesus

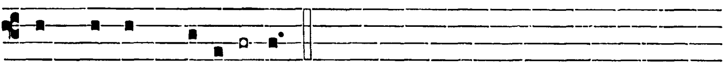
Gradual. Dúlcis et réctus Dóminus *p.* [38].
Allelúia, allelúia. ℣. Tóllite júgum *p.* [38].

After Septuagesima, the Allelúia *and its Verse are omitted. The following Tract is said instead :*

Tract
2



M*I-sé*-ricors * et mi-serátor **Dó**minus, * longánimis



et múltum *mi***sé**-ri-cors.

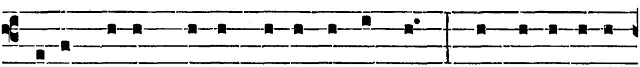
℣. 2. *Non in* perpétuum iras**cé**tur, * neque in aetérnum com*mi***ná**bitur.

℣. 3. *Non se*cúndum peccáta nóstra fécit **nó**bis, * neque secúndum iniquitátes nóstras ' retríbu*it* **nó**bis.

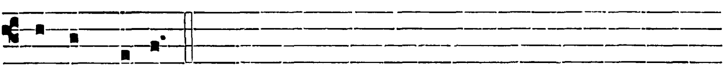
In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Tóllite *p.* [38], *is sung instead, and then* Allelúia. ℣. Veníte ad me *p.* [110].

Nuptial Mass

Grad.
2.

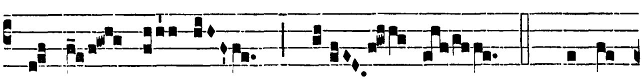


U*X-or* tú-a * sic-ut ví-tis a**bún**dans * in la-té-ribus

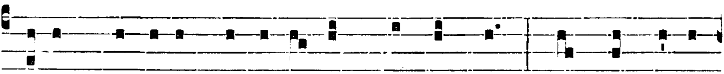


dó*mus* **tú**-ae. ℣. *Fil*i*i* túi sicut novéllae oli**vá**rum * in circúitu mén*sae* **tú**ae.

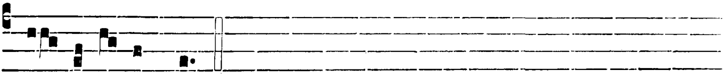
8.



AL- le- lú- ia. * *ij.* ℣. Míttat



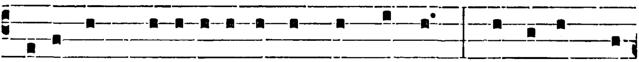
vóbis Dóminus auxí- li- um de sáncto : et de Sí- on



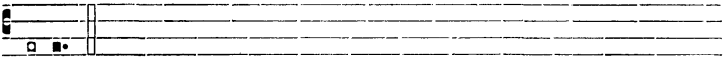
tu- e-á-tur vos.

After Septuagesima, the following Tract is said instead of the Allelúia *and its Verse :*

Tract 8.



E*Cce* sic * benedicé-tur omnis **hó**mo * qui *timet* **Dó**-



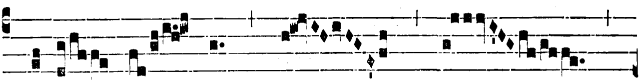
minum.

℣. 2. *Bene*dícat tíbi Dóminus ex **Sí**on : * et vídeas bóna Jerúsalem, ómnibus diébus *vitae* **tú**ae.

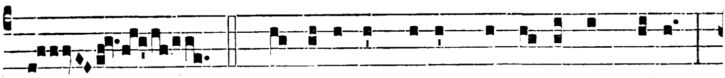
℣. 3. *Et ví*deas fílios filiórum tu**ó**rum : * pax *super* **Is**raël.

In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Mittat vóbis *as above, is sung instead, and then the following :*

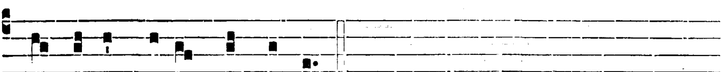
4.



A Lle- lú- ia. *

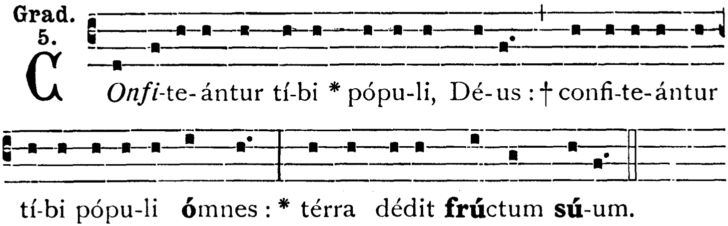


℣. Be-nedí-cat vóbis Dómi-nus ex Sí-on :

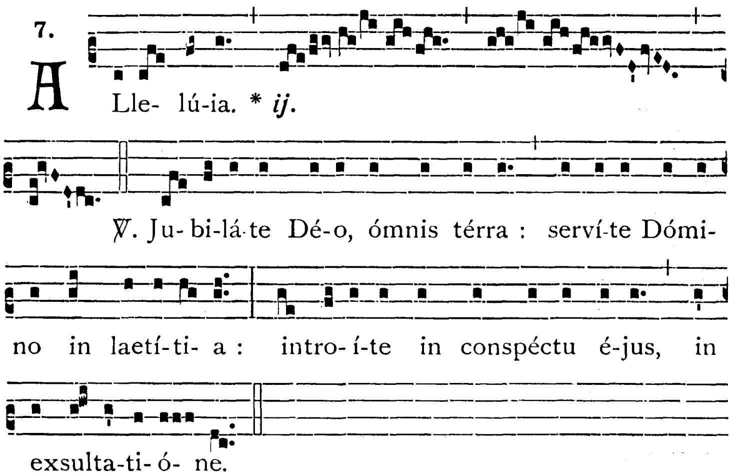


qui fé-cit caélum et térram.

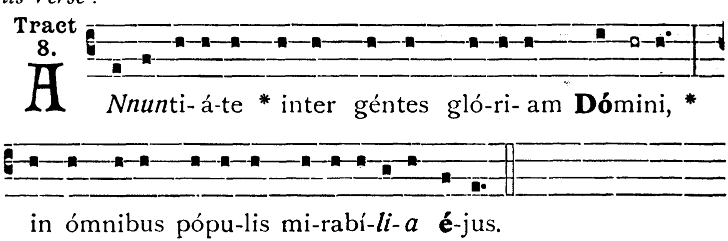
Mass for the Propagation of the Faith



℣. *Bene*dícat nos Déus, Déus nóster, † benedícat nos **Dé**us : * et métuant éum ómnes **fí**nes **tér**rae.
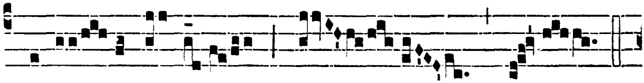


After Septuagesima, the following Tract is said instead of the Allelúia *and its Verse :*



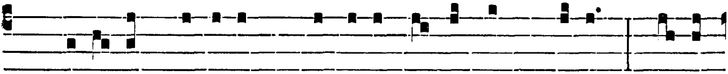
℣. 2. *Quóni*am mágnus Dóminus, et laudábilis **ní**mis : * terríbilis est super *ómnes* **dé**os.

℣. 3. *Quóni*am ómnes díi géntium dae**mó**nia : * Dóminus autem *caélos* **fé**cit.

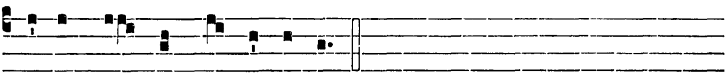
In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Jubiláte *is sung instead,* *p.* [82]*; and then the following :*

8.


A Lle- lú- ia. *

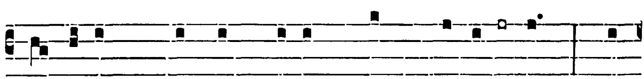


℣. Sci-tó-te quóni- am Dóminus ípse est Dé-us : ípse

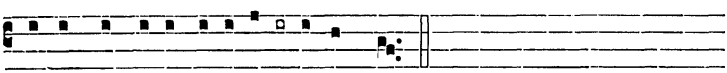


fé-cit nos, et non ípsi nos.

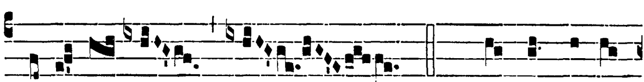
Mass to Beg for Peace

Grad. 7.


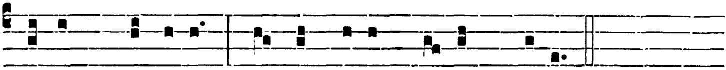
R *O-gá*te * quae ad pácem **sunt** Je**rú**sa-lem : * et



abundánti- a di-li**gén**-ti**bus** te. ℣. *Fiat* pax in vir**tú**te **tú**a : * et abundántia in **túr**ribus **tú**is.

4.


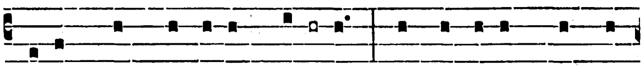
A Lle- lú- ia. * *ij.* ℣. Láuda, Je-rú-



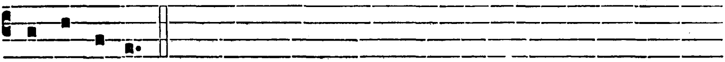
sa-lem, Dóminum : láuda Dé- um tú- um, Sí- on.

After Septuagesima, the following Tract is said instead of the Allelúia *and its Verse :*

Tract 8.



N*Otus* * in Judaé-a **Dé**- us, * in Isra-ël mágnum



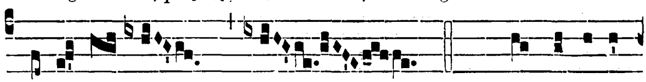
nómen **é**-jus.

℣. 2. *Et fá*ctus est in páce lócus **é**jus, * et habitátio é*jus in* **Sí**on.

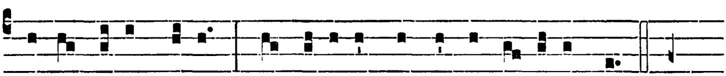
℣. 3. *Ibi* confrégit poténtias **ár**cuum, * scútum, gládi*um et* **bél**lum.

In Paschal Time, the Gradual is omitted. The Allelúia, allelúia. ℣. Láuda Jerúsalem *is sung instead, p.* [83]; *and then the following :*

4.



A Lle- lú- ia. * *ij.* ℣. Qui pó-su-it



fí-nes tú-os pácem, et ádipe fruménti sá-ti- at te.

Mass of Thanksgiving

The Mass said is that of the Blessed Trinity, of the Holy Ghost, of the Blessed Virgin Mary, or of any canonized Saint whose name is found in the Roman Martyrology.

Votive Mass of Saint Joseph

The Mass is that of the Solemnity of St. Joseph, p. [88].

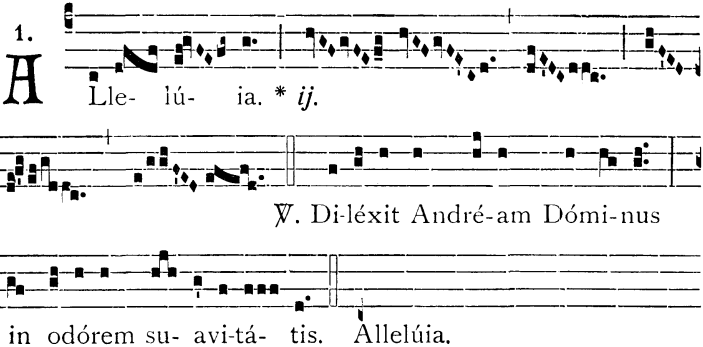
THE PROPER OF THE SAINTS

NOVEMBER 30

Saint Andrew, Apostle

Gradual. Constítues éos *p.* [96].

1.



DECEMBER 6

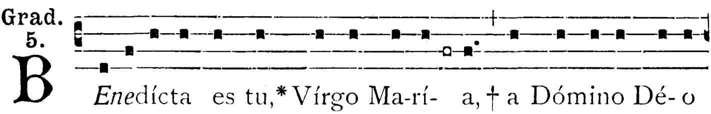
S. Nicholas, Bishop and Confessor

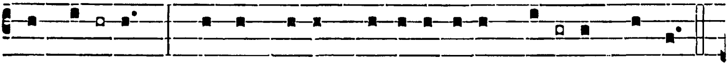
Gradual. Invéni *p.* [54]. — Allelúia, allelúia. ℣. Jústus ut pálma *p.* [65].

DECEMBER 8

THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY

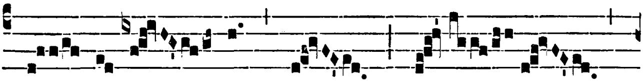
Grad. 5.



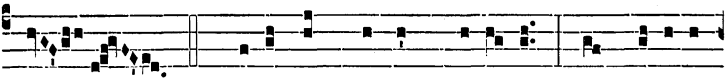


ex**cél**- so, * prae ómnibus mu-li- é-ribus **su**- per, **tér**ram.
℣. *Tu glóri*a Jerúsalem, † tu laetítia **Is**raël, * tu honorificéntia **pó**puli **nó**stri.

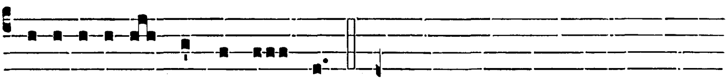
1.



A L- le-lú- ia. * *ij.*



℣. Tóta púlchra es, Ma-rí- a : et mácula

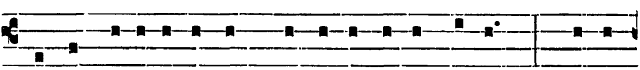


ori-giná- lis non est in te. Allelúia.

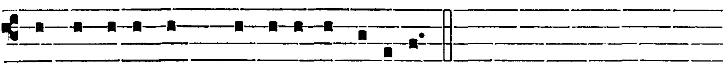
DECEMBER 21

Saint Thomas, Apostle

Grad. 2.

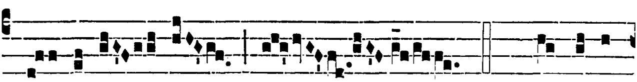


N *Imis* honorá-ti sunt * amí-ci tú- i, **Dé**- us : * nímis

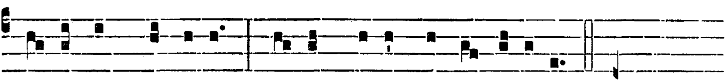


confortátus est principá-tus *e*- **ó**rum. ℣. *Dinu*merábo **é**os : * et super arénam multipli*ca***bún**tur.

4.



A L- le-lú- ia. * *ij.* ℣. Gaudé-te,

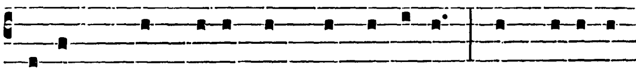


jústi, in Dómino : réctos décet collaudá-ti- o.

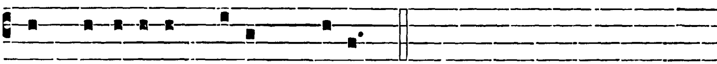
DECEMBER 22

St. Francis Xavier Cabrini, Virgin

Grad. 5.
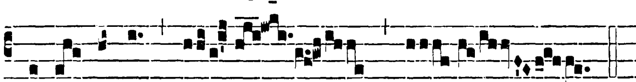


D*E-us*, * qui praecínxit me vir**tú**-te * et pósu- it

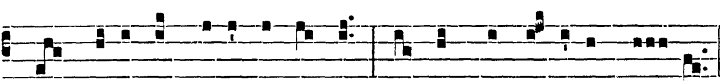


immacu-látam **ví**-am **mé**-am. ℣. *Qui per*fécit pédes méos tamquam cer**vó**rum, * et super excélsa **stá**tu**ens** me.

7.



ALle- lú-ia. * *ij.*



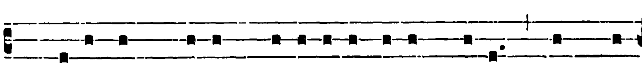
℣. Omnibus ómni- a fáctus sum, ut ómnes fá-cerem sál-vos.

FEBRUARY 2

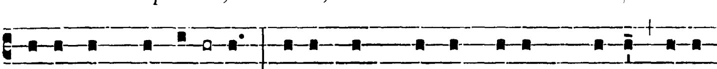
The Purification of the Blessed Virgin Mary

AT MASS

Grad. 5.



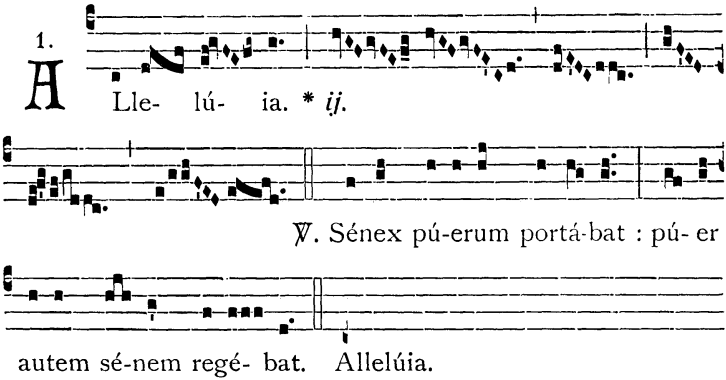
S*Uscé*pimus,* Dé- us, mi-se-ricórdi-am tú- am † in mé-
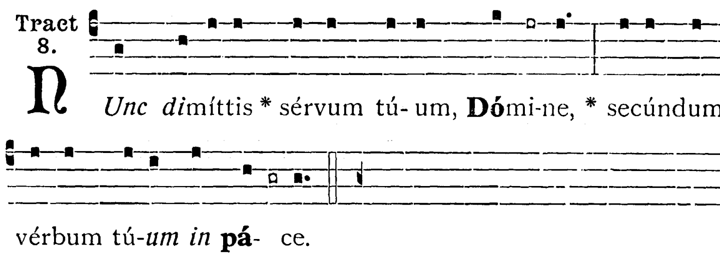


di- o témpli **tú**- i : secúndum nómen tú-um, Dé- us, í-ta



et laus tú- a in **fí**nes **tér**rae. ℣. *Sicut* audívimus, ita et **ví**dimus * in civitáte Déi nóstri, in mónte **sán**cto **é**jus.



After Septuagesima, the Allelúia *and its Verse are omitted, and the following Tract is said instead :*



℣. 2. *Quia* vidérunt óculi **méi** * salu*táre* **tú**um.

℣. 3. Quod pa**rá**sti * ante fáciem ómnium *popu***ló**rum.

℣. 4. *Lúmen* ad revelatiónem **gén**tium, * et glóriam plébis *túae* **Is**raël.

MARCH 19

ST. JOSEPH,

Spouse of the Blessed Virgin Mary

Gradual. Dómine, praevenísti éum *p.* [64].

Tract. Beátus vir *p.* [55].

In Paschal Time, the Gradual and Tract are omitted. The Allelúia, allelúia. ℣. Amávit éum *p.* [62] *and* Allelúia. ℣. Jústus germinábit *p.* [63] *are said instead.*

MARCH 25

THE ANNUNCIATION of the Blessed Virgin Mary

Gradual. Diffúsa est grátia *p.* [70].

Tract. Audi, fília *p.* [68].

In Paschal Time, the Gradual and Tract are omitted. The Allelúia, allelúia. ℣. Ave, María *p.* [72], *and* Allelúia. ℣. Vírga Jésse *p.* [73], *are said instead.*

APRIL 25
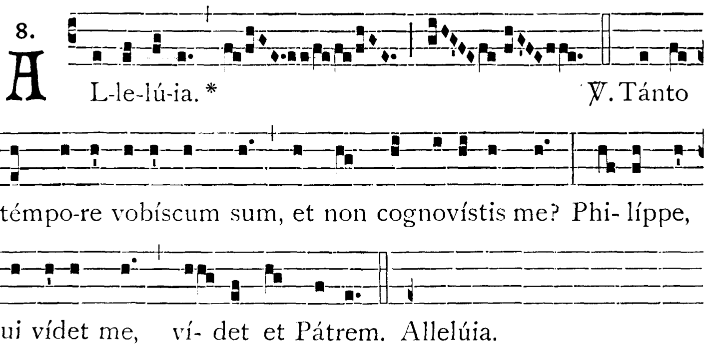
SAINT MARK, EVANGELIST

Mass. Protexísti *p.* [57].

MAY 1
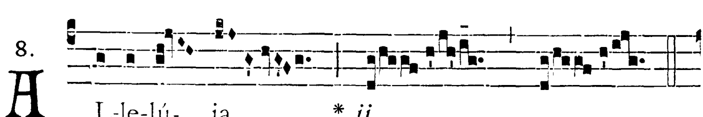
SS. PHILIP AND JAMES, APOSTLES
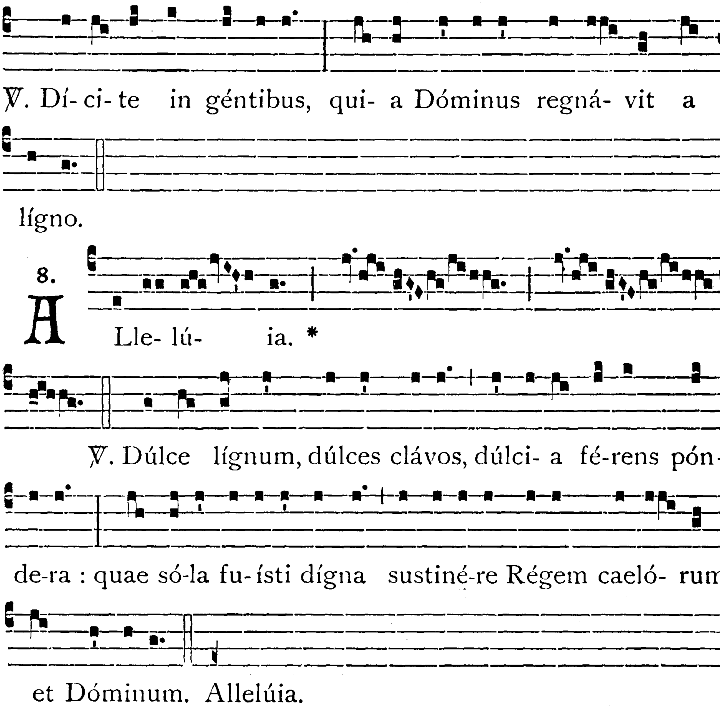
Allelúia, allelúia. ℣. Confitebúntur *p.* [57].



MAY 3

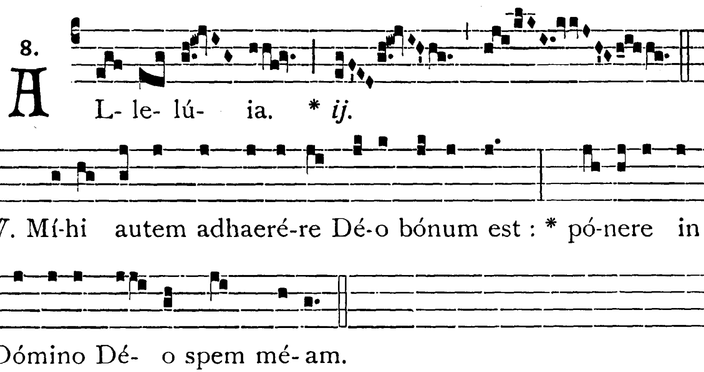
THE FINDING OF THE HOLY CROSS



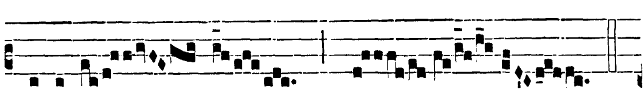


MAY 25

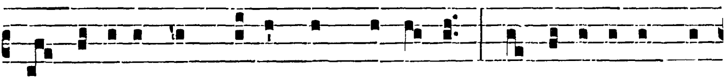
St. Magdalen Sophie Barat, Virgin



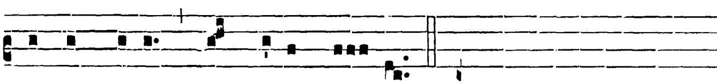
7.



ALle-lúia. ia. *



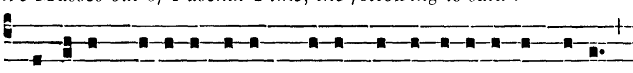
Exsultávit cor mé- um in Dómi-no, et exaltá-tum est



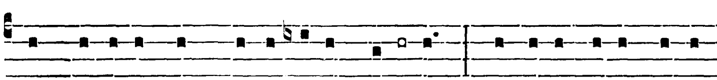
córnu mé- um in Dé-o mé- o. Allelúia.

In Votive Masses out of Paschal Time, the following is said :

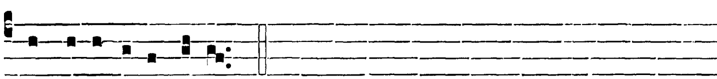
Grad. 1.



Q*Uaesí*-vi * sapi-énti- am palam in o-ra-ti-óne mé- a, †

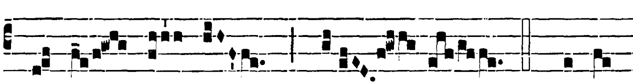


ambu-lávit pes mé- us **í**-ter **ré**- ctum, * a juventúte mé- a

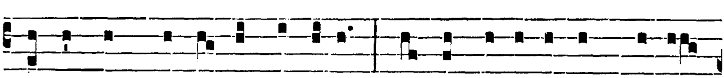


investi*gávi* **é**- am. ℣. *Danti* míhi **sa**pi**én**tiam * *dábo* **gló**-riam.

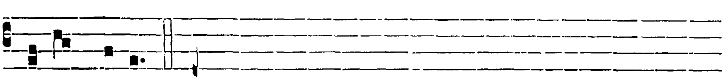
8.



AL-le- lú- ia. * *ij.* ℣. Ego

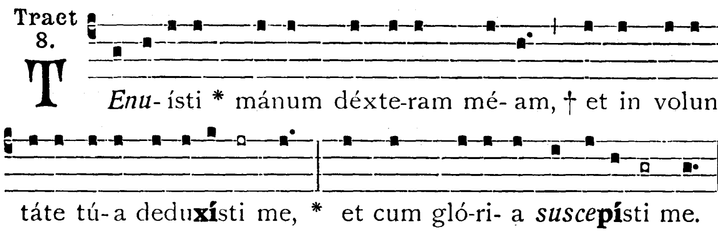


autem in Dómi-no gaudébo, et exsultábo in Dé- o



Jé-su mé- o. Allelúia.

After Septuagesima, instead of the Allelúia *and its Verse, the following Tract is said :*

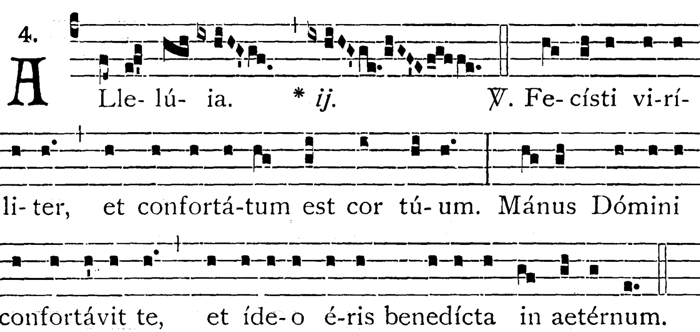


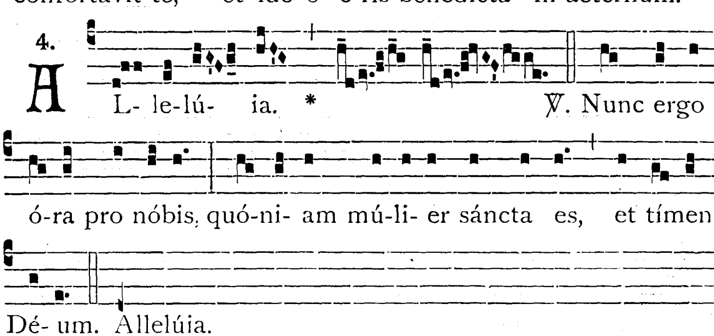
℣. 2. *Quid e*nim míhi est in **caé**lo? * et a te quid vólui *super* **tér**ram?

℣. 3. *Defé*cit cáro méa et cor **méum** : * Déus córdis méi et pars méa Déus *in ae***tér**num.

MAY 30

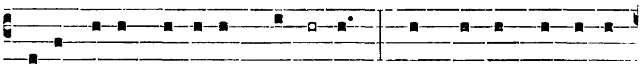
SAINT JOAN OF ARC, VIRGIN



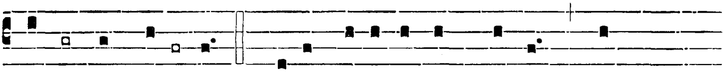


Out of Paschal Time :

Grad.
5.
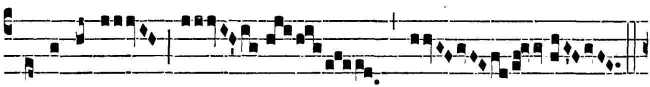


N *Ova* bélla * e-légit **Dó**mi-nus, * et pórtas hósti- um

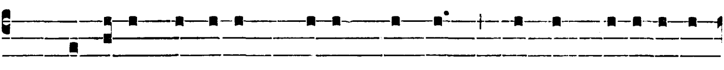


ípse sub**vér**- tit. ℣. *Ubi* collí-si sunt cúrrus, † et hóstium suffocátus est ex**ér**citus, * ibi narréntur justítiae Dómini, ' et cleméntia in **fór**tes **Is**raël.

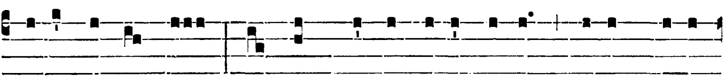
3.



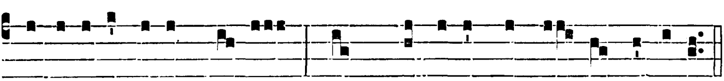
A Llelú- ia. * *ij.*



℣. Laudáte Dóminum Dé-um nóstrum, qui non deséru- it



sperántes in se, et in me, ancílla sú- a, adimplévit



mi-se-ricórdi- am sú- am, quam promí-sit dómu- i Isra-ël.

MAY 31

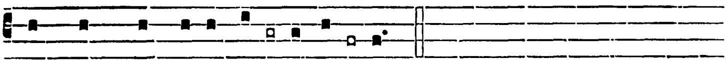
FEAST OF THE BLESSED VIRGIN MARY

MEDIATRIX OF ALL GRACES

Grad.
5.

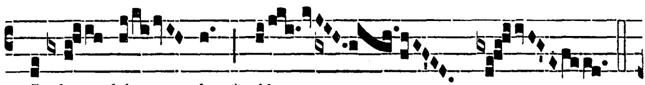


I *N me* grá-ti- a * ómnis ví-ae et ve-ri**tá**-tis, * in me

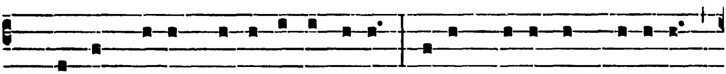


ómnis spes vítae **et** vir**tú**- tis. ℣. *Transi*te ad me ómnes qui concupísci**tis** me, * et a generatiónibus **mé**is im**plé**mini.

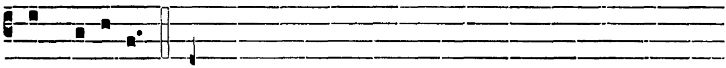
5.



A L-le- lú- ia. * *ij.*
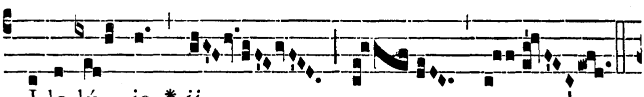


℣. Sálve Máter mi-se-ri-córdi-ae, Máter spé- i et grá-ti-ae,



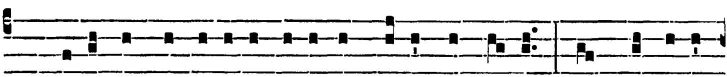
o Marí- a. Allelúia.

In Paschal Time.

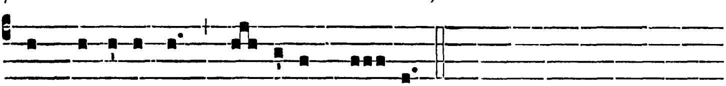
1.



A Lle-lú- ia. * *ij.*

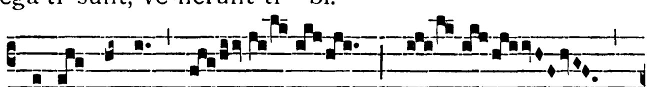


℣. Léva in circú- i-tu ócu-los tú-os, et ví-de : ómnes ísti

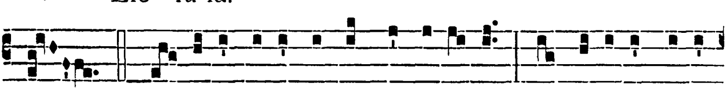


congregá-ti sunt, ve-nérunt tí- bi.

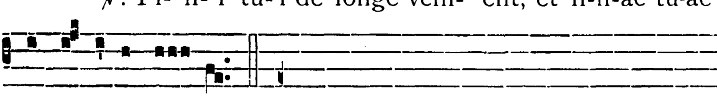
7.



A Lle- lú-ia. *



℣. Fí- li- i tú- i de lónge véni- ent, et fí-li-ae tú-ae

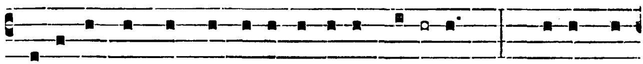


de lá-te-re súr- gent. Allelúia.

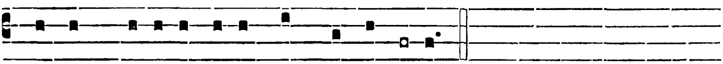
THURSDAY WITHIN THE OCTAVE OF THE SACRED HEART

FEAST OF THE EUCHARISTIC HEART OF JESUS

Grad. 5.
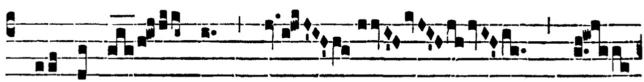


E *Xsúl*ta * et láuda, habi-tá-ti- o **Sí**- on, * qui- a má-
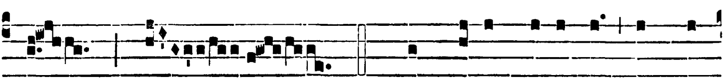


gnus in médi- o tú- i **Sán**ctus **Is**ra- ël. ℣. *Nótam* fácite in **pó**pulis * adinventi**ó**nes **é**jus.

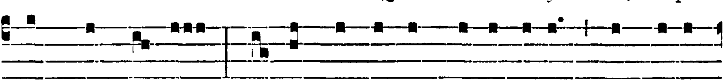
3.



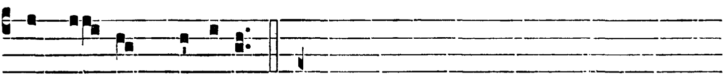
A L- le- lú- ia. * *ij.*



℣. Quid bónum éjus est, et quid



púlchrum é- jus, ni- si fruméntum e-lectórum, et vínum

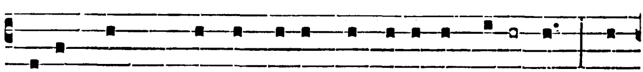


gérmi- nans vírgines. Allelúia.

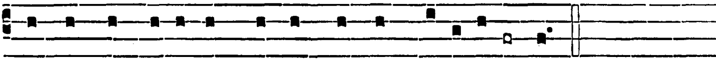
JUNE 24

THE NATIVITY OF ST. JOHN THE BAPTIST

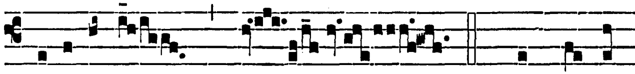
Grad. 5.



P *Ri-ús*quam * te formárem in úte-ro, nóvi te : * et



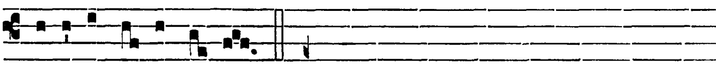
ántequam exí-res de véntre, san**cti**- fi**cá**vi te. ℣. *Mísit* Dóminus mánum **sú**am, * et tétigit os méum, et **dí**xit **mí**hi.



2. ALlelú- ia. * *ij.* ℣. Tu, pú- er,



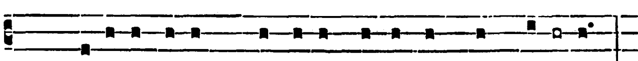
prophéta Altíssimi vocábe-ris : prae- íbis ante Dóminum



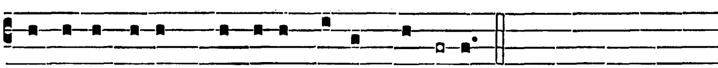
paráre ví- as é-jus. Allelúia.

JUNE 29

THE HOLY APOSTLES PETER AND PAUL



Grad. 5. C*Onstí*-tu-es é- os * príncipes super ómnem **tér**- ram : *

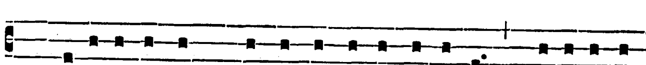


mémo-res érunt nóminis **tú**- i, **Dó**mine. ℣. *Pro pá*tribus túis náti sunt tíbi **fí**lii : * proptérea pópuli confite**bún**tur **tí**bi.

Allelúia, allelúia. ℣. Tu es Petrus *p.* [53].

JUNE 30

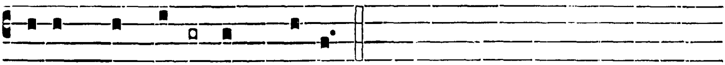
COMMEMORATION OF ST. PAUL, APOSTLE



Grad. 5. Q*UI o*perá-tus est * Pétro in aposto-lá-tum, † operá-tus

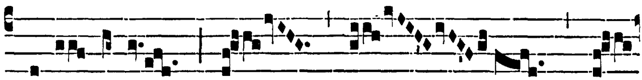


est et mí-hi inter **gén**tes : * et cognovérunt grá-ti- am



Dé- i, quae **dá**-ta est **mí**-hi. ℣. *Grátia* Déi in me vácua non **fú**it : * sed grátia éjus semper **in** me **má**net.

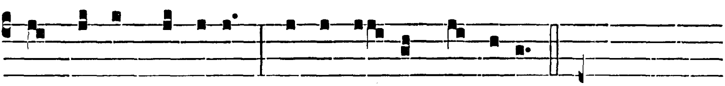
8.



A Lle- lú-ia. * *ij.*



℣. Sáncte Páule Apósto-le, praedi-cátor ve-ri-tá-tis,

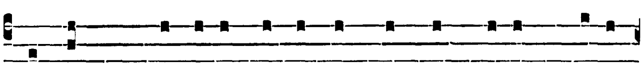


et dóctor génti- um, intercé- de pro nóbis. Allelúia.

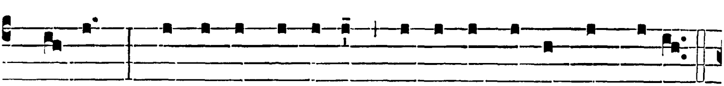
JULY 1

THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST

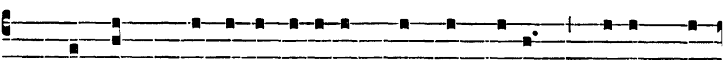
Grad. 3.



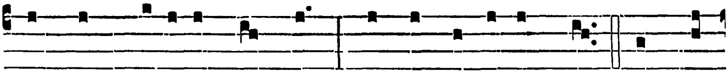
H IC est * qui vénit per áquam et sánguinem, Jésus



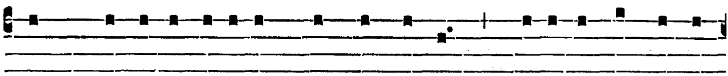
Chrí-stus : * non in áqua só-lum, sed in áqua et sánguine.
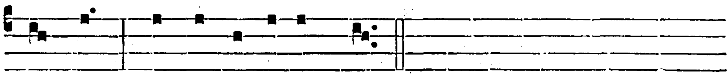


℣. Tres sunt, qui testimóni-um dant in caélo : † Páter, Ver-



bum, et Spí-ri-tus Sánctus : * et hi tres únum sunt. Et tres

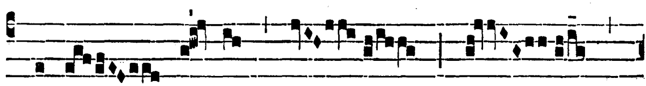


sunt, qui testimóni- um dant in térra : † Spí-ri-tus, aqua et

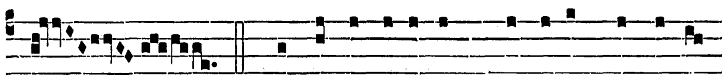


sánguis : * et hi tres únum sunt.

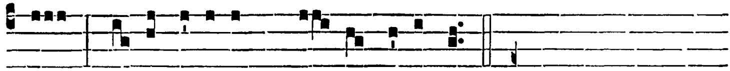
3.



A L-le- lú- ia. * *ij.*



℣. Si testimóni- um hóminum accí-pi-



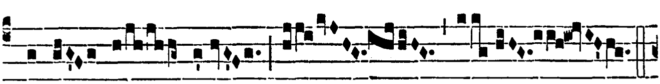
mus, testimóni- um Dé- i május est. Allelúia.

JULY 2

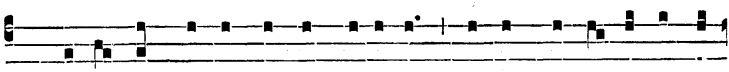
THE VISITATION OF THE BLESSED VIRGIN MARY

Gradual. Benedícta *p.* [72].

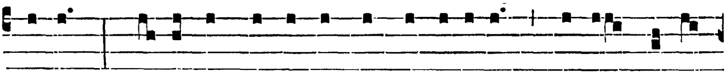
8.



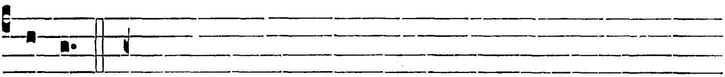
A Lle- lú- ia. * *ij.*



℣. Fé- lix es, sácra Vírgo Ma-rí- a, et ómni láude dignís-



sima : qui- a ex te órtus sol justí-ti-ae, Chrístus Dé- us

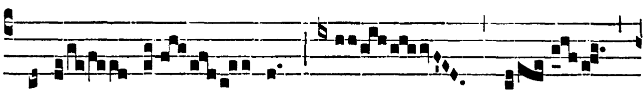


nóster. Allelúia.

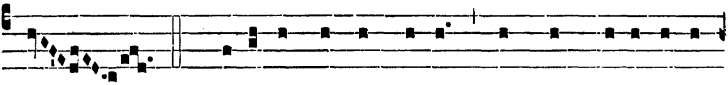
JULY 4

Sixth day within the Octave of SS. Peter and Paul

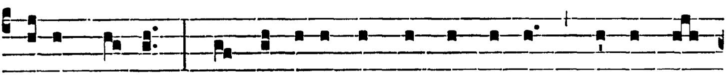
Gradual. Constítues *p.* [96].



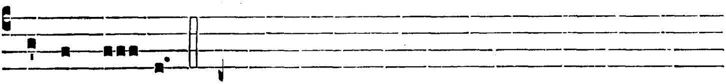
1. A Lle- lú- ia. * *ij.*



℣. Rogávi pro te, Pétre, ut non de-fí-ci- at



fídes tú- a : et tu a-liquándo convérsus, confírma



frátres tú- os. Allelúia.

JULY 22

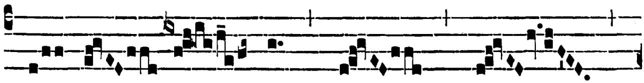
St. Mary Magdalen, Penitent

Gradual. Dilexísti *p.* [65]. Allelúia, allelúia. ℣. Diffúsa est *p.* [100].

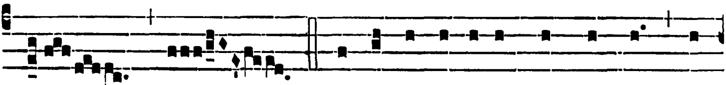
JULY 25

SAINT JAMES, APOSTLE

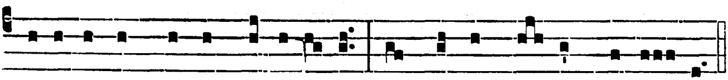
Gradual. Constítues éos *p.* [96].



1\. A L- le- lú- ia. * *ij.*



℣. Ego vos e-légi de múndo, ut
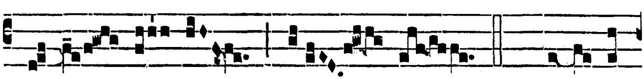


e- á-tis, et frúctum affe-rá-tis : et frúctus vé-ster máne- at.

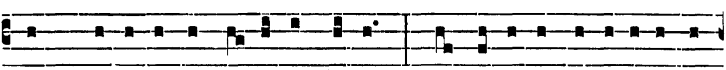
JULY 26

SAINT ANNE, MOTHER OF THE B. V. M.

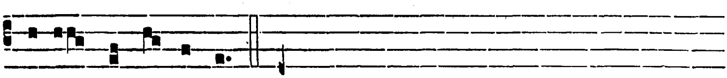
Gradual. Dilexísti *p.* [65].



8\. A L-le- lú- ia. * *ij.* ℣. Diffú-sa



est grá-ti- a in lá-bi is tú- is : proptér-e- a benedíxit te

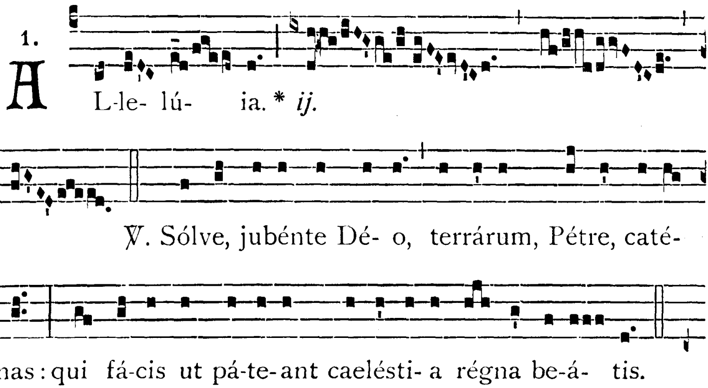


Dé- us in aetérnum. Allelúia.

AUGUST 1

St. Peter's Chains

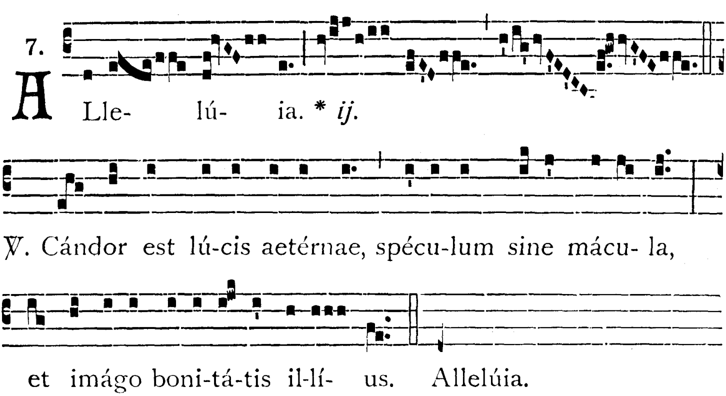
Gradual. Constítues *p.* [96].



AUGUST 6

The Transfiguration of our Lord Jesus Christ

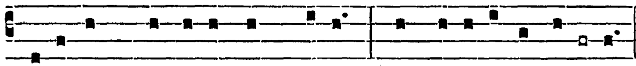
Gradual. Speciósus *p.* [9].



AUGUST 10

SAINT LAWRENCE, MARTYR

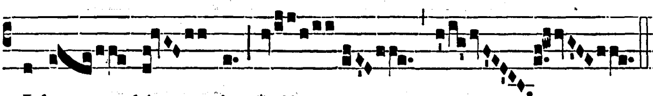
Grad. 5.



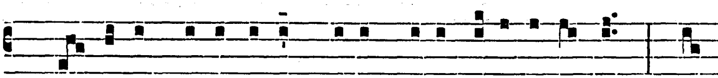
P *Robá*sti,* Dómine, cor **mé**- um,* et vi-si**tá**sti **nó**- cte

℣. *Igne* me exami**ná**sti, * et non est invénta in **me** **iní**quitas.

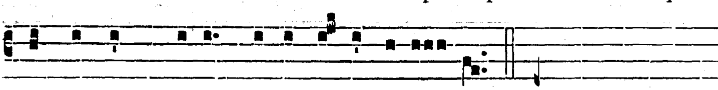
7.



A Lle- lú- ia. * *ij.*



℣. Le- ví-ta Lauréntì- us bónum ópus ope-rá-tus est : qui

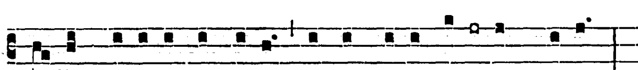


per sígnum crúcis caécos il-luminá- vit. Allelúia.

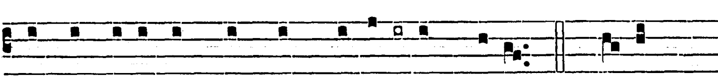
AUGUST 15

THE ASSUMPTION OF THE BLESSED VIRGIN MARY

Grad. 7.

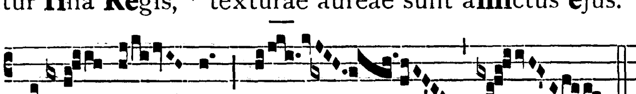


A *Udi,* * fí-li- a, et víde, † et inclína **áu**- rem **tú**-am :*

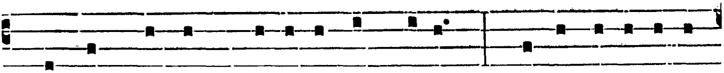


et concupíscet Rex pulchri-**tú**dinem **tú**-am. ℣. *Tó-ta* decóra ingréditur **fí**lia **Ré**gis, * textúrae áureae sunt a**míc**tus **é**jus.

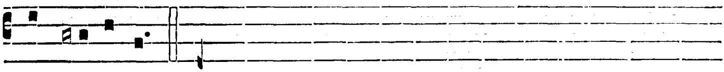
5.



A L-le- lú- ia. * *ij.*



℣. Assúmpta est Ma-rí- a in caélum : gáudet exérci-tus

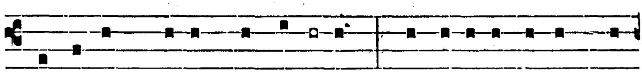


Ange-ló-rum. Allelúia.

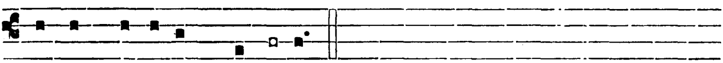
AUGUST 16

St. Joachim, Father of the B. V. M., Conf.

Grad. 2.
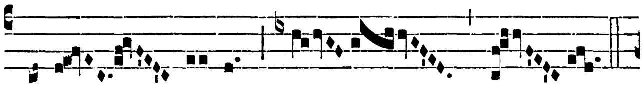


D *Ispér*sit, * dédit pau**pé**-ribus : * justí-ti- a é-jus má-

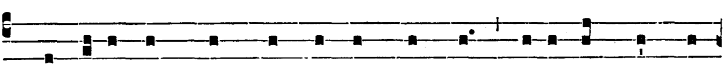


net in **saé**cu*lum* **saé**cu-li. ℣. *Potens* in térra érit sémen **é**jus : * generátio rectórum bene*di***cé**tur.
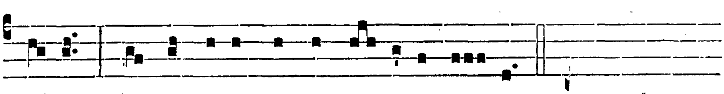
1.



A Lle- lú- ia. * *ij.*



℣. O Jó-achim, sánctae cónjux Annae, páter álmae Vír-

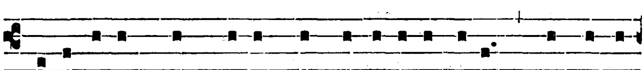


gi-nis, hic fámu-lis cónfer sa- lútis ó- pem. Allelúia.

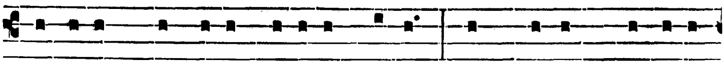
AUGUST 22

Feast of the Immaculate Heart of Mary

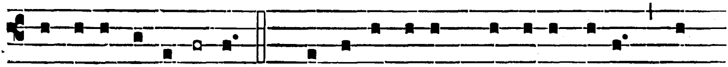
Grad. 2.



E *Xsul*tábit * cor mé- um in sa-lu-tári tú- o : † cantábo

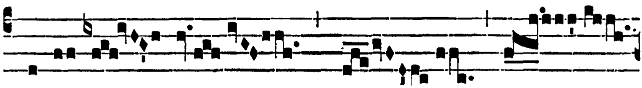


Dómino, qui bóna tríbu-it **mí**-hi : * et psállam nómini

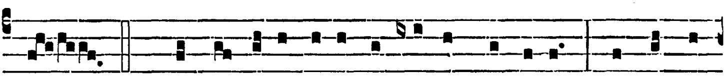


Dómini *al***tís**simi. ℣. *Mémo*-res érunt nóminis tu- i † in ómni generatióne et generati**ó**nem : * proptérea pópuli confitebúntur tíbi in *ae***tér**num.

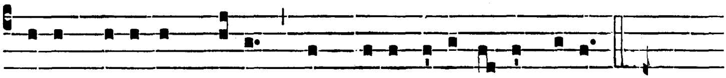
6\.



A Lle- lú- ia. * *ij.*



℣. Magní- ficat ánima mé- a Dóminum : et exsul-



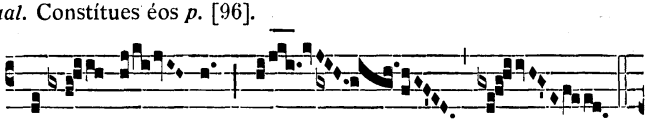
távit spí-ri-tus mé- us in Dé-o sa-lu-tá-ri mé- o.

AUGUST 24

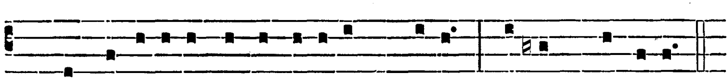
St. Bartholomew, Apostle

Gradual. Constítues éos *p.* [96].

5\.



A L-le- lú- ia. * *ij.*



℣. Te glo-ri-ósus Aposto-lórum chórus láudat, Dómine.

AUGUST 29

The Beheading of St. John the Baptist

Gradual. Jústus ut pálma *p.* [63].

Allelúia, allelúia. ℣. Jústus germinábit *p.* [63].

SEPTEMBER 8

The Nativity of the Blessed Virgin Mary

Gradual. Benedícta *p.* [72].

Allelúia, allelúia. ℣. Félix es *p.* [98].

SEPTEMBER 12

Feast of the Most Holy Name of Mary

Gradual. Benedícta *p.* [72].

Allelúia, allelúia. ℣. Post pártum *p.* [72].

SEPTEMBER 14

The Exaltation of the Holy Cross

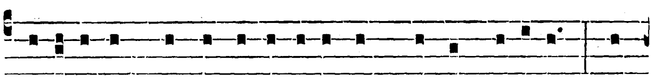
Gradual. Chrístus fáctus est *p.* [23].

Allelúia, allelúia. ℣. Dúlce lígnum *p.* [90].

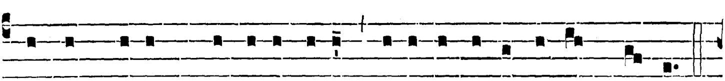
SEPTEMBER 15

Feast of the Seven Dolours of the B. V. M.

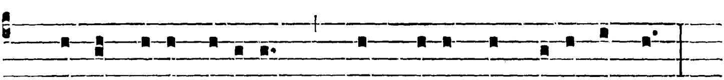
Grad. 4.



DOloró-sa * et lacrimábi- lis es, Vír*go Ma***rí**- a, * stans

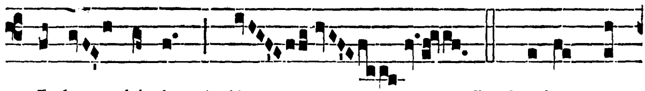


júxta Crúcem Dómini Jésu ' Fí-li- i tu- *i Redem***ptó**- ris.

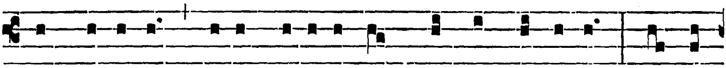


℣. Vírgo Dé- i Génitrix, † quem tótus non *cápit* **ór**bis, * hoc crúcis fert supplícium, ' áuctor ví*tae fáctus* **hó**mo.

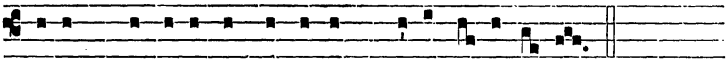
2.



A L-le- lú- ia. * *ij.* ℣. Stábat sán-



cta Ma-rí- a, caéli Regína, et múndi Dómi-na, juxta



Crúcem Dómini nóstri Jé-su Chrísti do-lo-ró-sa.

SEPTEMBER 21

ST. MATTEW, APOSTLE AND EVANGELIST

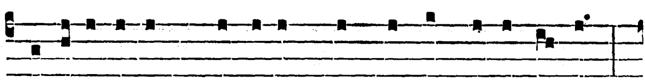
Gradual. Beátus vir *p.* [56]

Allelúia, allelúia. ℣. Te gloriósus *p.* [104].

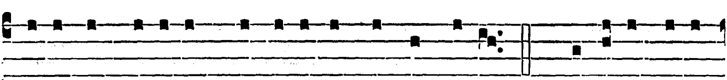
SEPTEMBER 29

DEDICATION OF THE CHURCH OF ST. MICHAEL, THE ARCHANGEL

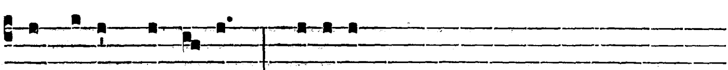
Grad. 3.
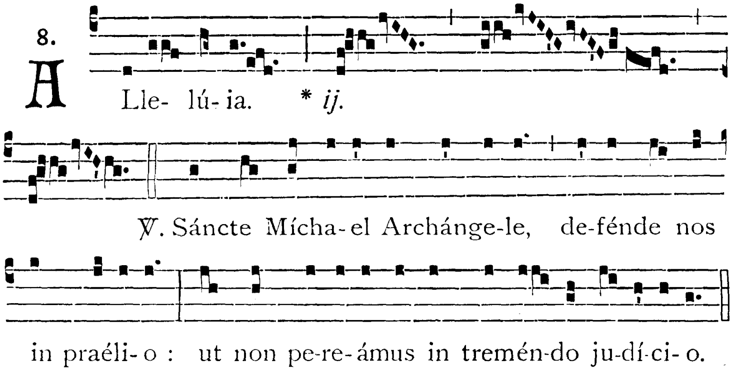


B Enedí-ci-te * Dóminum, ómnes Ange-li é- jus : *



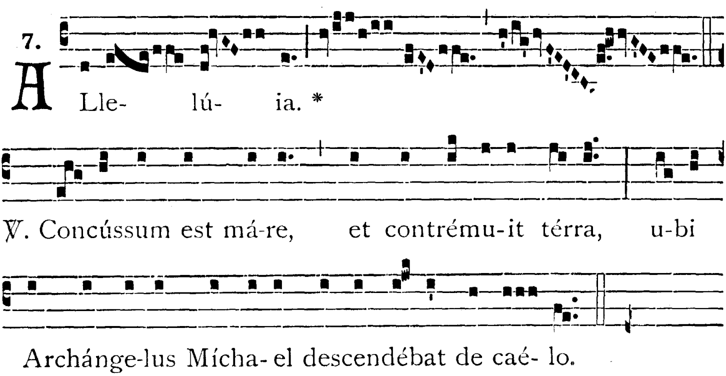
poténtes virtúte, qui fáci-tis vér*bum* **é**jus. ℣. Bénedic, áni-



ma mé-a, Dómi-num, * et ómnia interióra méa nómen san*ctum* **é**jus.

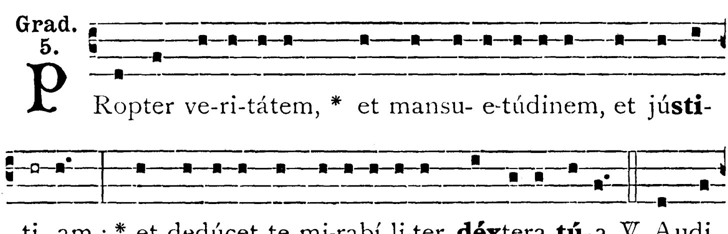


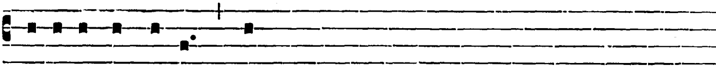
In Paschal Time, the Gradual is omitted. The above Allelúia, allelúia. ℣. Sáncte Míchael *is sung instead, and then the following :*



OCTOBER 7

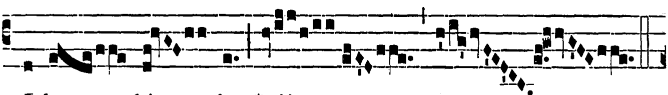
The Solemnity of the Most Holy Rosary



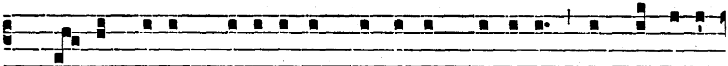


fí-li- a, et víde, † et ínclina áurem **tú**am : * quia concupívit Rex **spé**ciem **tú**am.

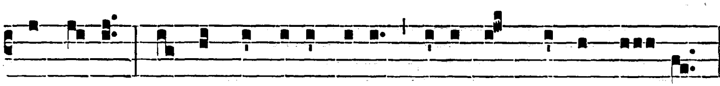
7.



A Lle- lú- ia. * *ij.*



℣. So- lémni-tas glo-ri- ósae Vírgi-nis Ma-rí-ae, ex sémine

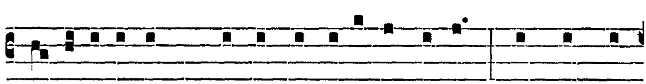


Abrahae, órtae de tríbu Júda, clára ex stírpe Dá- vid.

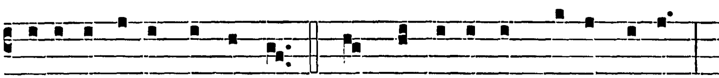
OCTOBER 11

THE MATERNITY OF THE B. V. MARY

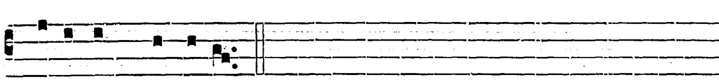
Grad. 7.



E -gredi- é-tur * vírga de radí-ce Jésse, * et flos de

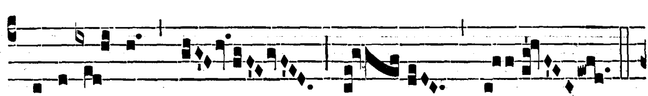


radí-ce é-jus ascéndet. ℣. Et requi- éscet super é- um *

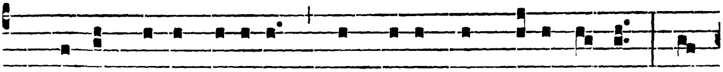


Spí-ri-tus Dómi-ni.

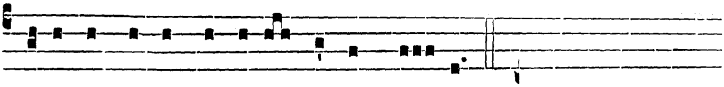
1.



A Lle-lú- ia. * *ij.*



℣. Vírgo Dé- i Génitrix, quem tótus non cápit órbis, in



tú-a se cláusit vísce-ra fáctus hó- mo. Allelúia.

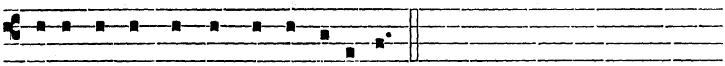
OCTOBER 18

SAINT LUKE, EVANGELIST

Grad. 2.



IN *ómnem* * térram exí-vit sónus e- **ó**rum : * et in



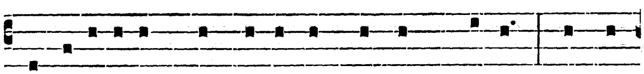
fínes órbis térrae vérba *e*-**ó**-rum. ℣. *Caéli* enárrant glóriam **Dé**i : * et ópera mánuum éjus annúntiat fir*ma***mén**tum.

Allelúia, allelúia. ℣. Ego vos elégi *p.* [100].

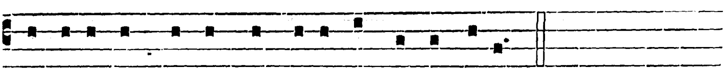
THE LAST SUNDAY OF OCTOBER

FEAST OF OUR LORD JESUS CHRIST, KING

Grad. 5.

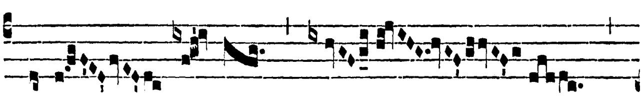


D*Omi*nábi-tur * a má-ri usque ad **má**-re : * et a

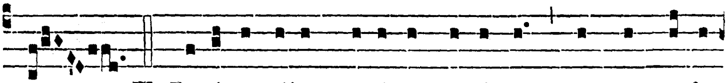


flúmine usque ad términos **ór**bis ter**rá**rum. ℣. *Et ad*orábunt éum ómnes réges **tér**rae : * ómnes géntes **sér**vient **é**i.

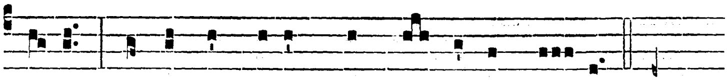
1.



ALle- lú- ia. * *ij.*



℣. Potéstas éjus, potéstas aetérna, quae non aufe-

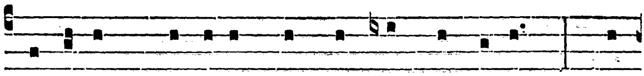


ré-tur : et régnum éjus, quod non corrumpé- tur.

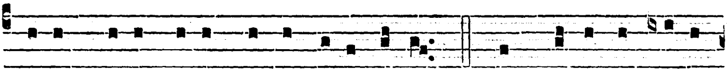
NOVEMBER 1

THE FEAST OF ALL SAINTS

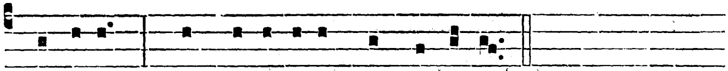
Grad. 1.



T Imé-te * Dóminum ómnes sáncti é-jus : * quó-
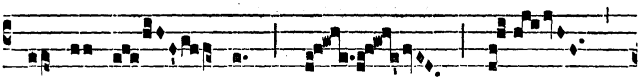


ni- am nihil dé- est timén*tibus* **é**- um. ℣. Inqui-réntes autem
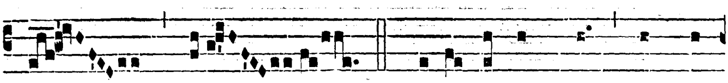


Dóminum * non de-fí-ci- ent *ómni* **bó**no.

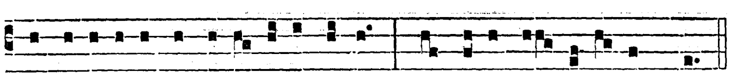
8.



A L- le- lú- ia. * *ij.*



℣. Vení- te ad me, ómnes



qui laborá-tis, et one- ráti éstis : et égo re- fí-ci- am vos.

NOVEMBER 2

Commemoration of All the Faithful Departed

Gradual and Tract, p. [2].

NOVEMBER 9

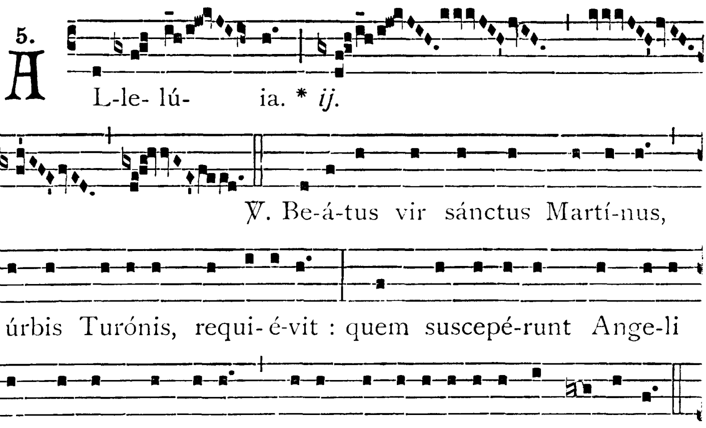
The Dedication of the Arch-Basilica of our Saviour

Gradual. Lócus íste *p.* [71].
Allelúia, allelúia. ℣. Adorábo *p.* [71].

NOVEMBER 11

St. Martin, Bishop and Confessor

Gradual. Ecce sacérdos *p.* [60].



NOVEMBER 18

The Dedication of the Basilicas of SS. Peter and Paul

Gradual. Lócus íste *p.* [71].
Allelúia, allelúia. ℣. Adorábo *p.* [71].

NOVEMBER 21

The Presentation of the Blessed Virgin Mary

Gradual. Benedicta *p.* [72].
Allelúia, allelúia. ℣. Post pártum *p.* [72].

ALPHABETICAL TABLE

of Introits, Graduals, Alleluia Verses, Tracts, Offertories, Communions, Antiphons, Hymns, Psalms, etc.

Introits.

Graduals.

Alleluia Verses.

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Offertories.

Communions.

Antiphons.

Hymns.

Psalms.

Canticles.

Responsories.

Litanies

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B. — DIFFERENT SEASONS.

Advent.

Christmastide.

During Lent.

Passiontide.

Eastertide.

Sacred Heart.

Saint Joseph.

C. — IN HONOR OF THE BLESSED VIRGIN MARY.

D. — FOR THE POPE, THE BISHOP AND PEACE.

E. — FOR THANKSGIVING.

F. — BEFORE THE BLESSING.

G. — AFTER THE BLESSING.

Printed in Belgium by Desclée & Cie, Éditeurs, S. A. Tournai. — 10024